

THE
AVNCIENT
ECCLESIASTICAL
HISTORIES OF THE FIRST SIX
HVNDRED YEARES AFTER CHRIST,

written in the Greeke tongue by three learned Historiographers, Eusebius, Socrates, and Euagrius.

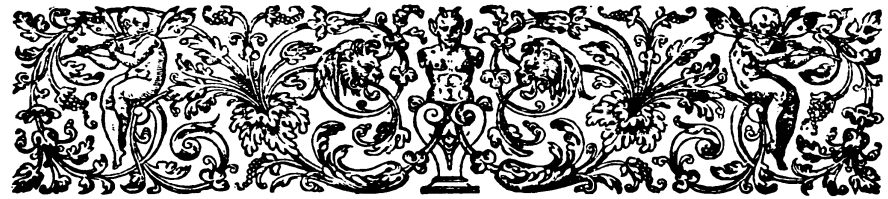
K EUSEBIVS PAMPHILVS *Bishop of Caesarea in Palestina wrote 10. bookes.*
SOCRATES SCHOLASTICVS *of Constantinople wrote 7. bookes.*
EVAGRIVS SCHOLASTICVS *of Antioch wrote 6. bookes. whereunto*
is annexed DOROTHEVS Bishop of Tyrus, of the lines and ends
of the Prophets, Apostles, and 70. Disciples.

All which Authors are faithfully translated out of the Greeke tongue
by MEREDITH HANMER Doctor of Diuinitie.

Last of all, herein is contained a briefe CHRONOGRAPHIE collected by the said Translator,
with a copious INDEX of the principall matters throughout all the Histories.



LONDON.
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1619.



TO THE RIGHT HONORABLE, ROBERT EARLE OF LEICESTER, BARON OF DENBIGH, LORD HIGH STEWARD OF HER MAIESTIES HOVSEHOLD,

Knight of the most noble order of the Garter, Maister of her Maiesties horse, Chancellor of the famous Vniuersitie of Oxford, and one of her Highnesse most honorable priue Counsell, increase of honour, continuance of godly zeale, perfection of wisdom, and health in Christ Iesus.



HERE are two things (right honorable) the one mouing, the other emboldening me to commend vnto your Honour these Ancient Histories. The first is the great goodnesse proceeding from your right noble disposition, heretofore shewed towards me, calling for thankfulness: The second is the fauor and zeale you beare to learning and professors of the same, leading to hope of acceptance, and alacritie of mind. *Eusebius* (my first Author) was a reuerend Father of great credit with *Constantinus Magnus* the Emperour: *Socrates* was of Constantinople, in great fauor for his profound skill: *Euagrius* was Licutenant of Antioch in the time of two Emperours, and as he testifieth of himselfe, preferred by them to two honorable offices. *Dionysius* Bishop of Alexandria writing a booke of Repentance, sent it to *Conon* Bishop of Hermopolis, who by repentance had renounced the idolatrie of Pagans, and zealously cleaued to the Christian profession, as a fit reader of so worthy a theame. *Origen* writing of Martyrs, sent his Treatise vnto *Ambrose* and *Proctetus* ministers of Caesarea, such as had endured great affliction vnder *Decius* the Emperour, where they might haue a view of their valiant and inuincible courage. The Philosophers of Alexandria and Egypt, such as in those dayes excelled in prophane literature, wrote great volumes of their profound skill, and sent them vnto the famous Philosopher and Christian doctour *Origen* the great clarke of Alexandria. Of mine owne part, not attributing vnto my selfe any such excellencie of wit and singularity of gifts as reigned in the aforesaid writers, whē I had translated and compiled into one volume these reuerend, learned and honorable writers, I thought good also to dedicate them vnto one no lesse reuerend for graue and sage counsell, no lesse learned for studie and reading, and no lesse honorable for faithfull and profitable seruice in his countrey & commonweale. Howsoeuer it stand with my inferiour condition, be it lawfull for me (though not of worthinesse, at leastwise of fauor) to direct vnto your Honor the liues of the Apostles and Disciples of our Sauour: the martyrdom of Saints and such as serued God in truth and vpright conuersation: the inuincible courage and constancy of zealous Christians: the godly sayings & sentences of true professors: the wise and politike gouernment of Common weales by Catholicke Emperours and Christian Princes: the carefull ouersight of the flocke of Christ by reuerend Bishops and learned Prelates: the confutation and ouerthrow of heretikes, with the con-

firmation of the truth by holy Councils and sacred Assemblies; and to say the whole in one word, as the principall drift of mine Epistle, to present vnto your Lordship these ancient Ecclesiasticall Historiographers, to wit, *Eusebius, Socrates, Euagrius, and Dorotheus*. Whose histories are replenished with such godly doctrine, that I may well say of them all, as a learned writer reporteth of *Eusebius*, that they are able to perfwade any man be his mind neuer so farre alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that as *Plato* saith, running wits are delighted with Poetrie, as *Aristotle* writeth, effeminate persons are rauished with musicke, and as *Socrates* telleth vs, histories agree best with stayed heads: I present vnto your Honor these Histories, agreeing very well with your disposition, and being the fruits of my trauell and study. *Rufinus* saith, that he wrote his historie to delight the Reader, to occupie the time, and to remoue the remembrance of the calamities, meaning the persecution which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant then the reading of Ecclesiasticall histories? Touching the time, I know well you spend it as becometh your calling: to speake of calamitie (vnlesse we behold the miserie and lamentable estate of other Realmes and dominions) presently there is giuen no such occasion. For it cannot be remembered that the subiects within this Realme of England had the Gospell so freely preached, Clerks so profoundly learned, Nobilitie so wise and politicke, all successes so prosperous, as in this happie reigne of our most vertuous & noble Princeesse Queene *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memorie the corruption of late dayes, the blindnesse of such as would be called Gods people, the lamentable persecution of the English Church, then may ye reade them after calamitie. But notwithstanding the premises, it is not my drift to saue such sores, neither to provide medicines for such maladies. God of his prouidence hath continually bene so carefull ouer his Church, that his seruants were neuer left desolate. Though *Elias* complained that he was left alone, yet were there thousands that bowed not their knees to *Baal*. *S. Paule* telleth vs, there is of Israel a remnant left. Our Sauour speaking of his Church, though it be not of the greatest multitudes, yet is it according vnto his Epitheton, a little flocke. And sure I am, there may be found a righteous *Abraham* in Chaldaea, a iust *Lot* in Sodome, a godly *Daniel* in Babylon, a deuout *Tobias* in Nineue, a patient *Iob* in Huffle, and a zealous *Nehemias* in Damasco. There is found wheate among tares, graine in the huske, corne among chaffe, a kernell within the shale, marrow within the bone, a Pearle within the Cockle, and a rose among thornes. There was a *Jonathan* in the Court of *Saul* to fauour *Dauid*: an *Obadia* in the Court of *Achab* to entertaine the Prophets: an *Abedmelech* in the Court of *Sedechias* to intreate for *Ieremie*: and in the Court of *Dioclesian* were many young Gentlemen, namely *Petrus, Dorotheus, Gorgonius*, with many others which embraced the Christians, and suffered death for the testimonie of Christ, as your Honour may reade in these Ecclesiasticall histories, which I haue not therefore commended vnto you for the remembrance of any calamitie at all. But as for the Court of our most gracious Queene (a sight both ioyfull and comfortable) where there resort so many learned Clerkes, so many godly persons, so many graue Matrons, so many vertuous Ladies, so many honorable personages, hauing so noble a head to gouerne them withall: there the Christian is no rare Phoenix, the godly is no blacke Swan, for the Gospell is freely preached, and the professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to reade these or such like ancient histories, will be a commendation vnto your Honour, an increase of knowledge, a confirmation of faith, a maintenance of zeale, and a liuely beholding of Christ Iesus in his members. Here you may see the right Chritian disposition of noble personages, whereof some haue bid Court farewell & all worldly dignities, in

in the quarell of our Sauour: other some in campe haue refused souldiers pay, & throwne away sword and girdle signes of warfare, rather then sweare against Christ: others againe haue written friendly letters in the behalfe of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreouer with their owne hands haue buried the Martyrs, and both laid their neckes to the blocke and their bodies to the fire, rather then they would shrink one iot from the faith. Here you may behold the modestie and shamefastnesse of Christian maidens, the constancie of zealous women, the chaste minds of graue Matrons, the godly disposition and wise gouernment of Queenes & Empresses. Here your Lordship shall find zealous prayers, sorowfull lamentations, godly Epistles, Christian decrees and constitutions. The father admonishing the sonne, the mother her daughter, the Bishop his clergie, the Prince his subiects, one Christian confirming another, and God comforting vs all. Many now adayes had rather reade the Diall of Princes, where there is much good matter: the Monke of Bury, full of good stories: the tales of Chaucer, where there is excellent wit, great reading, and good decorum obserued: the life of *Marcus Aurelius*, where there are many good Morall precepts: the familiar and golden Epistles of *Anthony Gueuerra*, where there is both golden wit and good penning: the stories of King *Arthur*: the monstrous fables of *Gargantua*: *Reinard the Foxe*: *Beuis of Hampton*: the hundred merrie tales: *Skoggan*: with many other amorous toyes written in English, Latine, French, Italian, Spanish: but as for bookes of Diuinitie, to edifie the soule and instruct the inward man, it is the least part of their care, nay they will flatly answer, it belongeth not to their calling to occupie their heads with any such kind of matters. It is to be wished, if not all, at leastwise that some part of the time which is spent in reading of such bookes (although many of them containe notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the mind to spirituall contemplation. *Cecilia* a Romaine maiden of right noble parentage caried alwayes about her the New testament. *Cyprian* Bishop of Carthage would not suffer one day to passe without reading of *Tertullian*. *Alfredus* though a King of England, compiled Psalmes and Prayers into one booke, and called it a Manuel, which alwayes he had about him. *Alfonfus* had alwayes in his bosome the Commentaries of *Cesar*, he was also so much delighted with the historie of *Titus Liuius*, that on a time he commanded certaine Musicians (yea very skilfull) to depart, saying: he heard a more pleasant harmonic out of *Liuius*. Wherefore seeing you haue obtained honour for the present, fame for the time to come, riches for your posteritie, an estate for your successors, reputation among strangers, credite amongst your owne, gladnesse for your friends, and that which passeth all, a sure assurance in the goodnesse of God: thinke it not amisse, seeing it agreeth with my vocation, that I exhort your Lordship, as you haue begun well, and hitherto continued, that you go on still in well doing, accepting this my humble duty and simple remembrance. Let your vertuous disposition & right honorable calling be a protection and defence, that these ancient Histories be not blemished in the hands of *Zoylus* (sycophants, which as *Socrates* saith, being obscure persons, and such as haue no pith or substance in them, go about most commonly to purchase vnto themselves fame and credite by dispraising of others. God send your Lordship many ioyfull yeares. From Shordich the 15. of December. 1584.

Your Honors most humble at commandement,

MEREDITH HANMER.

THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOVCHING THE TRANSLATION OF THESE ANCIENT HISTORIES.



A S I am giuen to vnderstand (good Christian Reader) there haue bene diuerse which attempted to translate these ancient Ecclesiasticall histories, yet haue giuen ouer their purpose, partly being discouraged with the diuersitie and corruption of Greeke copies, and partly being dismayed with the crookednesse of Eusebius style, which is by reason of his vnperfect allegations; & last of all, being wholly ouercome with the tedious studie and infinite toyle and labour. The occasion that moued me to take so great an enterprize in hand was, that I read them in Greeke vnto an honorable Ladie of this land, and hauing some leysure besides the lecture & other exercises agreeable vnto my calling, I thought good to turne the priuate commoditie vnto a publike profite, and to make the Christian Reader of this my native country, partaker also of these learned, zealous, and pleasant Histories. When I tooke pen in hand, and considered with my selfe all the circumstances of these Histories, and found in them certayne things which the authors peraduenture might haue left vnwritten, but the interpreter in no wise vntranslated, I remembered the saying of Augustine, Diuinitatis est non errare, it belongeth to the Diuinitie, or to God himselfe not to erre, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth vs, there is no garden without some weeds, no meadow without some vnseasonable flowers, no Forrest without some vnfruitfull trees, no countrey without some barren land, no wheate without some tares, no day without a cloud, no writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build vpon the antiquitie and authoritie of these Histories as if they were holy Scripture: there is an historicall Faith which is not in the compasse of our Creed; and if you happen to light vpon any storie that fauorith of superstition, or that seemeth vnpossible, penes authorem sit fides, referre it to the Author, take it as cheape as ye find it, remember that the holy Ghost saith, omnis homo mendax. If so, peraduenture the Reader too, then let the one beare with the other, where the places did require, lest the Reader should be snared in error, I haue laid downe censures of another letter then the text is of; where the Author was obscure, I haue opened him with notes in the margin; where I found the storie vnperfect, I haue noted it with a starre, and signified withall what my pen directed me vnto. Many Latine writers haue employed great diligence and labour about these Greeke Historiographers, one translating one peece, another another peece; one interpreting one of the Authors, another translating almost all; one perusing, another correcting. Ierome turned Eusebius into Latine, but it is not extant. Rufinus tooke vpon him to translate Eusebius. Of him Ierome writeth in this sort: Ecclesiasticam pulchre Eusebius historiam texuit, quid ergo de interprete senticndum, liberum fit iam cuique iudicium. Eusebius hath very well compiled the Ecclesiasticall historie, but as for the interpreter, euery man hath to thinke of him what him selfe. Beatus Rhenanus, a man of great iudgement, saith thus of Rufinus: In libris a se versis parum laudis meruit, quod ex industria non verba vel sententiam authoris quem vertendum suscepit, appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpres profua libidine plerumq; referat. Rufinus deseruet but small praise for his translations, because of purpose he tooke no heede vnto the words and meaning of the Author which he tooke vpon him to translate, but interpreted for the most part at his pleasure, by adding and diminishing, more like a Paraphrast then a translator. I find by perusing of him, that he entered in few words that which Eusebius wrote at large: that he

Hierome.
Rufinus.

The Translator vnto the Reader.

he is tedious where Eusebius is brieft: that he is obscure where Eusebius is plaine: that he hath omitted where Eusebius is darke, words, and sentences, and pages, and Epistles, and in manner whole bookes. Halfe the eight booke of Eusebius (so hath Musculus too) and in manner all the tenth booke, he hath not once touched. Rufinus wrote the historie of his time in two bookes, and erred fowly in certaine things, as Socrates doth report of him. Epiphanius Scholasticus translated the Tripartite historie. Ioachim Camerarius giueth of him this iudgement: Tantam deprehendi in translatione non modo barbariem sed etiam inscitiam ac somnolentiam istius Epiphaniij, vt mirarer vlli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse: I found in the translation of this Epiphanius, not onely such barbarous phrases, but also ignorance and palpable error, that I cannot abuse but maruell how any Grecian could be vnskillfull, not so much in the strange Latine tongue, as ignorant in his own Language. Wolfgangus Musculus a learned interpreter, hath translated the histories of Eusebius, yet Edwardus Godsfalus giueth of him this censure: Hic autem satis correctis exemplaribus, vt credibile est, destitutus, innumeris locis turpissimè labitur. Est porro adeo obscurus vt interpretes egeat interprete, adeo salebrosus vt lector identidem inhæreat, adeo lacunosus vt authores ipsi Græci historiarum suarum sententias non fuisse expletas grauius conquerantur: This Musculus as it is very like, wanting perfect copies, erred fowly in infinite places. Moreouer, he is so obscure that the Translator hath neede of an interpreter, so intricate that the Reader is now and then grauelled, so brieft that the Greeke Authors themselves do grieuously complaine, that the sentences in their Histories were not fully expressed. Though the reporter be partiall, being of a contrary religion, yet herein I find his iudgement to be true, and specially in his translation of the tenth booke of Eusebius. Yet not I onely, but others haue found it. Iacobus Gryneus a learned man, corrected many faults, explicated many places, printed in the margine many notes; yet after all this his labour which deserueth great commendation, there are found infinite escapes, and for triall thereof, I report me vnto the Reader. Christophorus (as for his religion I referre it to God and to himselfe, who by this time knoweth whether he did well or no) was a great Clarke, and a learned interpreter, he hath translated passing well, yet sometimes doth he addit himselfe very much to the Latine phrase, and is carried away with the sound and weight thereof. If any of the former writers had done well, what needed the later interpreters to take so much paines? I would haue all the premisses, and what soeuer hath bene spoken of the Latine Translators by me (although one of them chargeth another) to be taken, not that I accuse them of mine owne head, but by beholding their doings, to excuse the faults that might escape in this English translation. I found the Greeke copie of Eusebius in many places wonderfull crabbed, his Historie is full of allegations, sayings, and sentences, and Epistles, and the selfe same authoritie oftentimes alledged to the confirmation of sundrie matters, that the words are short, the sence obscure and hard to be translated. Yet the learning of the man, the authoritie of his person, and the antiquitie of his time will cause whatsoeuer may be thought amisse to be well taken. Socrates who followed Eusebius about an hundred and fortie yeares after, and continued the Historie, wrote an eloquent and an artificiall style, he useth to alledge whole Epistles, perfect sentences, & hath deliuered the Historie very plaine. His words are sweete, his veine pleasant, and his inuention very wittie. Though the historie be large, his bookes long, and the labour great in writing of them, yet was I very much recreated with the sweetnesse of the worke. Euagrius who began where Socrates left, and continued his pen vnto the end of the first sixe hundred yeares after Christ, is full of Dialects, and therefore in Greeke not so pleasant as Socrates. He hath many superstitious stories, which might very well haue bene spared. But in perusing of him I would haue the Reader to note the great change that was in his time more then in the dayes of the former writers, and thereafter to consider of the times following, the difference that is in these our dayes betweene the Church and the Apostolicke times: The increase, augmentation, and

Epiphanius.

Musculus.

Gryneus.

Christophorus.

Eusebius.

Socrates.

Euagrius.

Asily

The Translator vnto the Reader.

daily adding of ceremonies to ceremonies, seruice vpon seruice, with other Ecclesiasticall rites and decrees, is not the increase of pietie and the perfection of godlinesse: for our Saviour telleth vs in the Gospell, that towards the latter dayes loue shall waxe cold, and iniquitie shall abound: but the malice and spite of the diuell, who with the change of time altereth (as much as he may) the state of the Ecclesiasticall affaires, and thrusteth daily into the Church one mischief vpon another. Moreover Euagrius being a temporall man, stuffeth his Historie with prophane stories of warres and warlike engines, of battels and bloushed, of barbarians and beahten nations. In describing the situation of any soile, the erection of buildings, & vertues of some proper person, he doth excell. Dorotheus Bishop of Tyrus and Martyr, whom I haue annexed vnto these former Historiographers, being wel seen in the Hebrew tongue, & a great Antiquarie, wrote briefly the liues of the Prophets, Apostles, and seuentie Disciples of our Saviour. The faults that are therein, I attribute them rather vnto the corrupt copies, then to any want of knowledge in him. Such things as are to be noted in him, I haue laid them in the Preface before his booke. After all these translations (gentle Reader) notwithstanding my great travell and studie, I haue gathered a brieft Chronographie, with a supputation of the yeares of the world from Adam to Christ, beginning with Eusebius, and ending with Euagrius: and there thou mayest see the yeares of the Incarnation, the reigne of the Emperours, the famous men and Martyrs, the Kings of Iudea, and High priests of the Iewes in Ierusalem, from the birsh of Christ vnto the ouerthrow of the Citie, the Councils, the Bishops of Ierusalem, Antioch, Rome, Alexandria, and all the heresies within the first sixe hundred yeares after Christ, deuided into columnes, where the yeare of the Lord stands right ouer against euery one. The profite that riseth by reading of these Histories, I am not able in few wordes to declare. Besides the workes of the Authors themselves, they haue brought forth vnto vs Sentences, Epistles, Orations, Chapters and Bookes of ancient writers, such as wrote immediatly after the Apostles, and are not at this day extant saue in them: namely of Papias Bishop of Hierapoli, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenaeus Bishop of Lyons, Alexander Bishop of Ierusalem, Theodotus Bishop of Caesarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregorie Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregorie Bishop of Antioch, of Gaius, Cornelius, Iulius, Liberius, Bishops of Rome: Of the Councils, as the Synod in Palestine and Antioch, the Councell of Nice, Ariminum, Ephesus, Chalcedon and Constantinople: Of learned writers, as Quadiatus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Euagrius, and Symeon. If we be disposed to see the Emperours, their Decrees, Epistles, Constitutions and Edicts, we may soone finde them, euen from Iulius Caesar the first, vnto Mauricius the last within the first sixe hundred yeares, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerua, Traian, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Iulianus, Seuerus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximus, Gordianus, Philip, Decius, Gallus, Emilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus Florianus, Carus, Diocletian and Maximianus, Constantius and Maximianus, Constantinus Magnus and Licinius, Constantinus the yonger, Constantius and Constans Iulian the Apostata, Iouian, Valentinianus & Valens, Gratian, Valentinianus the yonger and Theodosius Magnus, Arcadius and Honorius, Theodosius iunior, Martianus, Leo, Zeno, Anastasius, Iustinus, Iustinianus, Iustinus the second, Tiberius and Mauricius. We may see the Bishops how they gouerned, Ministers how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Heresies how they arose, and were

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were rooted out. If we stand vpon the Theater of Martyrs, & there behold the valiant wrestlers, and inuincible champions of Christ Iesu; how can we chuse but be raiued with zeale, when we see the professors of the truth torne in peeces of wild beasts, crucified, beheaded, stoned, fled, beaten to death with cudgels, fried to the bones, flaine aliuie, burned to ashes, hanged on gibets, drowned, brained, scourged, maimed, quartered, their neckes broken, their legs sawed off, their tongues cut, their eyes pulled out, and the emptie place seared with scalding iron, the wrapping of them in oxehides with dogges & snakes, and drowned in the sea, the enioyning of them to kill one another, the gelding of Christians, the paring of their flesh with sharpe razors, the renting of their sides with the lash of the whip, the pricking of their veines with bodkins, and famishing of them to death in deepe and noysome dungeons? It is a wonder to see the zeale of their prayers, their charitie towards all men, their constancie in torment, and their confidence in Christ Iesus. These be they whom Saint Iohn in his Apocalyps saw in a vision vnder the altar, that were martyred for the word of God and the testimonie of Christ Iesus, which cried with a loud voice, saying: How long tarieest thou Lord, holy and true, to iudge & to auenge our blood on them that dwell on the earth? And long white garments were giuen vnto euery one of them, and it was said vnto them, that they should rest yet for a little season, untill their fellow seruants and their brethren that should be killed as they, were fulfilled. The Angell telleth him who they were that were arrayed in long white garments, and whence they came, saying: These are they which came out of great tribulation, and haue washed their long robes, and made them white by the blood of the Lambe; therefore are they in the presence of the throne of God, and serue him day and night in his temple: and he that sitteth on the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all teares from their eyes. Very comfortable words. But the executioners, the tyrants, and tormentors hearts were so hardened, that neither voices from above, nor signes in the aire threatening vengeance and the wrath of God to light vpon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stonie mindes. The sea ouerflowed the land: the earth opened and left dangerous gulphes: earthquakes ouerthrew their Townes & Cities: fire burned their houses, yet would they not leaue off their fury. They were as Saint Paul saith, turned into a reprobate sense, they left no villanie vnpractised; in the end many of them fell into frensie and madnesse, they ranne themselves vpon naked swords, they brake their owne necks, they hanged themselves, they tumbled themselves headlong into riuers, they cut their owne throates, and diuersly dispatched themselves. This is the viall full of the wrath of God, which the Angell in the Reuelation powred vpon the waters, Apoc. 16. and the voice that followed after may very well be spoken of them: O Lord which art, & wast, thou art righteous and holy, because thou hast giuen such iudgements, for they haue shed out the blood of Saints and Prophets, and therefore hast thou giuen them blood to drinke, for they haue deserved it. The aforesaid Martyrs gaue forth godly sayings, diuine precepts for the posteritie, they sealed their doctrine with their owne blood, they spared not their liues vnto the death: they are gone before, they shewed vs the way to follow after: these (good Christian Reader) with other things are to be seene throughout these Histories. The Chapters in the Greeke were in many places very small; if I should haue followed the Greeke diuision, then had I left much wast paper: I haue sometimes ioyned two or three together, some other times taken them as they lay, yet where I altered the diuision, I noted in the margent the number of the Greeke Chapters. There is no reigne of any Emperour, no storie almost worthy the noting, but thou hast in the margent the yeare of the Lord for the better vnderstanding thereof. Whatsoeuer I found in the Greeke, were it good or bad, that haue I faithfully, without any partialitie at all, layd downe in English. Wherefore if ought be well done, giue the praise to God.

*Let the paines be mine and the profite
the Readers.*

THE

THE LIFE OF EVSEBIUS PAMPHILVS, OF THE SAINT IEROME.

Besides the works within named, Eusebius wrote four books of the life of Constantine against Hierocles 8. bookes against Iulian deſtine one booke: all which I haue ſeene. Moreover Socrat. lib. 2. Eccleſ. hiſt. cap. 16. 17 ſaith he wrote three bookes againſt Marcellus, & there be alledged ſome peece thereof.

EVSEBIUS Biſhop of Caſarea in Paleſtina, one that was very ſtudious in holy Scripture, and a diligent ſearcher together with Pamphilus Martyr of the diuine Librarie, wrote infinite volumes, and amongſt others theſe which follow. Of Euangelicall preparation, 15. bookes, as preparatiues for ſuch as were to learne the doctrine of the Goſpell. Of Euangelicall demonſtration, 20. bookes, where he proueth and confirmeth the doctrine of the new Teſtament, with a confutation of the aduerſarie. Of diuine apparition, ſix bookes. Of the Eccleſiaſticall hiſtorie, ten bookes. Of Chronicall Canons a generall recitall, with an Epitome thereof. Of the diſagreeing of the Euangelists. Ten bookes vpon the Prophet *Eſay*. Againſt *Porphyrus* who wrote then in Sicilia (as ſome do thinke) thirtie bookes, whereof onely twentie came to my hands. One booke of *Topicks*. An Apologie or defence of *Origen*, in ſix bookes. The life of *Pamphilus*, in three bookes. Of Martyrs certaine other bookes. Vpon the 150. *Psalmes* very learned Commentaries, with ſundry other works. He flouriſhed chiefly vnder the Emperour *Conſtantinus Magnus*, and *Conſtantius* his ſonne, and for his familiaritie with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So ſaith *Ierome*.

THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVSEBIUS PAMPHILVS, BISHOP OF CÆSAREA IN PALESTINA.

The Proeme of Eusebius to his Historie.

Determining with my ſelfe to put in writing the ſucceſſions of the holy Apoſtles, together with the order of times ſed our Saviour vnto this age; and how many and what things are recorded by the Ancients to haue bin done in the Church; what men haue well and laudably gouerned it, and holden the chiefe place in the moſt famous Provinces: who in every courſe of time, either by writing or otherwiſe, haue laboured conſtantly to defend and maintaine the moſt ſacred word of God: alſo who, or how many, and in what time they were, that through deſire of noueltie fell into groſſe errors, and openly manifeſted themſelues authours of falſe and corrupt doctrine, and no otherwiſe then as rauening wolues cruelly rent aſunder the ſheepe of Chriſt; and likewiſe what & how great calamities fell vpon the whole nation of the Iewes for the treachery they wrought againſt our Saviour, and not long after oppreſſed them: furthermore, how often, by what means, and in what times the diuine word was impugned by the vnbeylded rage of the Gentiles; and who for the defence thereof haue endured hard conflicts, with the ſhedding of their blood, and oftentimes ſuffering of bitter torments: and alſo what ſlaughters and martyrdomes of the Saints haue bene made euen in our memorie: and laſtly, what mercifull and comfortable aide our Saviour hath giuen his Church: I thinke it meete not to take my entrance any other where then from the firſt diſpenſation of our Lord and Saviour Ieſus Chriſt, who is the annointed of God. And here reaſon it ſelfe (which is wont to weigh every thing by equitie) requireth that I be pardoned, which will eaſily acknowledge that this worke which we haue vndertaken, and promiſed to perſorme fully and thoroughly, hath moze difficulties then our ſtrength can ſuſtaine. And ſo much as we now firſt taking this matter in hand, endenour to enter a ſolitary and vntroden way, therefore with prayers we earnestly intreate, both of God the Father to guide vs in the way, and alſo of our Lord Ieſus Chriſt to aid vs with his might and power: ſeing we cannot find ſo much as the bare footſteps of ſuch as haue troden the ſame path befoze vs, except that ſome haue left vs onely ſmall monuments of their learning (wherein they haue noted by peece-meale the records of things done in their times, one in this ſort, another in that) ſetting ſo forth as it were certaine burning lights for vs to behold; and ſending out their voices moze ſtrongly haue cried out from an high place as from a certaine watch-tower to direct vs what way we ought to go, and how without error & danger to order our ſpeech. Whatſoener things therefore we thinke profitable for this preſent argument, chuſing thoſe things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit ſentences of ſuch as are written of old, as flowers out of meadowes bedecked with reaſon, we will endenour by way of hiſtorie to compact the ſame as it were into one body; being alſo deſirous to preſerue from obliuion the ſucceſſors, though not of all, yet of the moſt famous Apoſtles of our Saviour, who gouerned the moſt noble and renowned Churches. And therefore I thinke it very neceſſary for me to employ my labours in this matter, becauſe I haue not found any Eccleſiaſticall writer which vnto this day hath employed any diligence this way. Furthermore, I haue great hope that this worke of mine will be very profitable vnto thoſe that are led with a deſire of the excellent knowledge of things done. And although we haue already briefly & curioſly touched theſe things in the bookes we haue written of the Order of times, yet I purpoſe to vnfold them moze fully and copiouſly in this worke now in hand. And the beginning of our ſpeech (as I ſaid) ſhall ſpring from the declaration of the diſpenſation and diuinitie of Chriſt our Saviour, which by reaſon of the excellency & dignitie thereof

The argument of this Eccleſiaſticall hiſtorie.

Where Eusebius beginneth his hiſtorie.

The difficulty thereof.

The neceſſity

The vtilitie.

far surpasseth this humane nature. For he that goeth about to write an historie of Ecclesiasticall affaires, must of necessity fetch his beginning somewhat higher, euen from the first dispensation of Christ himselfe, so that we haue bene accounted worthy to receiue from him a name moze diuine and heauenly then most men thinke.

CHAP. I.

A summarie recitall of things concerning the diuinitie and humanitie of our Lord and Saviour Iesus Christ.



As much as there is a twofold nature in Christ, the one like vnto the head of the humane body, whereby he is vnder stood to be God, the other compared to the feet, whereby we beleue that he for our saluation toke flesh, subiect to passions & affections like vnto vs; we shall make a right declaration of those things that follow, if we draw the course of the whole historie intended of him from these two heads, as from the chiefe and principall thing in this discourse. For by this meanes the antiquitie and excellencie of Christian religion being fetched from ancient times, shall be made manifest vnto those that thinke it new and strange, and as it were but yester day, or very lately come to light. But the generation, dignitie, and very essence & nature of Christ, no speech can sufficiently set forth: as the holy Ghost saith in the predictions of the Prophets: His generation who can declare? For who but the Father himselfe is able in mind and thought truly to comprehend that light that shined before the beginning of the world: the wisdom comprehended in the mind onely, and bozne of the substance of the Father before all worlds: the living word of God which was in the beginning with the Father: the first and onely begotten of God, before every creature and woꝝke either visible or invisible: the chiefe Captaine of the celestiaall, rationall and immortall host: the Angell of the great Counsell, and dispenser of the secret will of the Father, maker and woꝝker of all things together with the Father: who after the Father is the cause and author of all things: the true and onely begotten Sonne of God: Lord, God and King of all things that haue beginning, receiuing of the Father both dominion and principallitie together with his Godhead, power and glorie: For in the woꝝds of holy Scriptures concerning him, thus we find it written: In the beginning was the Word, & the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was nothing made that was made. The same doth Moses that great and most ancient of all the Prophets testifie, who as by the inspiration of the holy Ghost he describeth the creation & admirable frame of the world, teacheth this besides, that God the Father, the maker of the world & master-builder of all things, committed the framing of these inferior things to none other then to Christ himselfe, to wit, his diuine and first begotten Word, and bringeth him in as it were communing with him about mans creation. For God said, Let vs make man after our image and likenes. And with this saying agreeth also another Prophet, thus speaking of God in hymnes: He spake, and they were made: he commanded, and they were created. Bringing in the Father and maker as supreme ruler, commanding by his kingly will touching the creation of all things; but the Word of God next vnto him (the same I say, which is openly preached by vs) observing his Fathers commandements. The which certainly all such as from the first original of mankind are said to haue excelled in singular iustice and pietie, haue both freely acknowledged, & also yielded vnto him due honour & woꝝship as vnto the Son of God: as Moses that great and notable seruant of God; as Abraham and his sons, that were before him; as the Prophets also, who were enlightened with the pure and sincere light of the mind and vnderstanding. And he himselfe, that he might propagate that holy woꝝship which is due to the Father, diligently instructed all men in the true and right knowledge of him.

CHAP. II.

That the Sonne of God appeared to the Fathers in the old Testament, and was present with the eternall Father at the creation of the world, he proueth by the testimonies of the holy Scriptures: and sheweth his diuinitie as well by his apparitions, as by creating of the world.

The Lord God therefore appeared as a common man vnto Abraham as he sate in the oak-grove of Mambre. But he forthwith falling downe vpon his face (although with outward eye he beheld but man) woꝝshipped him as God, and made supplication vnto him

him as Lord. With the same woꝝds he confessed that he knew him, when he said: O Lord Gen. 18. which iudgeth the whole earth, wilt not thou iudge rightly? For if no reason permit the begotten & immutable essence of the Almighty to transfigure himself into the likeness of man, neither againe the imaginatio of any begotten suffer to seduce the sights of them that see, neither the Scriptures to saie such things falsly: the Lord & God which iudgeth the whole earth, and executeth iudgement, being seen in the shape of man, what other should be praised (if it be lawfull for me to mention the author of all things) then his onely preerogative woꝝd: of whom it is said in the Psalmes: He sent forth his Word and healed them, and deliuered them out of all their distresse. The same Word next after the Father, Moses plainly setteth forth, saying: The Lord rained brimstone and fire from the Lord out of heauen vpon Sodom and Gomorrah. The same doth the sacred Scripture call God, appearing againe vnto Jacob in the figure of a man, and saying vnto Jacob: Thy name shall no more be Jacob, but Israel shall be thy name, because thou hast wrestled and preuailed with God. At what time Jacob termed that place the vision of God: saying: I haue scene God face to face, and my life is preferred. Neither is it lawfull once to surmise that the apparitions of God in the Scriptures may be attributed to the inferior Angels & ministers of God: for neither both the Scripture, if at any time any of them appeared vnto men, conceale the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tried by innumerable testimonies. This same also doth Iesus Christ (successor of Moses) call grand captaine of the great power of the Lord, being as prince of all supernaturall powers, and of celestiaall Angels and Archangels, and the famous power and wisdom of the Father, to whom secondarily all things concerning rule and reigne are committed, when as he beheld him in no other forme or figure then of man: for thus it is written: And it hapned when Iosua was in Iericho, he lifted vp his eyes, and beheld a man standing ouer against him, hauing a naked sword in his hand: and Iosua coming vnto him, said, Art thou on our side, or on our aduersaries? And he said vnto him: I am chiefe Captaine of the host of the Lord, and now am come hither. And Iosua fell on his face to the earth, and said vnto him: Lord what commandest thou thy seruant? And the Captaine of the Lords host said vnto Iosua: Loose thy shoo from off thy foot, for the place where thou standest is an holy place, and the ground is holy. By these woꝝds thou maist perceiue the very selfe same, not to differ from him which talked with Moses; for there also the Scripture vseth the same woꝝds: When the Lord saw that he came for to see, God called him out of the midde of the bush, and said, Moses, Moses. And he answered, What is it? And he said, Come not hither, put thy shooes off thy feete, for the place where thou standest is holy ground. And he said vnto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And that it is a certaine essence living and subsisting with the Father, and the God of all things before the foundations of the world were layd, ministring vnto him at the first creation of all creatures, termed the Word, and the Wisdom of God; beside these demonstrations, Wisdom her selfe, in her proper person by Salomon plainly and pithily speaking, is to be heard: I (saith Wisdom) haue fixed a tabernacle. Counsell, knowledge and vnderstanding, I haue by calling allured vnto me. Through me Kings do reigne, and Potentates put in practise iust lawes. Through me mightie men and Princes are made much of. Through me Princes beare rule on earth. To this the addeth: The Lord himselfe fashioned me the beginning of his wayes, for the accomplishing of his works, I haue bin ordained before the foundations of the world were layd, and from the beginning, or euer the earth was made, before the wel-springs flowed out, before the foundations of the mountaines were firmly set, & before all hills begat me. When he spread and prepared the heauens, I was present: and when he bound in due order the depth vnder heauen, I was by. I was she wherewith he daily delighted; reioicing continually when he reioiced at the perfect finishing of the world. That he was before all things, and to whom (though not to all men) the heauenly woꝝd was declared, it followeth that in few woꝝds we intreate.

CHAP. III.

Why before the incarnation the Word was not preached and published among all people, and knowne of all, as after the incarnation?

For what cause therefore the Word was not preached of old, vnto all men, and vnto all nations, as it is now, thus it shall evidently appeare. That old and ancient age of man could not attaine vnto this most wise and absolute doctrine of Christ. For the first man

Esa. 43.
Math. 11. 27.

Esa. 9.

Iohn 1.

Gen. 1.

Psalm. 33.

Psalm. 106.
Gen. 19.

Gen. 32.

Gen. 32.
He preuenteth the objection, to wit, were they not Angels which appeared vnto men? *Secondarily not in dignitie, but in person & order. Ioh. 5.

Exod. 3.

Prou. 8.

Genes 11.

The king-
dome o:
Chri.
Daniel 7.

being carcles of the commandement of God, fell immediatly from this happy estate into this mortall and fraile life, and changed those heavenly delights and pleasures of old for this cursed earth. And consequently his posteritie, when they had replenished the whole world, and appeared farre worse (one or two excepted,) embraced certaine sauage and brutish manners with this forowfull life, and regarded neither citie, common-weale, arts nor sciences, and retained amongst them not so much as the name either of lawes or iudgements; and to be short, neither of vertue nor philosophie: but living sauagely in wildernesses, they spent their time in feeding of cattell, corrupting the reasonable vnderstanding agreeable with nature, and the reasonable seeds of mans mind, with their wilfull malice, yielding themselves wholly to all abominations: so that in the end they infected each other, and slue each other, and sometimes they deuoured mans flesh. They presumed also to wage battell with God, like Giants, determining and imagining in their minde to wall heauen and earth in one: and being moued through the madness of their minde, they went about to conquer God the governour of all things, whereby they incensed him against themselves, in this manner: God the ouerser and ruler of all things, came vpon them with floods and fiery flames, as if they had bene a certaine wilbe thicket, ouerspreading the whole earth: also with famine and continuall plagues, with battell and thunderbolts from aboue he cut them off, and subdued that wicked and most outrageous maladie of their soules, by restraining them with more sharpe punishments and imprisonments. When this malice was now come to the height, and had spread it selfe ouer all, ouershadowing and darkening the mindes of mortall men, as it were a certaine soaking lumber of drunkenesse, that first begotten wisdom of God, and the same word that was in the beginning with God, by his superabundant louing kinnesse, appeared vnto the inhabitants on earth, sometimes by vision of Angels, sometimes by himselfe, as the helping power of God, vnto some one or other of the ancient worshippers of God, in no other forme or figure then of man, for otherwise their capacite could not haue comprised the same. After that now by them the seed of pietie was sowne and scattered amidst the multitude of men, and the whole nation which from the Hebrewes lineally descended, had now purposed to preferre godlinesse vpon earth: he deliuered vnto them of old by his seruant Moses, after strait institutions, certaine figures and formes of a mystricall Saboth and circumcision, and entranes vnto other spirituall contemplations, but not the perfect and plaine mysteries thereof. When as the Law was published and set forth as a swete sound vnto all men, then many of the Gentiles through the calme wisdom of the lawmakers and philosophers, changed their rude & brutish sauagenesse into meek and mild natures, so that thereby there ensued amongst them perfect peace, familiaritie and friendship. Then again to all men, & to the Gentiles throughout all the world, as it were now in this behalfe holpen & fitted to receiue the knowledge of his Father, the same scholmaster of vertue, his Fathers minister in al godnes, the diuine & celestial word of God, by man, with corperall substance not different from ours, shewed himselfe about the beginning of the Romane empire, wrought and suffered such things as were consonant with holy Scripture, which foresawed there should be borne such a one as should be both God and man, a mighty worker of miracles, an instructor of the Gentiles in his Fathers pietie, & that his wonderful birth should be declared, his new doctrine, his wonderfull workes; besides, this the manner of his death, his resurrection fro the dead, and aboue al, his diuine restitution into the heauens. The Prophet Daniel beholding his kingdom in the spirit to be in the latter age of the world, though somewhere diuinely, yet here more after the manner of man, describeth the vision of God: I beheld (saith he) vntill the thrones were placed, and the Ancient of dayes sat thereon, his garments were as the white snow, the haire of his head as pure wooll, his throne a flame of fire, his chariots burning fire, a fierie streame slid before his face, a thousand thousands ministered vnto him: the iudgement was set, and the bookes were opened, &c. Again: And againe, after this I beheld (saith he) and behold one comming in the clouds like the Sonne of man, and he came vnto the Ancient of dayes, and he was brought before him, and to him was giuen principallitie, and honour, and rule: and all people, tribes, and tongues shall serue him, his power is an euermlasting power which shall not passe, his kingdom shall neuer be destroyed. These things truly may be referred to none other then to our Sauour, God that was the word, being in the beginning with the Father, and named the Sonne of man by reason of his

his incarnation in the latter times. And because we haue in our Commentaries compiled propheticall expositions touching our Lord Iesus Christ, and therein haue shewed evidently those things which concerne him, at this present we will be content with the premises.

CHAP. IIII.

That Iesus and the very name of Christ from the beginning was both knowne and honoured among the diuine Prophets: that Christ was both a King, an high Priest, and a Prophet.

That the name both of Iesus & also of Christ, among the holy Prophets of old was honored, it is now time to declare. Moses first of all knowing the name of Christ to be of great reuerence & glorious, deliuered types of heavenly things, and pledges & mystricall formes, according vnto the commandement prescribed, saying vnto him, See thou do all things after the fashion that was shewed thee in the mount: naming man (as he lawfully might) an highpriest of God, called the same Christ; and to this dignity of highpriesthood, although by a certain prerogative excelling all others among men, yet because of honor & glory he put to the name of Christ. So then he deemed Christ to be a certain diuine thing. The same Moses also, when (being inspired with the holy Ghost) he had wel foresene the name of Iesu, iudged the same word of singular prerogative: for this name of Iesu was not manifest among men afore it was knowne by Moses. And this name he gaue to him first, & to him alone whom he knew very wel by type & figurative signe to receiue the vniuersall principallitie after his death. His successor therefore before that time not called Iesu, but otherwise, to wit, Anse, the which name his parents had given him: he was called Iesu, thereby attributing to that name singular honor far passing all princely scepters, because that the same Iesus Naue was to beare the figure of our Sauour, and also alone after Moses to accomplish the figurative seruite committed vnto him, and thought worthy to begin the true and most sincere worship. Moses to two men after him surpassing all people in vertue and honour, attributed for great honour the name of our Sauour Iesu Christ, to the one as high priest, to the other as principall ruler after him. After this the Prophets plainly haue prophesied, and namely of Christ, and of the perillous practise of the Jewish people against him, and of the calling of the Gentiles by him. Jeremie said thus: The spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, vnder the shadow of his wings we shall be preserved aliue among the heathen. David also being amazed because of his name, expostulateth the matter thus: Why (saith he) haue the Gentiles raged, and the people imagined vaine things? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ. To these he addeth in the person of Christ, saying: The Lord said vnto me, Thou art my sonne, this day haue I begotten thee. Aske of me, and I shall giue thee the Heathen for thine inheritance, and the ends of the earth for thy possession. The name of Christ therefore among the Hebrewes hath not only honored those that were adored with the highpriesthood, annointed with figurative oile prepared for that purpose; but also Princes, whom the Prophets by the precept of God haue annointed and made figurative Christs, because they figuratiuely resembled the diuine word of God, & the regall and princely power of the onely and true Christ governing all things. And more ouer we haue learned, certaine of the Prophets typically by their annointing to haue bene termed Christs. All they had a relation vnto the true Christ, the diuine and heavenly word, the onely Highpriest of all, the King of all creatures, and the chiefe Prophet of the Father oruer all other Prophets. The proofe hereof is plaine: for none euer of all them that typically were annointed, were they Princes, or priests, or prophets, haue purchased vnto themselves such diuine power and vertue as our Sauour and Lord Iesus Christ alone hath shewed. None of them, how famous soeuer they were found among their owne, throughout many ages, by reason of their dignitie and honour, haue bestowed this benefite vpon their subjects, that by their imaginative appellation of Christ, they should by name be consecrated Christians indeed. Neither hath the honour of adoration bene exhibited by their subjects vnto any of them: neither after their death hath there bene any such affection, that for their sakes any prepared themselves to die for the maintenance of their honour: neither hath there bene any tumult among the Gentiles throughout the world for any of them: the power of the shadow was not of such efficacie in them, as the presence of the veritie by our Sauour declared, which resembleth neither the forme nor figure of any: neither lineally descended according

Exod. 25.

Ἰησοῦς
in this place
I suppose to
be corrupted:
commonly in
the Greeke it
is read Ναῦν:
the Hebrews
call him Ἰε-
σοῦ: Chua ben
Nun, that is,
the sonne of
Nun.
Num. 11.
and 14.
Deut. 1.
16. 24.
* The testi-
monies of
the Prophet
touching
Christ.
Lam. 4.
Plal. 2.
* Kings, priests
and Prophets
among the
Hebrews be-
cause of their
annointing
were called
Christs.
The types &
shadowes of
Christ, being
Priest, King,
and Prophet.

unto the flesh from the Priests: neither was exalted by the might of men vnto his kingdome: neither prophesied after the manner of the ancient Prophets: neither obtained any preheminence or prerogative among the Jewes: yet for al this, *Christ* being by the diuine Spirit adorned with all these dignities, though not in types, yet in truth it self, and enioying al the gifts of those men (wherof mention is made) he hath bin moze published and preached, and hath potized vpon vs the perfect nature of his most reuerend and holy name, not leauing henceforth vnto types and shadowes such as serue him, but vnto the naked truth, the heauenly life, and vnbought doctrine of verity. His anointing was not corporall, but spiritual, by participation of the vnbegotten Deitie of the Father, the which thing *Esaie* declareth, when as in the person of *Christ* he breaketh out into these wordes: The Spirit of the Lord is vpon me, wherfore he annointed me to preach glad tidings vnto the poore, he sent me to cure the contrite in heart, to preach deliuerance vnto the captiues, and sight vnto the blind. *Spot Esaie* alone, but *Dauid* also touching the person of *Christ*, listeth by his voice, and saith: Thy throne (o God) lasteth for aye, the scepter of thy kingdome is a right scepter, thou hast loued righteousness and hated iniquitie, wherfore God, euen thy God hath annointed thee with the oile of gladnes about thy fellowes. Of the which, the first verse termeth *Christ* God, the second honoreth him with regall scepter: thence consequently passing vnto the rest, he sheweth *Christ* to be annointed, not with oyle of corporall substance, but of diuine, that is, of gladnesse, wherby he signifieth his prerogative and surpassing excellency and difference, securing him from them which with corporall & typical oyle haue bin annointed. And in another place, *Dauid* declaring his dignitie, saith: The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy footstool. And, Out of my wombe before the day starre haue I begotten thee. The Lord swaue, neither wil it repent him, thou art a Priest for euer after the order of *Melchisedech*. This *Melchisedech* in the sacred Scriptures is said to be the Priest of the most high God, so consecrated and ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attaining vnto the priesthood, as the manner was among the *Hebrewes*. Wherfore our Sauour according vnto that order, not of them which received signes and shadowes, is published by an oath, *Christ* and Priest. So that the historie deliuereth him vnto vs neither corporally annointed among the Jewes, nor bozne of the Priestly tribe, but of God himselfe before the day starre, that is, being in essence before the constitution of all worldly creatures, immortal, possessing a priesthood that neuer perisheth by reason of age, but lasteth world without end. Yet this is a great and an apparent argument of his incorporeall and diuine power, that alone of all men that euer were, and now are, among all the wights in the world, *Christ* is preached, confessed, testified, and euery where among the Grecians and Barbarians, mentioned by this name, and hitherto among all his followers honored as King, had in admiration as a Prophet, glorified as the true and onely high priest of God, surpassing all creatures, as the Word of God, consisting in essence before all worlds, receiuing honor and worship of the Father, and honored as God himselfe, and which of all other is most to be marvelled at, that we which are dedicated vnto him, honour him not with tongue onely, and garrulous talke of whispering wordes, but with the whole affections of the mind, so that willingly we preferre before our liues, the testimony of his truth.

CHAP. V.

That the Christian Religion is neither new nor strange.

In the greek both these chapters were one.

These things therefore haue bin necessarily placed by me in the beginning of this history, lest that any should surmise our Sauour and Lord *Iesus Christ* to be a new person by reason of the time of his being in the flesh. Now againe lest any should deme his doctrine new-found and strange, deliuered by one so thought of, and nothing differing from other mens doctrines, let vs in few wordes debate hereof. It is most certaine, when as the coming of our Sauour *Christ* was now fresh in the minds of all men, that a new nation neither small, nor weak, neither such as was conuerfant and situate in corners of fountaines and wellspringes, but of all other most populous and most religious, secure as touching danger, and of inuincible mind, aided continually by the diuine power of God, at certaine secret seasons suddenly appeared, the same I say being beautified among all men by the title and name of *Christ*: the which one of the Prophets foresaying to come to passe, with the single eye of

of the diuine Spirit, being astonished spake thus: Who hath heard such things? or who hath spoken after this manner? hath the earth traueling brought forth in one day? hath any nation sprung vp suddenly and at one time? In another place also he hath signified the same to come to passe, where he saith: They that serue me shall be called after a new name, which shall be blessed on earth. Although presently we plainly appeare to be bystarts, and this name of Christians of late to haue bene notified vnto all nations: yet that the life and conuersation of Christians is neither new-found, neither the inuention of our owne braine, but from the ancient creation of mankind, and as I may say, rectified by the naturall cogitations and wisdome of the ancient goodly men, we will thus by godly examples make manifest vnto the world. The nation of the Hebrewes is no new nation, but famous among all people for their antiquitie, & knowne of all. They haue books & monuments in writing containing ancient men. Though their nation were rare, and in number few, yet they excelled in piety, and righteousness, and all kind of vertues; some notable and excellent before the flood, and after the flood others, as the sons and nephewes of *Noe*, as *Atar* and *Abraham*, in whom the children of the Hebrewes do glorie as their chiefe guide & foresather. If any affirme these famous men set forth by the testimonie of righteousness, though not in name, yet in deed to haue bene Christians, he shall not erre therein: for he that will expresse the name of a Christian, must be such a man as excelleth through the knowledge of *Christ* and his doctrine, in modesty and righteousness of mind, in continency of life, in virtuous fortitude, and in confession of sincere pietie towards the one and the onely vniuersal God. They of old had no lesse care of this then we: neither cared they for the corporall circumcision, no moze do we, neither for the obseruation of Saboths, no moze do we, neither for the abstinence from certaine meates, & the distinction of other things which *Moses* first of all instituted and deliuered in signes and figures to be obserued; no moze do Christians the same now: but they perceived plainly the very *Christ* of God to haue appeared to *Abraham*, to haue answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we haue shewed before. Wherby thou maist find, the godly of old to haue taken vnto themselves the surname of *Christ*, according vnto that saying: See that ye touch not my **Christ*, neither deale puerly with my Prophets. It is manifest that the same serue of God, inuented by the godly of old about the time of *Abraham*, and published of late vnto all the Gentiles, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the ancientest of all. But if they object, that *Abraham* a long time after received the commandment of Circumcision, yet afore the receit thereof, by the testimony of his faith he was accounted righteous, the Scripture declaring thus of him: *Abraham* beleued God, and it was imputed vnto him for righteousness; and being the same before circumcision, heard the voice of God, which also appeared vnto him. The same *Christ* then, the Word of God, promised vnto the posteritie following, that they should be iustified after the manner of *Abraham*'s iustification, saying: And all the tribes of the earth shall be blessed in thee. Againe, Thou shalt be a great and a populous nation, and all the nations on earth shall be blessed in thee. This is manifest, in so much that it is fulfilled in vs: for he through faith in the word of God, and *Christ* which appeared vnto him, was iustified, when as he forsooke the superstition of his native country, and the error of his former life, and confessed the onely God of all, and worshiped him with vertuous workes, and not with the Iudaicall ceremonies of the law, which afterwards ensued. Vnto him in this case it was said: In thee shall all the tribes and all the nations of the earth be blessed. The same manner of sanctimony was made euident by *Abraham* in workes, far excelling the workes usually exercised among Christians alone throughout the world. What then hindreth, but that we may confesse the sole and the same conuersation of life, the same manner of serue to be common vnto vs (after the time of *Christ*) with them which haue sincerely serued God of old; so that we shew the same to be neither new nor strange, but (if it be lawful to testifie the truth) the ancientest, the onely, and the right restoration of pietie, deliuered vnto vs by the doctrine of *Christ*. Of these things thus farre.

CHAP. VI.

Of the time of our Sauours coming into the world.

Now that we haue conueniently propounded hitherto by way of preface this our Ecclesiasticall historie, it remaineth that we begin after a compendious sort from the

Esaie 66.

Esaie 65.

The life of Christians very ancient.

The fathers of the old testament were Christians.

I suppose this Atar to be Terah, mentioned in the 11. of Genes. * The definition of a Christian.

Psalm 105. * Christ, that is, annointed.

Genes. 15. Rom. 4.

Rom. 4. Genes. 12. Genes. 22.

Genes. 22.

Chap. 1. 1st: the Greeke.

Iesus Christ
was borne the
3970 ycare of
the world, in
the 3 ycare of
the 1: 4 O-
lympiade, the
43 ycare of
Augustus, the
34 of Herod.
Luke 3.
Iosephus.
A.D. 5.
Iosephus an-
tiquit. lib. 16. c. 1.

Ioseph bell. lib. 1. cap. 7.
callet this
Galilean Si-
mon, and not
Iudas, as Eu-
sebius doth.

Chap. 6. after
the Greeke.

Christ was
borne when
as the scepter
taken from
Iuda was held
of Herod the
Idumæan.
Genet. 4.

Herod Anti-
pater the fa-
ther of Herod
Africanus.

Iudges.
Kings.
* Elias other-
wise called
Iehoua.
* Iudges.
* Pompey.

coming of our Saviour Christ in the flesh. And that this may take effect, we pray God the Father of the World and the revealed Iesus Christ our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the setting forth of the true declaration thereof. It was the two and fortieth ycare of the reigne of Augustus the Emperour, and the eight and twentieth ycare after the subduing of Egypt, and the death of Antonius and Cleopatra, when last of all the Ptolomees in Egypt ceased to beare rule, when our Saviour & Lord Iesus Christ, at the time of the first taring (Cyrenius then President of Syria) was borne in Bethlehem a citie of Iudæa, according vnto the prophecies in that behalfe premised. The time of which taring vnder Cyrenius, Flavius Iosephus an ancient historiographer among the Hebrewes maketh mention of, adding thereunto another history of the heresie of the Galilæans, which sprang up about the same time, whereof amongst vs also Luke in the Acts of the Apostles mentioneth, writing thus: After this man started up one Iudas of Galilee in the dayes of tribute, and drew away many of the people after him, he also perished, and as many as obeyed him were scattered abroad. The same doth Iosephus (before mentioned) in his eighteenth booke of Antiquities confirme thus, word for word: Cyrenius (of the number of Consuls which enjoyed other principalities, and by the consent of all men so prevailed, that he was thought worthy of the Consulship, and counted great by reason of other dignities) came with a few into Syria, sent for this purpose by Cesar, that he should have there the iurisdiction of the Gentiles, and be Censor of their substance. And a little after: Iudas (saith he) Gaulanites a man of the citie Gamala having taken vnto him one Sadochus a Pharisee became a rebell, and affirmed together with this Pharisee, that the taxing of this tribute inferred nothing but manitewitude, and exhorted the Gentiles to set their helping hand to the maintenance of their libertie. And in his second booke of the warres of the Iewes, he writeth thus of him: About that time a certaine Galilæan, by name Iudas, seduced the people of that region, misliking with this, to wit, that they sustained the payment of tribute vnto the Romane Empire, and vnder God that they suffered mortall men to beare rule over them. So farre Iosephus.

CHAP. VII.

That according vnto the prescript times foretold by the Prophets, the Princes of the Iewes which vnto that time by succession held the principallie, surceased, and Herod the first of the aliens became their King.

When Herod the first of them which vnto Israel are counted strangers, received rule over the Iewish nation, the prophesie written by Moses in that behalfe was fulfilled, which said: There shall not want a Prince in Iuda, neither a leader faile of his loines, untill he come, for whom it was kept and reserved, whom he pronounced to be the expectation of the Gentiles. When were not those things come to an end which concerned this prophesie, at what time it was lawfull for this nation to be governed by their owne Princes which lasted by line of succession, even from Moses vnto the reigne of Augustus the Emperour, vnder whom Herod the forreiner became ruler over the Iewes, it being granted to him by the Romanes, who as Iosephus writeth, was by father an Idumæan, by mother an Arabian; and as Africanus, one not of the vulgar sort of Historiographers writeth, by report of them which diligently haue read his worke, the sonne of Antipater, and the same to be the father of one Herod Africanus. One of the which ministered in the temple of Apollo. This Antipater being a child was taken by Idumæan theues, among whom he remained, because his father being poore was not able to redeme him, and being bred & brought up in their manners, he became very familiar with Hyrcanus the high priest of the Iewes. This Antipater had then a son called Herod, which reigned in the time of our Saviour. The principallie of the Iewes being at this day, then was the expectation of the Gentiles present, according vnto the rule of prophesie, when as their Princes by succession from Moses, ceased to beare rule & to reigne over the people. Before then were taken captiues, & led into Babylon, their Kings reigned, beginning from Saul who was the first, & from David which followed. Before their Kings, princes bare rule, who then called Iudges, beginning the government after Moses and his successor Iesus. After their returne from Babylon, there wanted not those which governed the people, wherein the best ruled, and those few in number. Priests had the preeminence untill that Pompey the Ro-

made

mane captiue had by maine force besieged and ransacked Ierusalem, polluted the holy places, by entering into the Sanctuaries of the Temple, and sending him which had continued the succession of Kings from his progenitors vnto that time (Aristobulus by name) Prince and Priest, captiue, together with his sonnes to Rome, committed the office of high Priesthood vnto his brother Hyrcanus, so that from that time forth the Iewes became tributaries vnto the Romanes. Anon after that Hyrcanus (vnto whom the succession of the high Priesthood befell) was taken of the Parthians, Herod the first forreiner (as I said before) toke of the Romane Senate and the Emperour Augustus, the government of the Iewish nation; vnder whom when as the presence of Christ was apparent, the saluation of the Gentiles long looked for, toke effect, and their calling consequently followed, according vnto the prophesie in that behalfe premised: Since which time the Princes and rulers of Iuda ceasing to beare rule, the state of high Priesthood (which among them by order of succession, after the deceasse of the former, befell vnto the next of blood) was forthwith confounded. Whereof thou hast Iosephus a witnes worthy of credit, declaring how that Herod, after that he had received of the Romanes the rule over the Iewes, assigned them no more Priests which were of the priestly race, but certaine base and obscure personages; the like did his sonne Archelaus: and after him the Romanes bearing rule, did the same things against the priestly order. The said Iosephus declareth, how that Herod first shut up vnder his owne scale the holy robe of the high Priest, not permitting the high priests to retaine it in their proper custody, so after him Archelaus, and after Archelaus the Romanes did the like. To this end are these things spoken of by vs, that we may shew what effect (touching the prophesie of the coming of our Saviour Christ Iesus) ensued. But most plainly of all other, the prophesie of Daniel, describing the number of certaine weekes, by name vnto Christ the ruler (whereof we haue in another place intreated) foretellet, that after the end & terme of those weekes, the Iewish anointing should be abolished. This is plainly proued to haue bene fulfilled at the coming of our Saviour Iesus Christ in the flesh. These things I suppose to haue bene necessarily obserued by vs, for the triall of the truth touching the times.

Aristobulus.
Hyrcanus.

Daniel 9.

CHAP. VIII.

Of the disagreeing imagined to be among the Euangelists about the genealogie of Christ.

Asomuch as Matthew and Luke committing the Gospel to writing, haue diuersly deliuered vnto vs the genealogie of Christ, and of diuers are thought to disagree among themselves, so that almost euery one of the faithfull, through their ignorance in the truth, endeavour to comment vpon those places: let vs rehearse a certaine historie which came to our hands concerning the premises, the which Africanus (of whom we mentioned a little before) remembred in an Epistle to Aristides, writing of the concordance of the genealogie of Christ, set forth in the Gospels, making therewithall, a report of the worsted and false opinions of others. The historie after his order of discourse, he hath in these wordes deliuered vnto the posteritie. The name of the kindreds in Israel are numbered, either after the line of nature, or after the rule limited in the law. After the line of nature, as by succession of the natural seed; after the rule in the law, as by his succession which gaue seed vnto his barrer brother deceased. For as yet the hope of the resurrection being nor made manifest, they imitated the promise to come with mortal resurrection, lest the name of the deceased with his death should be quite cut off. For, of them which came in by this kind of generation, some succeeded their fathers as natural children, some begot by others haue after others bin called; yet of both mention is made, as well of them which were begotten truly, as of them which were only by name. Thus neither of the Gospels is found false, howsoeuer it doth number, be it according vnto nature, or the custom of the law. The kindred of Salomon and of Nathan is so knit together, by reuiuing of the deceased without issue, by second marriages, by raising of seed, so that not without cause, the same persons are posited over to diuerse fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in Ioseph diuersly, yet exactly by descent determined. And that that which I go about to proue, may plainly appeare, I will declare the orderly succession of this genealogie, making a recitall from David by Salomon. The third from the

* Cap. 7. after
the Greeke.
Africanus
epist. ad Ari-
stide, he liued
in the time
of Origen.
Euseb. lib. 6.
cap. 30.
* Sonnes by
nature, and
sonnes by the
law.
* An argumēt
of the resur-
rection.

Mat. 2.

Luke 3.

Matthan and Melchi husband to one wife, begat severall sons: to wit, Matthan begat Jacob: and Melchi, his sonne Heli. Jacob brother to Heli on his sister the wife of Heli begat Ioseph. Mat. 1. Luk. 3.

Herod burned the genealogies of the Hebrews to make himselfe a gentleman.

Antiquities Domini.

Paralip.

Africanus epistola Ant. 18. item.

end is *Matthan* found, which begat *Jacob* the father of *Ioseph*, but from *Nathan* the sonne of *David* descending according to the Gospell of *Luke*, the third from the end is *Melchi*, whose sonne is *Heli*, the father of *Ioseph*. For *Ioseph* is the sonne of *Heli*, the sonne of *Melchi*, *Ioseph* being the proposed make to shoote at, we must shew how either is termed his father, deriuing the pedigree of *Jacob* from *Salomon*, of *Heli* from *Nathan*. And first how *Jacob* and *Heli* being two brethren, then their fathers, *Matthan* and *Melchi*, borne of diuers kindreds, may be proued grandfathers to *Ioseph*. *Matthan* therefore and *Melchi*, marrying the same wife, begat brethren by the same mother, the law not forbidding a widow, either dismissed from her husband, or after the death of her husband, to be coupled vnto another man. First therefore *Matthan* descending from *Salomon*, begat *Jacob* of *Espha*, for that is said to be her name. After the death of *Matthan*, *Melchi* (which is said to haue descended from *Nathan*) being of the same Tribe, but of another race, hauing married this widow to his wife, begat *Heli* his sonne. Thus do we find *Jacob* and *Heli* of a different race, but by the same mother to haue bene brethren. Of the which, *Jacob* taking to wife his sister the wife of *Heli*, his brother being deceased without issue, begat on her the third, to wit, *Ioseph*, by nature and the order of generation vnto himselfe: whereupon it is written, *Jacob* begat *Ioseph*, by the law vnto his brother *Heli* deceased, whose sonne *Ioseph* was. For *Jacob* being his brother, raised seed vnto him: wherefore neither that genealogie which concerneth him is to be abolished, the which *Matthew* the Euangelist reciting, saith, *Jacob* begat *Ioseph*, and *Luke* on the other side, Which was the sonne (saith he) as it was supposed (for he addeth this withall) of *Ioseph*, which was the sonne of *Heli*, which was the sonne of *Melchi*. And the word of begetting he ouerskiped with silence vnto the end, with such a recitall of sonnes, making relation vnto *Adam* which was of God: neither is this hard to be proued, or to small purpose proposed. The kinsmen of *Christ* according vnto the flesh, either making apparent, or simply instructing, yet altogether teaching that which is true, haue deliuered these things vnto vs, how that the Iudmean theenes inuading the citie *Ascalon* in *Palastina*, tooke captiue together with other spoiles out of the Temple of *Apollo* adioyning vnto the walls, *Antipater*, sonne to one *Herod* that was Minister in that Temple. When the Priest was not able to pay the ranfome for his sonne, this *Antipater* was brought vp after the maner of the Iudmeans, and became very familiar with *Hyrannus* the high priest of the Iews. And hauing bene in embassage with *Pompey* in *Hyrannus* head, he restored vnto him the kingdome which was taken from his brother *Aristobolus*, assigned himselfe gouernour of *Palastina*, and proceeded forwards in felicitie. When this *Antipater* was enuiou for his great felicitie, and was traitterously slaine, there succeeded him his sonne *Herod*, which at length of *Antonius* and *Augustus* by decree of the Senate receiued rule ouer the Iewes, whose sonnes were *Herod*, and the other Tetrarchs. These things are common among the Greeke histories. And when as vnto that time the Genealogies of the Hebrewes, yea of them also lineally descending of *Prosclytes*, as *Achior* the Ammonite, and *Ruth* the Moabite, likewise as many as escaped out of *Egypt*, and mirt with the Israelites, were recorded among their ancient monuments: *Herod* (whom the Israeliticall genealogie auailed nothing) being pricked in minde with the basenesse of his birth, burned their ancient recorded genealogies, supposing thereby to deriue himselfe of noble parentage, if none other (holpen by publike records) were able to proue their pedigrees from the Patriarches, or *Prosclytes*, or such as were strangers borne, and mingled of old among the Israelites. Very few studious in this behalfe doe glorie that they haue got vnto themselves proper pedigrees or remembrances of their names, or otherwise records of them, for the retaining of their ancient stocke in memorie, which these men mentioned of before haue attained vnto, being called because of their affinitie and kindred of our Saviour after the name of the Lord, and traueiling from the Nazarites and *Cochaba*, callies of the Iewes, into other regions, they expounded the aforesaid genealogie out of the booke of *Chronicles*, as farre forth as it extendeth. Whosoever then the case stand, either thus or otherwise, no man (in my iudgement) can find a plainer exposition. Whosoever therefore he be that ruleth himselfe aright, he will be carefull also of the selfe same with vs, although yet he want proue to preferre a better and a truer exposition. The Gospell in all respects uttereth most true things. About the end of the same Epistle he hath these wordes: *Matthan* descending of *Salomon*, begat *Jacob*. *Matthan* deceased, *Melchi* which descended of *Nathan*, on the same woman begat *Heli*: then were *Heli* and *Jacob* brethren by the mothers

mothers side. *Heli* dying without issue, *Jacob* raised vnto him seed by begetting of *Ioseph* his owne sonne by nature; but *Heli* his sonne by the law. Thus was *Ioseph* sonne to both. So farre *Africanus*. Withens that the genealogie of *Ioseph* is thus retited, after the same maner, *Matthias* is termed to be of the same Tribe together with him. For by the law of *Moser*, the mingling of Tribes was not permitted, which commandeth that touching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred, be tolled from Tribe to Tribe. Of these things thus much.

CHAP. IX.

Of the slaughter of the infants by Herod, and the lamentable tragedie touching the terme and end of his life.

Chap. 8. after the Greeke.

When *Christ* was borne in *Bethlehem* of Iewrie, according vnto the propheties, and in the times foretold, *Herod* (because of the Wise men which came from the East, enquiring where the King of the Iewes should be borne, they hauing seene his starre, and therefore had taken so great a iourney in hand, to the end they might worship God which was borne) being not a little moued, supposing his principalltie to be in perill, and his rule to go to wracke and ruine, he enquired of the Doctors of the Law among the Iewes, where they looked that *Christ* should be borne. But when he understood the prophetic of *Micheas*, foretelling the birth of *Christ* to be in *Bethlehem*, by and by he commanded the sucking babes in *Bethlehem*, and in all the borders thereof, as many as were two yeares old and vnder (according vnto the time that he had exactly enquired and knowne of the Wisemen) to be slaine, supposing thereby (as it was very likely) to destroy *Iesus* in the same perill, with his equals of the same age. But the babe *Iesus* presented this deceitfull pretence of his, being conueyed into *Egypt*: his parents also being forewarned by the appearing of an Angell of that which should come to passe: this the holy Ghost doth declare. Moreover, I think not amisse to let the world vnderstand how that vengeance from aboue with all speed fel vpon *Herod*, because of his bold enterprises against *Christ* & the infants, while breath was yet in his body, shewing as it were by certayne preambles what was like to befall him after his death. And how he stained his princelie affaires (which in his owne censure seemed prosperous) by his interchangeable domesticall calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolkes, and of his most familiar friends: so that it is impossible to repeat the whole. The matter it selfe was so shamefull, that it exceeded every tragical action. The which *Iosephus* hath prosecuted at large in his histories, how that for his conspiracie and craftie counsell which he intended against *Christ* and the other infants, an heauy scourge from aboue apprehended him, bearing him to the death. It will seme pertinent to the purpose, presently to heare the wordes of the Historiographer himselfe in the 17. booke of the Antiquities of the Iewes, describing the lamentable end of his life, in these wordes: *Herod* disease vexed him more and more. God executing iustice on him for the things which he had impiously committed. It was a slow or slacke fire, yet yeelding not so great inflammation outwardly to the beholders, as vexation inwardly to the internall parts: he had a vehement desire greedily set to take something, yet was there nothing that sufficed him. Moreover inward rotting of the bowels, and specially a grievous flux in the fundament, a moist and running humor about his feet; and the like maladie vexed him about his bladder. His priuie members putrified, ingendering wormes which swarmed out. He had a short and vsauiory breath; he had a great paine in breathing: hauing throughout all the parts of his bodie such a crampe, as strength was not able to endure. It was reported by them which were inspired from aboue, and to whom the gift of diuination was granted, that God enioyned the Prince this punishment for his great impietie. These things the aforesaid *Iosephus* in his Commentaries hath made manifest vnto vs; and in the second part of his histories, the like he noteth vnto vs, writing thus: From that time forth, sicknesses inuaded his whole body, and brought him subiect to diuers passions. It was a hote burning fever, an intolerable itch ouerrunning the outward parts of his body, a continual paine in the fundament, hydropical swellings in the feet, an inflammation of the bladder, putrification of the priuities, which ingendered swarms of lice. Besides this, often & difficult drawing of breath, with the crampe, contracting the sinewes throughout all the members of his body: so that the wise men reported these diseases to be nothing else but sure & certain plagues or punishments.

He,

Mat. 2.

Herod commanded the infants to be slaine, anno Christi 3. Augusti 44. Euseb. m Chron. Mat. 11.

The domesticall tragedies and crueltie of Herod.

Ioseph. Antiq. Iud. lib. 17. ca. 8.9. Anno Christi 6. Augusti 47. Euseb. Chronic.

Ioseph. bel. Iud. lib. 2. cap. 21.

He, although struggling with so many sores, yet for all that, wholly set to saue his life, hoped for health, and sought after remedies. Passing ouer Iordan, he vsed for helpe the hote bathes neare Calliroe, which runne vnto the lake Asphaltitis, which also by reason of their sweetnesse are potable. The Physicians there thought good that his whole body should be supplied with hote oyle, and he being put into a vessell full of hote oile, his eyes so dazled and dissolued themselves, that he came out as dead. When the seruants, by reason of these circumstances were sore troubled, he remembered his plague, and despaired thenceforth of any recovery at all, commanding with all fittie peeces of siluer to be deuided among his souldiers; but his chiefe Captaines and most familiar friends to receiue great summes of money. And taking his iourney thence, he came to Hiericho, all mad, by reason of melancholy that abounded in him; for he grew to that passe, that he threatned to kill himselfe, and went about to practise an horrible offence: for gathering together the famous men in euery village throughout all Iewrie, he commanded them to be shut vp into one place called Hippodromus, calling vnto him withall his sister *Salome* and her husband *Alexander*: I know (saith he) the Iewes will merrily celebrate as holyday the day of my death, yet may I be lamented of others, and so haue a glorious Epitaph, and solemne funerall, if that you will execute mine aduice. Those men therefore which are kept in close prison (souldiers being circumspectly set on euery side) see that you immediately slay, as soone as breath departeth out of my body, so that thereby all Iewrie, and euery house, will they, nill they, may rewe, mourne and lament my death. And againe, a litle after he saith: When as through want of nourishment, and griping cough ioynted withall, his sicknesse sore increased, and now being quite ouercome, he coniectured that his fatal course was then to be finished. For taking an apple in his hand, he called for a knife (for he was accustomed to pare, & so to eate) then beholding on euery side whether any was ready to hinder his enterprife, lifted vp his right hand to do himself violence. Besides this, the same Historiographer writeth, that a third sonne of his, besides the couple before slaine, afoze the end of his life, by his commandement was put to death; so that *Herod* left not this life without extreme paine. Such was the tragicall end of *Herod*, suffering iust punishment for the babes destroyed in Bethlehem, practised purposely for our Sauiours sake: after whose death, an Angell came to *Ioseph* in sleepe as he remained in Egypt, and commanded that he should returne together with the child and his mother into Iewrie, inasmuch as they were dead which sought the childs life. Vnto these the Euangelist addeth, saying: When that he heard that *Archelaus* reigned in Iudæa in his fathers stead, he feared to go thither; and being admonished in his sleepe from aboue, he departed into the parts of Galilee.

CHAP. X.

Chap 9. after the Greeke.

What successors *Archelaus* left behind him when he had reigned ten yeares after his father *Herod*, that *Christ* suffered not the seventh yeare of *Tiberius*, as some did write, for *Pilate* then did not gouerne Iudæa.

Herod.
Archelaus.
An. Christi 7.
Augusti 48.
Euseb. Chro.
Philip.
Herod fil.
Lysanias.
Ioseph Antiq.
Iud. 1. 18. ca. 7.
* The dressing of
certaine
heathen con-
futed.
* *Pilate* began
to rule the
28 yeare after
the birth of
Christ. Fune.
Chron

How that *Archelaus* was placed in the kingdome of his father *Herod*, the aforesaid Historiographer doth testifie, describing the manner: that by the testament of *Herod* his father (by the censure of *Augustus Caesar*) he toke to his charge the gouernment of the Iewes: also how that ten yeares after he lost the said Principallitie, and that his brethren *Philip* and the yonger *Herod*, together with *Lysanias*, gouerned their severall Tetrarchies. The same *Iosephus* in his eighteenth booke of Iudaical Antiquities declareth, that about the twelfth yeare of the reigne of *Tiberius*, (after the seuen and fiftith yeare of the reigne of *Augustus*) *Pontius Pilate* was appointed President of Iewrie, in the which he continued wel-nigh ten whole yeares, vnto the death of *Tiberius*. Then manifestly is the fallshood of them reprehended, which of late haue published leud commentaries against our Sauiour, where even in the beginning, the time after their supputation laid downe, and being well noted, confuted in the fallshood of these glofing soles. These commentaries do comprehend two things, which against the passion of *Christ* were presumptuously practised of the Iewes, within the fourth Consulship of *Tiberius*, the seventh yeare of his reigne, at which time it is shewed, that *Pilate* was not gouerner of Iudæa, if the testimony of *Iosephus* be true, which plainly sheweth in his aforesaid histories, that *Pilate* was appointed Procurator of Iudæa the twelfth yeare of *Tiberius* his reigne.

CHAP.

CHAP. XI.

When *Christ* was baptized, and began to preach, what high Priests there were in his time.

Cap. 10. after the Greeke.

About these times then, according vnto the Euangelist, the fiftenth of *Tiberius Caesar*, the fourth of the procuratorship of *Pontius Pilate*, *Herod*, *Lysanias* & *Philip* ruling the rest of Iudæa in their Tetrarchies, the Sauiour and our God, *Iesus* the anointed of God, beginning to be about thirty yeeres of age, came to the baptisme of *Iohn*, and began the preaching of the Gospel. The sacred Scripture doth declare, that he finished the full time of his teaching vnder the highpriesthood of *Annas* & *Caiphas*, signifying, that within the yeeres of their publike ministry he ended the course of his doctrine. For he began about the highpriesthood of *Annas*, & continued vnto the principallity of *Caiphas*; yet in this space, there were not foure yeares fully expired: for the legall rites by his edict being in maner abrogated, it followed, that the succession of progenitors, by age and line vnto that time usually obserued, should thenceforth be of no force. Neither were those things, which concerned diuine worship, with due administration executed: for diuers severally, executing the office of highpriesthood vnder Romane princes, continued not in the same above one yeare. *Iosephus*, somewhere in his booke of Antiquities, writeth foure highpriests by succession to haue bene after *Annas* vnto the time of *Caiphas*, saying thus: *Valerius Gratus* (*Ananias* being remoued) ordained *Ismael* the sonne of *Baphus*, high priest. And the same *Ismael*, not long after being depofed, he appointed *Eleazar* the son of *Ananias* high priest in his place. The yeare after, this *Eleazar* being reiected, he committed the office of highpriesthood to *Simon* the son of *Cannanus*. And him (who enioyed this honour, no longer then one yeare) *Iosephus*, (which was also called *Caiphas*) succeeded. The whole time of our Sauiours preaching, is shewed to haue bene comprised within the compasse of foure yeares. Foure highpriests also in the same foure yeares to haue bene from *Annas* to *Caiphas*, executing the administration of the perely ministry. The Gospel doth very wel set forth *Caiphas* to be high priest that yeare in the which the passion of our Sauiour *Christ* was finished, that the time of *Christ*s preaching might not seeme to repugne with this obseruation. Our Sauiour and Lord *Iesus Christ*, not long after the beginning of his preaching, chose twelve Apostles, whom of all the rest of his disciples, by a certaine singular prerogative, he called Apostles. Afterwards he appointed other twenty, whom he enioyned by two and by two, to passe vnto euery place and city where he himselfe should come.

CHAP. XII.

Of the life, doctrine, baptisme, and martyrdom of *Iohn Baptist*. The testimony of *Iosephus* touching *Christ*.

Now long after, the holy Gospel reporteth the beheading of *Iohn Baptist*: where withal *Iosephus* by name accordeth, making mention of *Herodias*, with whom *Herod* married (being his brothers wife) putting away his owne wife lawfully married, which was the daughter of *Aretas* king of the Arabians. But *Herodias* being separated from her husband which was aline, *Herod* (who for her sake slue *Iohn*) warred against *Aretas*, hauing ignominiously reiected his daughter. In the which battel (then being fought) *Iosephus* reporteth all *Herods* host to haue utterly perished, and these things to haue chanced vnto him, for the death of *Iohn*, maliciously executed. The same *Iosephus* whē he had confessed *Iohn Baptist* to be a very iust man, testifieth also those things which are recorded of him in the Gospel. He writeth further, that *Herod* was depriued of his kingdome for *Herodias*, and together with her, condemned, and banished into Vienna a city of France, and he further declareth in his eighteenth booke of Iudaical Antiquities, where he writeth thus of *Iohn Baptist*: Certaine of the Iewes were perswaded, that the host of *Herod* was utterly foiled, because that God had utterly plagued him with this punishment, reuenging the death of *Iohn*, commonly called the *Baptist*: for *Herod* had slaine him being a iust man. This *Iohn* commanded the Iewes to embrace vertue, to execute iustice one towards another, to serue God in piety, reconciling men by baptisme to vniety. For after this sort, baptisme seemed vnto him a thing acceptable, if it were vsed not for the remission of certaine sins, but for the purifying of the body, the soule (I say) being clenfed before by righteousness: & when as diuers flocked together (for they were greatly delighted in hearing of him) *Herod* fearing lest that so forcible a power of perswading which was in him, should leade the people into a certain rebellion, he supposed it far better to bereaue him of his life afore any nouely were by him put in re,

B

Luke 3.
Christ being
30 yeares old
was baptized
and began to
preach.
Christ did not
preach full
four yeares.

Ioseph. lib. 18
Antiqu. ca. 4.

Annas.
Ismael.
Eleazar.
Simon.
Caiphas.

12. Apostles.
70. Disciples.
Matth. 10.
Luke 10.

Matth. 14.

* This battell
is mentioned
of *Iosephus*.
Antiqu. Iud.
lib. 18. cap. 9.
Cap. 11. after
the Greeke.

then that change, with danger, being come in place, he should repent him & say; Had I wist. Thus John because of Herods suspicion, was sent bound to Macherous the ward (mentioned of before) and there beheaded. When he had thus spoken of John in the same historie, he writeth of our Saviour in this sort: There was at that time one Iesus, a wise man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladnes. He drew after him many, as well of the Jewes as Gentiles. This same was Christ. And though Pilate, by the iudgement of the chiefe rulers amongst vs, deliuered him to be crucified: yet there wanted not them which from the beginning loued him. He appeared vnto them alieue the third day after his passion; as the holy Prophets haue foretold: not onely thefe, but innumerable more maruellous things of him; and to this day the Christian people, which of him borrow their names, ceasse not to increase. Now when as this Historiographer, by blood an Hebrew borne, hath of old deliuered in writing these and the like things, concerning John Baptist, and our Saviour Christ, what refuge or shift now haue they, but that they be condemned for impudent persons which of their owne bzaime, haue fained commentaries, contrary to these allegations? And of these things also thus much.

CHAP. XIII.

Of the disciples of our Saviour: that there were more then twelue Apostles, and seuentie Disciples.

The names of the Apostles are apparent vnto euery one out of the holy Euangelists, but the catalogue of the 70. disciples is no where to be found. Barnabas is said to be one of the number whom the Acts of the Apostles remembred, and no lesse did S. Paul remember him, writing to the Galathians. Among these they number also Sosthenes, which together with Paul wrote to the Corinthians. The historie also of Clemens Alexandrinus, in the first of his Hypotyposion affirmeth Cephas to be one of the 70. of whom Paul said; When as Cephas came to Antioch, I withstood him to his face, because he was culpable. This Cephas was of the same name with the Apostle. And Matthias who of the Apostles was elected in the come of Iudas the traitor, and Barnabas also, who is said by the same lot to haue bene worthily preferred to be of the number of the 70. disciples; also Thaddaeus whom Thomas by the commaundment of Iesu sent to cure Agbarus, is counted one of the number, concerning whom I will forthwith declare a certaine historie which came to my hands. Thou shalt find by diligent obseruation, that there were more then 70. disciples of our Saviour, for those whereof thou maist see the testimony of Paul, which saith: That after Christs resurrection from the dead, He appeared first to Cephas, then to the twelue, after them to more then five hundred brethren at once, whereof (he saith) some to haue fallen asleepe, but more to haue remained alieue, at that time when he wrote those things. Afterwarde to haue appeared to James, which was of the disciples, and one of the brethren of Christ. Last of all, as though besides these, there were more Apostles after the manner of the twelue (such as Paul himselfe was) he addeth saying: He was scene of all the Apostles. But of this so farre.

The Translator touching the doubt rising about him whom Paul reprehended at Antioch; whether he was Peter the Apostle, or Cephas, one of the seuentie.

Here as Eusebius in the former chapter, affirmed Cephas, to be one of the number of the 70. disciples, and the same to be reprehended by S. Paul at Antioch, it seemeth repugnant to the plaine words of the holy Scripture, deliuered vnto vs by the holy Ghost. The adversaries of the truth, thought better to erre with Eusebius, by saying that Cephas was rebuked by Paul, and not Peter, rather then they would graunt Peter (whom they terme the Prince of the Apostles) to be controlled of Paul; supposing hereby a president to enue against the Primacie of the Pope, or liking of this opinion as a bare shift to stop the slanderous mouth of Porphyrius, which here took occasion to reprehend the Christians for their sedition. But let vs confesse the truth, and shewe the diuill. The words of Saint Paul are these: *ἄνδρες ἀντιόχεια, κατὰ πρόσωπον αὐτῷ ἀντίστην:* When Peter came to Antioch, I withstood him to his face. And alittle after; *ἔτι τῷ πέντε ἡμέρας μετὰ ταῦτα.* I sayd vnto Peter in the presence of them all. Augustine, and Ierome had great contention about the interpretation of this place, but neither of them denieth the party to be Peter; let vs giue vnto

Ioseph. An-
tiq. iud. lib. 18
cap. 6. testifi-
eth thus of Ie-
sus Christ.

Cap. 1. after
the Greeke.

The catalogue
of the 70. dis-
ciples is to be
scene in the
end of this
volume, writ-
ten by Doro-
theus in greek
and translated
into English.
But in Euse-
bius time not
exant.
Galat. 2.
1. Cor. 1.
Clemens.
Galat. 2.
Actes 1.
Barnabas.
Sosthenes.
Cephas.
Matthias.
Barnabas.
Thaddaeus.
1. Cor. 15.

Galat. 2.

to the Historiographer the credit due vnto him, he might call Peter Cephas, as our Saviour said in the Go-
spell, vnto Peter: Thou shalt be called Cephas, which is a Syrian word, sounding in Greeke, *Πέτρος*, Iohn 1.
nothing else but Peter, or Petra a rocke. In that he calleth him another from the Apostle, I do not see how
it can stand. Ierome denieth any other Cephas knowen of vs, sauing Peter. The conclusion is this: Euse-
bius calleth the person reprehended by Paul, Cephas: the holy Ghost in the Scripture calleth him Peter.
Eusebius saith, he was another from the Apostle: the holy Ghost in discourse, calleth him Peter the Apo-
stle, (in the same chapter) to whom the Apostleship of Circumcision was committed, and most like to be the
Apostle, for there (that is at Antioch) he was first placed placed Bishop.

CHAP. XIII.

*The historie concerning the Prince of the Edesseans. The Epistle of Agbarus vnto
Christ, and the Epistle of Christ vnto him againe.*

The historie touching Thaddaeus (of whom we spake before) was after this sort. After that
the diuinitie of our Lord and Saviour Iesus Christ, was made manifest vnto all men,
through the working of miracles, he drew vnto him an innumerable sort of strangers,
farre distant from Iudaea, affected with sundry diseases, and euery sort of maladies, hoping to
recoouer their health, of which number king Agbarus gouernour of the famous nations inhabi-
ting beynd the riuer Euphrates, grievously diseased in body, incurable by mans cunning, hea-
ring the renowned fame of Iesus, and the wonderfull workes which he wrought agreeable
vnto the same, published of all men, made petition to him by letters, requiring deliuerance
from his disease. Iesus (though not presently) yielding vnto his petition, vouchsafed to an-
swer him by an Epistle, that shortly he would send one of his disciples which should cure his
disease, promising withall, that he should not onely cure his disease, but as many as belon-
ged vnto him, which promise not long after he performed. For after his resurrection from
the dead, and ascension into heauen, Thomas one of the twelue Apostles, sent his brother Thad-
daeus, accompted among the seuentie disciples of Christ, by diuine inspiration, into the citie
Edessa, to be a preacher and Euangelist of the doctrine of Christ, by whom all things, which
concerned the promise of our Saviour, were performed. The Reader hath an approued testi-
mony of these things in writing, taken out of the recorded monuments, of the princely citie
Edessa: for there are found enrolled in their publike registry, things of Antiquitie, & which
were done about Agbarus time, yea and preserved vnto this day. There is no reason to the
contrary, but that we may heare the letters themselves, copied out of their Registry, and
translated by vs out of the Syrian tongue.

The Epistle of Agbarus vnto our Saviour.

Agbarus gouernour of Edessa, vnto Iesu the good Saviour, shewing himselfe in Ierusalem,
sendeth greeting. I haue heard of thee, and thy cures which thou hast done, without me-
dicines and herbes. For as the report goeth, thou makest the blind to see, the lame to go, the
leapers thou cleansest, foule spirits and diuels thou castest out: the long diseased thou restorest to
health, and raisest the dead to life. When that I heard these things of thee, I imagined with my
felfe one of these two things; either that thou art God come from heauen, and doest these things;
or the Sonne of God, that bringest such things to passe. Wherefore by these my letters I beseech
thee, to take the paines to come vnto me, and that thou wilt cure this my grievous malady, wher-
with I am fore vexed. I haue heard moreover, that the Iewes murmure against thee, and go about
to mischief thee, I haue here a litle city and an honest, which will suffice vs both. These things
he wrote after this manner, being a little lightened from aboue, I thinke it also not amisse to
heare the letters of Iesu, sent backe to Agbarus by the same bearer.

The Epistle of our Saviour vnto Agbarus, though brieft, yet pithy.

Agbarus, blessed art thou, because thou hast beleued in me when thou sawest me not: For
it is written of me, that they which see me shall not beleue in me, that they which see
me not, may beleue, and be saued. Concerning that thou wrotest vnto me, that I should

Cap. 11. after
the Greeke.

The fame of
Christ went
throughout
the whole
world.
Agbarus.

Thomas the
Apostle sent
Thaddaeus
into Edessa.

Agbarus writ-
teth to Christ.

What Agba-
rus gathered
by miracles.

Christ writes
to Agbarus.

come vnto thee, I let thee vnderstand, that all things touching my message are here to be fulfilled, and after the fulfilling thereof I am to returne againe vnto him that sent me. But after my assumption I will send one of my Disciples vnto thee, which shall cure thy malady, and restore life vnto thee, and them that be with thee. **Unto these Epistles, there were also these things added in the Syrian tongue:** When *Iesus* was taken vp, *Indus* (which is also called *Thomas*) sent vnto him *Thaddæus* the Apostle, one of the seuentie, who, when he came, remained with one *Tobias*, the sonne of *Tobias*. When that the fame was spread of him, and that he was made manifest by the miracles which he wrought, it was signified vnto *Agbarus*, and said: The Apostle of *Iesu* is come, of whom he wrote vnto thee. *Thaddæus* by that time began, through the power of God, to cure euery sore and sicknes, so that all men greatly marvelled. *Agbarus* hearing of the weighty and wonderfull workes which he wrought, that he cured in the name and power of *Iesu*, forthwith suspected the same to be he, of whom *Iesus* had written, saying: After my ascension I will send one of my disciples vnto thee, which shall cure thy malady. And when he had called vnto him *Tobias* where *Thaddæus* hosted, he said vnto him: I heare say, that a certaine mighty man come from Ierusalem is lodged with thee, and cureth many in the name of *Iesu*. Who made answer, and said: Yea Lord, there came a certaine stranger and hosted at my house, which hath done wonderfull things. To whom the King said: Bring him vnto me. *Tobias* returning vnto *Thaddæus*, said vnto him: *Agbarus* the gouernor sent for me, and commanded that I should bring thee vnto him, that thou mayest cure his disease. *Thaddæus* answered: I go, for it is for his sake that I am sent thus mightily to worke. *Tobias* stirring betimes the next day, tooke with him *Thaddæus*, and came to *Agbarus*. As he came, euen at his entrance, there appeared vnto *Agbarus* in the presence of his chiefe men, a great and strange shew in the countenance of *Thaddæus* the Apostle, at which sight *Agbarus* did reuerence vnto *Thaddæus*, so that al they which were present, marvelled. None of the saw the sight saue *Agbarus* alone, which questioned with *Thaddæus*, and said: Art thou of a truth a disciple of *Iesus* the sonne of God, which made me this promise: I will send vnto thee one of my disciples, which shall cure thy disease, and shew life vnto thee and all thine? To whom *Thaddæus* made answer: Because thou hast greatly beleueed in the Lord *Iesu* which sent me, therefore am I sent vnto thee, but in case that thou beleue in him as yet, thy hearty petitions according vnto thy faith thou shalt obtaine. To whom *Agbarus* said: I haue continued so beleueing in him, that I could haue found in my heart mightily to destroy the Iewes which crucified him, were not the Romaine Empire a let vnto my purpose. *Thaddæus* said againe: Our Lord and God *Iesus Christ* fulfilled the will of his Father, which being finished, he is ascended vnto him. *Agbarus* answered; And I haue beleueed in him and in his Father. To whom *Thaddæus* replied: Therefore in the name of the selfe same Lord *Iesu* I lay my hand vpon thee. Which when he had done, he was forthwith cured of his malady, & deliuered of the paine that pressed him fore. *Agbarus* marvelled at this, that euen as it was reported vnto him of *Iesu*, so in truth by his disciple and Apostle *Thaddæus*, without Apothecarie stuffe and vertue of herbes he was cured. And not onely he, but also *Abdus* the sonne of *Abdus* grieved with the gout, and falling at the feete of *Thaddæus*, recouered his former health by the laying on of his hands. He cured also many other of his fellow citizens, working marvellous and miraculous things, and preaching the word of God. To whom *Agbarus* said againe: Thou *Thaddæus*, through the power of God, doest these things, and we haue thee in admiration, I pray thee moreover that thou expound vnto me, the coming of *Iesu*, how he was made man, his might, and by what power he brought such things, as we heard, to passe. To whom *Thaddæus*; At this season (saith he) I will be silent, though I am sent to preach his word, but to morrow call together to my sermon all thy people & fellow citizens; then will I shew to them the word of God, & sowe the word of life, and teach the maner of his coming, how he was made man, of his message, & to what end he came, being sent from the Father. Moreover of his miracles and mysteries vttered in this world, and power in bringing things to passe. Besides this, his new preaching, and how bate, slender and humble he seemed in outward appearance. How he humbled himselfe, & died, & abated his diuinity, what great things he suffered of the Iewes, how he was crucified, and descended into hel, & rent that hedge and mid-wal neuer seuered before, and raised the dead that of long time had slept: how that he descended alone, but ascended vnto the Father accompanied with many: how that he sitteth in glory at the right hand of God the father in heauen; & last of al, how he shall come again with glory & power to iudge both the quick & dead. When the morning was come, *Agbarus* commanded his citizens to be gathered together, to heare the sermon

The conference which Thaddæus had with Agbarus.

Agbarus is cured by Thaddæus.

Abdus is healed of the gout.

mon of *Thaddæus*. Which being ended, he charged that gold coined and vncoined should be giuen him. But he received it not, saying: Inasmuch that we haue forsaken our owne, how can we receive other mens? These things were done the thirde and fortieth yeere: which being translated word for word out of the Syrian tongue, we thought not amisse to declare in this place.

The censure of the Translator, touching the aforesaid Epistles.

BE it true or be it false, that there were such epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be reiected for falsehood and forged stuffe. Ierome with other graue writers, affirmeth such circumstances to haue bene. *Eusebius* whose credit herein is not small, reporteth the same to haue bene taken out of their records in the city of Edessa, registred there in the Syrian tongue, & by him translated out of the Syrian into the Greek tongue. *Isidorus* and *Gelasius* the first of that name, Bishop of Rome, about the yeare of our Lord 494. together with 70. other Bishops, decreed, that the Church of God should receive the same epistles for no other then Apocrypha. One thing I may not here runne ouer with silence, but admonish the Reader of, how that late writers, namely *Damasceus*, and that fabulous Historiographer *Nicephorus* haue added vnto this history fabulous reports, how that *Agbarus*, gouernour of Edessa, sent his letter vnto *Iesu*, and withall a certaine Painter which might view him well, and bring vnto him backe againe the liuely picture of *Iesu*, the which Painter (as they report) being not able (for the glorious brightnes of his gracious countenance) to bring his purpose to effect, our Saviour himselfe tooke an handkercher, and laid it to his diuine and liuely face, and by the wiping of his face, his picture was therein impressed, the which he sent to *Agbarus*. *Nicephorus* pasceth other fables thereunto: first he saith, that the King of Persia sent a Painter vnto *Iesu*, which brought vnto him the picture of *Iesu*, and also of *Mary* his mother. Again, that the Edessians in the time of *Justinianus* the Emperour, being besieged and brought to such a narrow strait that there remained no hope of deliuerance, but a present foyle and overthrow, in the same lamentable plight to haue runne vnto his picture for a refuge, where (as they say) they found present remedy. Beleene it who will. *Eusebius*, who searched their records, wholaid downe the copie of the Epistles, who translated faithfully all that he found there touching *Christ*, neither saw, neither heard of any such thing: for he promised in the preface to his historie, to omit nothing that should seeme pertinent. If the other writers found it, why did not *Eusebius* find it? If the other writers thought expedient to publish the same, why did *Eusebius* omit it? Nay it was not there found at all, but forged. Therefore recount them for fables. The first that reported them, was an hundred yeares after *Eusebius*.

The end of the first Booke.



THE SECOND BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

Of the ordaining of Disciples, after the ascension of Christ.



IN the former booke (by way of proeme to our Ecclesiasticall history) we haue briefly intreated of the ancient principles of our doctrine, of the antiquity of Christian religion, of his late appearing among men, of his passion, and of the election of his Apostles. Now it remaineth that we looke into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of pro-

Actes 7.
Matthias chosen to be an Apostle.
Actes 6.
7. Deacons.
Actes 7.
Stephen signifies a crown
Matth. 1.
James the first bishop of Jerusalem.
Clement 1. 6.

Clement 1. 7.

James bishop of Jerusalem thrown down from a pinnacle of the temple, and brained.
Actes 12.

The persecution of the Apostles by the Jewes.
Actes 8.
The dispersion of the disciples.
Paul a persecutor.
Actes 8.
Philip preached in Samaria.
Actes 8.
Simon Magus a sorcerer.
Simonians.

Simonians.

Actes 8.

An Ethiopian Eunuch.

phane histories, knitting to our historie those things which we haue committed to memory. First of all the Apostleship is allotted vnto *Matthias*, in the name of *Iudas* the traitor, which (as it is manifest) was one of the Disciples of the Lord. There were also seuen appoynted men ordained Deacons, through prayer & imposition of the Apostles hands, for the publique administration of the Churches affaires ioynted with *Stephen*, which first after the Lord, as some as he was ordained (as though he were appoynted for this purpose) is stoned vnto death by them which due the Lord; and for this cause, as the first of the triumphing Par- ty of Christ, according to his name, he beareth a crowne. After him followed *James*, called the brother of Christ, and counted the sonne of *Ioseph*. This *Ioseph* was thought to be the father of Christ, to whom the virgin was betrothed, who before they came together, was con- tinue by the holy Ghost, as the holy Gospell declareth. This *James* (who of old for his be- lieue, was surnamed *Iustus*) is said to be the first which occupied the Bishops See at Jerusalem. *Clement*, in the first of his Hypotyposion writeth thus: *Peter* (saith he) and *James*, and *Iohn*, after the assumption of our Saviour, though they were preferred by the Lord, yet challenged they not this prerogative to themselves, but appointed *James* the first Bishop of Jerusalem. The same *Clement* in the fourth of his Hypotyposion also maketh mention of him thus: The Lord after his resurrection, ended with knowledge *James* the first, *Iohn*, and *Peter*. They deliuered the same vnto the rest of the Apostles, the Apostles afterwards vnto the seuentie Disciples, of which number was *Barnabas*. There were two *Jameses*, the one termed *Iust*, which was throwne downe headlong from the pinnacle, and brained with a Fullers club, the other beheaded. Of him that was called *Iust*, *Paul* made mention, saying: I saw none of the Apostles save *James* the brother of the Lord. Those things which the Lord promised the King of the Osroenians, then were performed. *Thomas* by diuine inspiration sent *Thaddaeus* vnto the city *Edessa*, to be their preacher, and an Euangelist of the doctrine of Christ, as a little before out of the records we haue alledged. But he after his coming, hauing cured *Agbarim* by the word of God, and astonished all them with his strange miracles and workes which he wrought, brought them to the worshipping of the diuine power of Christ, & ordained disciples of the doctrine of our Saviour. From that time vnto this day, the whole city of the *Edessians* being addicted vnto the name of Christ, shew forth no small argument of the great goodnesse of our Saviour to- wards them. But these things may suffice, taken out of their ancient histori- call records. Now let vs returne vnto the sacred Scripture. The first and the greatest persecution being raised of the Jewes against the church at *Jerusalem* about the time of the martyrdom of *Stephen*, and all the disciples (the twelve onely excepted) being dispersed throughout *Iudea* and *Sama- ria*, certaine of them, as the holy Scripture beareth witness, came vnto *Phenices*, and *Cyprus*, and *Antioch*: but these as yet durst not deliuer vnto the Gentiles the word of faith, but shew- ed it onely vnto the Jewes. At that time also *Paul* raged against the church, entring into the seuerall houses of the faithfull, and giving forth precepts, that both men and women should be imprisoned. And *Philip* one of the ordained Deacons with *Stephen*, and of the dispersed, came to *Samaria*, and being plenteous as touching the diuine power, first of all preached vnto the inhabitants there the word of God. The grace of God so mightily preuailed with him, that he drew vnto him by his preaching *Simon Magus* with many more. *Simon* at that time was so famous, holding in awe them that were bewitched with his sorcerie, that they suppo- sed him to be the great power of God. He was then so amazed with the miracles which *Philip* wrought by diuine power, that he came and grew so far forth towards mens fauour, that he dissembled euen vnto baptism that is through faith in Christ. Which dissembling at this day is wonderfull in them that now wallowing in that most detestable heresie, treade the trace of their forefather, inuading vpon the Church, as a pestilent and noisome disease, in- fecting them which cannot thoroughly discern the incurable & intractable venime, lying hid within them. But diuers of them (their impiety being reuealed) were throughly knowen and reuealed, of which number *Simon* himself, being apprehended of *Peter*, receiued the sentence of damnation due to his desert. When that the preaching of the Gospell daily proceeded with increase, it came to passe by reason of some domestical affaires, that there came from the land of the *Ethiopians*, the chiefe gouernour of the *Queen*, which after the custome of their coun- try held the kingdom: for as yet the people of that countrey haue to their Prince a *Queen*. He was the first of the Gentiles, which obtained of *Philip* the holy mysteries by the inspirati- on

of the heavenly word; he was made the first fruits of the faithfull throughout the world, and as it is reported after his returne vnto his native soile, he preached the knowledge of the vniuersall God, which giueth life vnto men, and the coming of our Saviour: whereby the prophetic was fulfilled which said: *Ethiopia* shall stretch her hand before vnto God. About this time *Paul* the chosen vessel, is declared an Apostle, not of men, neither by men, but by re- uelation of *Iesu Christ*, and God the father which raised him from the dead, and obtained this vocation, by a vision, and a voice reuealed from heauen.

CHAP. II.

The report of Pilate, the censure of *Tiberius* the Emperour and the Roman Senate concerning Christ.

When as the wonderfull resurrection of our Saviour, and his assumption into the heauens, was now made manifest vnto many, and the ancient manner among the heathen Princes had so preuailed, that if any noueltie by any were enterprised, the same forthwith should be signified vnto him that held the princely scepter, lest that he should be ignorant of any thing which was done: it came to passe that *Pilate* made *Tiberius* the Em- perour pious of those things, which concerned the resurrection of our Saviour *Iesu*, and were published throughout *Palestina*, adding therunto his maruelous workes, wherof he was cre- dibly informed, and how that now after his resurrection, he was of many taken for a God. The report goeth, that *Tiberius* made relation thereof vnto the Senate, which reiecte his say- ing, for no other cause, but for that they had not first appoynted the same, the ancient custome obserued, that none should be accounted of the Romanes among the number of Gods, vnlesse he were canonized by the sentence and decree of the Senate, which no doubt was done for this end, that the wholesome doctrine of the diuine preaching, should not neede the approbation and commendation of men. Though this matter touching our Saviour was reiecte of the Roman Senate, after it was dilated vnto them, yet *Tiberius*, referring vnto himselfe his so- mer opinion, conceived no absurdity prejudiciall vnto the doctrine of Christ. These things *Tertullian*, a man well experienced in the Roman lawes, and besides, famous among them which flourished at *Rome*, in his Apologie which he wrote for the Christians in the Roman tongue, and by translation writeth thus: And that we may reason touching the originall of these lawes, it was an ancient decree; that no God should be consecrated by the Emperour, vnlesse it were first agreed vpon by the Senate. The like did *Marcus Aurelius* practise, concerning a cer- taine Idoll of *Alburnus*, and this maketh for vs, that the deity is weighed amongst you after mans will and iudgement. Vnlesse that God please man, he is not made God. So that by this decree, man must be gracious and fauourable vnto God. *Tiberius* then, in whose time the Christian name was spread abroad in the world, when this doctrine was signified vnto him out of *Palestina*, (where it first sprang) communicated the same vnto the Senate, declaring withall, that this doctrine pleased him right well. The Senate reiecte it, because they had not allowed the same. But he perseuered in his opinion, threatening them death that would accuse the Christians. This was the wisdom of the diuine providence lightning his mind, that the preaching of the Gospell should passe at the beginning throughout the world without let or hinderance.

CHAP. III.

How that in short space the Gospell was published throughout the world.

By the diuine power & helping had of God, the wholsome doctrine, as it were sun-beams, sodainly shined throughout the world, & forthwith (according to the sacred Scripture) the found of the holy Euangelists & Apostles passed throughout the whole earth, & their words vnto the ends of the world. So that throughout all cities & villages (after the manner of barne flames) perlerished forthwith very many, & the same very populous churches were es- tablished: & they which by ancient succession were blinded throughold error, & the rooted dis- ease of superstitious idolatry, now at length (through the power of Christ) by the doctrine of his disciples, together with the wonderful workes wrought by the, were at liberty from their cruell bonds, & loosed out of their lothsome fetters, wholly abandoning the idolatricall wor-

The Eunuch converted by Philip, pre- ceth the Gos- pel to the E- thiopians. Plaine 68. Actes 9. Galat. 1.

Tiberius would haue had Christ canonized in the number of the Gods. The wisdom of God in this behalfe.

Tertullian Apolog. ad- uert. gentes. cap. 5.

Pl. 19.

Ship of many gods, confessing one and the alone God, the worker of all things, and worshipping him with the rites of true piety, through diuine and pure religion, grafted in the heart of man by our Saviour himselfe. But the diuine goodnesse and grace of God spread it selfe broad among other nations; and first of al, *Cornelius* of Caesarea in Palestina, with all his household, by a diuine vision, and ministry of *Peter*, embraced the faith of Christ, and many Grecians of Antioch, heard the preaching of those which dispered themselves at the stoning of *Stephen*, when as at this time the Church of Antioch flourished and multiplied exceedingly, and many Prophets of Ierusalem (with whom *Paul* and *Barnabas*) frequented thither: and besides them, there was another multitude of brethren there, so that the Christian name there sprang first, as of a fresh and fertile soile, and *Agabus* one of the Prophets then present, foretold them of the famine to come. *Paul* and *Barnabas* were chosen messengers for the misery by the brethren.

CHAP. IIIII.

How that Caius Caligula, exiling Herod with perpetuall banishment, created Agrippa King of the Iewes. The commendation of Philo Iudeus.

Anno Christi 39. 40.
Caius Caligula.
Herod the Tetrarch exiled with his brother Herodias.
Herod Agrippa King of the Iewes.
Ioseph. Anti. lib. 18. cap. 14.
Philo Iudeus

Tiberius when he had reigned about two & twentie yeares, died: *Caius* succeeding him, presently committed the principalltie of the Iewes vnto *Agrippa*: and beside that kingdom, he gaue him the Tetrarchies of *Philip* and *Lysanias*, and not long after also the Tetrarchie of *Herod*, which *Herod* together with *Herodias*, being condemned for diuerse crimes and enoimities, was committed to perpetuall banishment. The same *Herod* was he which lined about the passion of Christ: these things *Iosephus* doth witnesse. About this time *Philo* did flourish, a man not onely excelling our owne men, but also such as passed in prophane knowledge. He was by lineall descent an Hebrew bozne, inferior to none of them which excelled at Alexandria. But what labour and industrie he hath employed in diuine discipline, and the profit of his native countrey, his workes now extant plainly do declare: and how farre forth he preuailed in philosophicall, and liberall arts of prophane knowledge, I suppose it not very needfull to repeat. But imitating the doctrine of *Plato* and *Pythagoras*, he is said to haue excelled all the learned of his time.

CHAP. V.

How Philo behaued himselfe being sent in Embassage for the Iewes vnto Caius the Emperour.

Ioseph. Anti. lib. 18. cap. 15.
Apion.

Philo.

What befell vnto the Iewes vnder *Caius*, this *Philo* hath written in fise booke: wherein he setteth forth the madnesse of *Caius*, how he proclaimed himselfe God, and besides dealt spitefully innumerable sorts of waies. Moreover, what calamities happened vnto the Iewes in his time, though *Philo* himselfe was sent in Embassie for his owne nation which inhabited Alexandria, vnto the citie of Rome, and how that he pleading for the lawes of his countrey people, gained nothing but gibes and iells, returning with great hazard of his life. *Iosephus* made mention of these things, in the eighteenth booke of his Iudaicall Antiquities, thus writing word for word. When dissention arose among the Iewes and Grecians inhabiting Alexandria, both parties feuerally sent three legates vnto *Caius*, whereof *Apion* one of the legates for the Grecians of Alexandria, shamefully intreated the Iewes, with many opprobrious and blasphemous termes, adding this withall, that they despised the maiesty of *Cesar*. And when as all they which were tributaries to the Romaines, dedicated altars and temples vnto *Caius*, and esteemed of him in all other respects as God; these Iewes onely disdainfully withstood this honour done vnto him of men, and accustomed to prophane his name. After that *Apion* had thus spoken many and grieuous things, to the end he might incense *Caius* against them (as it was very like,) *Philo* one of the Iewes Legates drew nigh, a man excelling in all things, and brother of *Alexander Alabarchus*, not ignorant in Philosophie, and of abilitie sufficient to answer the opprobrious crimes laide to their charge. But *Caius* excluded him, commanding him forthwith to depart, and because he was throughly moued, he seemed as though he went about to practise some mischiefe towards him. *Philo* being reuiled, went forth, and vnto the Iewes which were with him in company, he sayd: We ought to be of good cheare: for by right God should take our part, sith *Caius* is angrie with vs. Thus

Thus far *Iosephus*. And *Philo* himselfe declarcth at large, in his written Embassie, the things which then were done. Whereof omitting many things, I will presently touch that where by it may evidently appeare vnto the Reader, what evils not long after happened vnto the Iewes, for those things which they rashly enterprised against Christ. First of all, *Seianus* in the city of Rome vnder *Tiberius*, in great credit with the King, endeouored with all might possible to destroy all the Iewish nation. And *Pilate* in Iudæa, vnder whom that villany was committed against Christ, practised against the Temple which stood at Ierusalem, that which seemed vnto the Iewes vnlawfull and intollerable, whereby he grievously bered them.

Seianus an enemy vnto the Iewes.
Pilate vexed the Iewes.

CHAP. VI.

What miseries happened vnto the Iewes, after that heinous offence which they committed against Christ.

Philo doth write, that after the death of *Tiberius*, *Caius* hauing obtained the empire, bered many with manifold and innumerable afflictions, but chiefly the nation of the Iewes, which by few of his words may be gathered, writing thus: So grieuous (sayth he) was the dealing of *Caius Caligula* towards all men, but specially against the nation of the Iewes, with whom he was greatly displeased, that among other cities, beginning at Alexandria, he claimed vnto himselfe their praies, and set vp his owne picture euery where. (for he that succeedeth others who are reiecte, doth greatly aduance himselfe) and dedicated the Temple in the holy city (vntill that time vndeiled, and free euery way,) vnto himselfe and his proper vie, translating and consecrating the name to new *Caius* as a famous God. And infinite more mischiefs which cannot be told, the same *Philo* reporteth to haue hapned vnto the Iewes at Alexandria, in his second booke of *Mertues*. And *Iosephus* agreeth with him, who likewise declarcth all the miseries of these men, to haue had their original from the time of *Pilate*, and their rash enterprise against Christ. Heare then what he sheweth in the second booke of the Iudaicall wars, thus writing word by word: *Pilate* being sent from *Tiberius*, as Lieutenant into Iudæa, couertly conueyed by night into Ierusalem, the veiled pictures of *Cesar*, which they call his Armes: which thing, when day appeared, moued the Iewes not a little. For they which were nearest vnto them, at the sight thereof, stamped them with their feete, as if they had bene abrogated lawes. They iudged it an heinous offence, that any carved Image should be created in the city. But if thou conser these with the truth in the Gospel, thou shalt easily perceiue, how that not long after the voice took hold of them which they pronounced before *Pilate*, saying: We haue no other King but *Cesar*. Moreover, the same Historiographer reporteth another calamitie to haue ensued the former, saying: After this, he raised another tumult; for their holy treasure which they call *Corbon*, was wasted vpon a conuite, reaching the space of three hundred furlongs. This was the cause of the commotion among the Iewes; and when *Pilate* was present at Ierusalem, they came about him, crying out vnto him. But he foreseeing their tumult, assigned certaine armed souldiers, in outward shew of apparell, like vnto the common people, which he mingled with the multitude, commanding that no sword should be vied, but such of the multitude as clamorously murmured (a signe being giuen from the tribunall seate) he caused to be beaten to death with clubs. The Iewes being thus foiled, many perished of their wounds, and many in their flight, being troden vnder foote of their fellow citizens, died. At this lamentable slaughter the multitude being discouraged, was silent. Moreover, *Iosephus* declarcth innumerable more innovations to haue hapned at Ierusalem, teaching how that from that time, seditions, wars, and often practices of mischiefs incessantly did bere, not onely the citie, but all Iudæa, vntill at length the utter soile (by their besieging vnder *Vespasian*) laid hold on them. Thus hath vengeance lighted vpon the Iewes, for their horrible fact committed against Christ.

Philo Iudeus

The cruelty of Caius Caligula.

Ioseph. bell. Iud. lib. 2. ca. 8.

Iohn 19.

Ioseph. bell. Iud. lib. 2. ca. 8

Pilate plagued the Iewes.

CHAP. VII.

How Pilate slue himselfe.

It is necessarie to know this also, how the same *Pilate* that was President in the time of Christ vnder *Caius*, of whose time we made mention before, fell into such misery, that necessity constrained him to vse violence vpon himselfe, and became his owne murderer;

The death of Pilate.

the iustice of God, as it seemeth best vnto his wisdom, not long tinking at his twicke ones. Whereof the Græcians are witnesses, which commit to memory in their histories the Olympiads of times.

CHAP. VIII.

Of the famine in the time of Claudius.

Acts 11.
Claudij ann. 4
Christi ann. 46
1. Cor. 16.
2. Cor. 9.
Galat. 2.

When as *Caius* had held the royall scepter not fully the space of foure yeares, *Claudius* the emperor succeded him, vnder whom a great famine afflicted the whole world. The same also haue they deliuered in their commentaries vnto vs which far dissent from our doctrine. And the prophetic of *Agabus* the prophet, foreshewing in the Actes of the Apostles, the famine that should ouerspze the world, came thus to passe. *Luke* in the Actes signifieth this famine to be vnder *Claudius*, saying: that the brethren of the Church of Antioch sent reliefe (euery one after his ability) vnto the faithfull inhabiting Iudea, by the hands of *Paul* and *Barnabas*.

CHAP. IX.

Of the martyrdom of Iames the Apostle.

Acts 12.
Clemens lib.
7. Hypot.

The tormentor of Iames suffered martyrdom with him.
Acts 12.

About that time (that is vnder *Claudius*) *Herod* the king stretched forth his hand to vex certain of the Church, and slue *Iames* the brother of *John* with the sword. Of this *Iames*, *Clemens* in the seventh of his Hypotyposeon, reporteth a certaine history touching his moztty, which he receiued by relation of his predecessours, saying: He truly which drew him before the tribunall seate, when he saw that he would willingly suffer martyrdom, was therewith moued, and voluntarily confessed himselfe to be a Christian. Then were they both brought together, but he in the way requested *Iames* the Apostle to pardon him, which after he had paused a litle vpon the matter, turning vnto him, answered: Peace be vnto thee, and kissed him, and so they were both beheaded together. Then *Herod*, as the holy Ghost witnesseth, perceiuing the death of *Iames* to haue pleased the Iewes, layd waite for *Peter*, whom, when he had taken, he cast in to prison, whose death he had procured, had not the Angell of the Lord, by diuine apparition, assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.

CHAP. X.

How that Agrippa, otherwise called Herod, persecuted the Apostles, and extolling himselfe felt the heavy hand of God to his destruction.

Acts 12.

Ioseph Antiq. lib. 2. cap. 7.

The enterprizes of the king against the Apostles of Christ, passed not long unpunished. For immediatly after his priuy practises against the Apostles (as it is in the Actes) when he was in Casarea, vpon an high solempne day, arrayed in a gorgeous and princely robe, speaking vnto the people from his lofty tribunall seate, the plague of God (as messenger of iustice) apprehended him. And when as the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angell of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of worms, and miserably finished his moztall life. And that consent is worthy of memory which is found betwene holy Scripture in this miraculous fact, and the history of *Iosephus*, where he deliuereth vnto vs a manifest testimony of the truth, to wit, in the nineteenth booke of Iudaicall Antiquities, writing this miracle in these words: Now was the third yeare of his Lieutenantship throughout all Iudea come to an end, when he went to Casarea, which of old was called the tower of Straton. There he published spectacles, and stage-playes in the honour of *Cesar*, and ordained a solempne feast day, for his prosperous affaires. Vnto this feast frequented the whole multitude of those which were chiefe in that prouince, and aduanced to highest promotion & dignitie. The second day of these spectacles, the king putting on a robe of siluer wonderfully wrought, at the dawning of the day came to the Theatre, where his siluer robe, by reflexe of the Sunne beames yekled to gorgeous a glistering to the eye, that the shining thereof seemed terrible and intolerable to the beholders. Flatterers forthwith, one one thing, and other another thing, bolied out such Sentences, as turned in the end to his confusion, and saluing him as God, they

they added therewithall. Be gracious; for though hitherto we haue feared thee as man, yet henceforth we confesse thee to be aboue mortall nature. These things the king rebuked not, neither repelled this impious flatterie. But when a litle after he looked about, he beheld an Angell hanging ouer his head. The same forthwith he supposed to be a messenger of euill, who before was of goodnesse. Sodaynly he felt himselfe pricked at the heart, with extreme and vehement paine in his bowels, and heauily beholding his friends, said: I which seeme to you a God, am now constrained to end the race of this life: fatall destiny hath found fault with your fond flatteries, which of late you sounded to my praise. I which was saluted immortall, am now to be carried away, and ready to yeeld vp the ghost. This destiny no doubt is to be borne withall, which God hath decreed. For we haue liued not miserably, but in that prosperous estate which is termed blessed. When he had vttered these words he sickned more and more. Then was he carefully and circumspectly carried vnto the Pallace: but the rumour was spread abroad, ouer all the country, that without peraduenture he would die shortly. The multitude forthwith together with women, and children, couered with sackcloth, after their country maner, made supplication vnto God for their king, so that all sounded of sorrow and lamentation. The king lying in an high lodging, and beholding the people prostrate vpon their knees, could not reframe from teares. But after that he had bene vexed the space of fife dayes with bitter gnawing of his bowels, he ended his life, being the fiftie and fourth yeare of his age, and the seuenth of his reigne. For the space of foure yeares he reigned vnder *Caius Cesar*, governing the Tetrarchie of *Philippi* three yeares, and the fourth yeare he gouerned the Tetrarchie which was *Herods*: the other three yeares, he passed vnder *Claudius Cesar*. I wonder that *Iosephus* and others do alledge those things truly and agreeable to the diuine scriptures. But if any seeme to disagree among themselves touching the name of the king, the time it selfe, and the act done do declare him to be the same, so that either by the error of the writer, the name was changed, or else he had two names, as many others haue had.

This Angell in Iosephus is an Owle.

The oration of Herod Agrippa a litle before his death.

If thou hadst liued well, no doubt thou shouldst haue died well thy life was verie ill, thine end farre worse. Herod Agrippa king of the Iews 7. yeares. He was called sometimes Herod, sometimes Agrippa.

The censure of the Translatour, touching the doubt raised about the name of Herod, which was smitten of the Angell with mortalitie.

Eusebius in this former chapter seemeth to cleare a certaine doubt, which may rise about the name of this king, whether he were called *Herod* (as *Luke* writeth in the Actes of the Apostles) or *Agrippa*, as *Iosephus* euery where termeth him. *Luke* saith; *Herod* the king stretched forth his hand. &c. Acts 12. Again, *Luke* saith; *Herod* went downe from Iudea to Casarea, *Eusebius* and *Iosephus* do say, That *Agrippa*, after he had continued three yeares in the kingdome of Iudea, went downe to Casarea. Antiqu. lib. 19. cap. 7. *Luke* saith: Vpon a day appoynted, *Herod* arrayed himselfe in royall apparrell, and sate on the iudgement seate, and made an oration vnto the people, and the people gaue a shout, saying: The voice of God, & not of man. *Eusebius* and *Iosephus* say: *Agrippa* the second day of these spectacles, or stage playes, putting on a robe of siluer which glistered &c. the flatterers saluted him for God. *Luke* saith; The Angell of the Lord smote him. *Eusebius* saith; He beheld an Angell hanging ouer his head. *Iosephus* saith: he saw an Owle sit ouer his head, and forthwith he supposed her to be a messenger of all lucke. Last of all he saith: He was eaten of wormes, and gaue vp the ghost. *Eusebius* and *Iosephus* say; that he was pricked at the heart with extreme paine, and bitter gnawing of the bowelles. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the histories of *Iosephus* and *Eusebius* I cannot perceiue, that there were more *Herods*, from the birth of Christ (which were kings of the Iewes) vnto the viter overthrow of Ierusalem, vnder *Titus*, and *Vespasian*, (when as their kings and highpriests were quite cut off) then two: the first: *Herod* the Idumaan, who slue the infants, called also *Herod* the Great. The second: *Herod* the Tetrarch, called *Herodes* minor, whose beginnings and endings, the Reader may behold in the Chronographie printed in the end of this present Volume. *Eusebius* (lib. 2. cap. 4. also in his Chronicon, and *Iosephus*, Antiq. lib. 18 ca. 11. & 14. & Bell. Ind. lib. 1. cap. 10. 11.) do write: that (*Agrippa* touching whom this present doubt doth rise) being the sonne of *Archelaus*, nephew to *Herod* the Great, brother to *Herodias*, came to Rome, the yeare before *Tiberius* died, and was a suter vnder the Emperour *Tiberius*, for some office or other. *Tiberius* vpon displeasure conceiued against him, clapt him in prison. This *Agrippa*

grippa after the death of Tiberius, grew in such fauour and credit with Caius Caligula (who succeeded Tiberius) that he accused Herod the Tetrarch before the Emperour of treason, for which crime Herod (being convicted) together with Herodias was commaunded to perpetual banishment, and he appointed King of the Iewes. This Agrippa was king seven yeares, foure under Caius Caligula, and three under Claudius. Of Claudius he obtained, besides his other dominions (as Iosephus doth witness, Antiqu. lib. 19. ca. 5.) the kingdome which Herod his grandfather had ouer Iudæa and Samaria, and withall the Tetrarchy of Lyfania. His end and manner of death, Luke, Eusebius, and Iosephus haue there described to be very lamentable. The time very well agreeth, his death to haue bene in the fourth yeare of Claudius, Anno Christi 46. though they differ in the name, Luke only calleth him Herod, all other writers call him Agrippa. Yet in Iosephus (Antiqu. li. 19. ca. 5.) I find, that this Agrippa had to his brother one Herod. Agrippa (saith he) begged of Claudius, for his brother Herod, the kingdome of Chalcis. Againe Iosephus saith there met Agrippa certaine kings, pariter & Herodes frater eius, qui & ipse Chalcidis habebat imperium: and withall his brother Herod, which also was king of Chalcis, li. 19. Antiqu. ca. 7. Claudius wrote vnto the President of Alexandria in the behalfe of the Iewes, supplicantes sibi regibus, Agrippa, pariter & Herode, at the request of both Agrippa and Herod the kings. Antiqu. li. 19. ca. 5. Againe in the same place Claudius himselfe in his Edict saith: Petentibus me regibus, Agrippa & Herode charissimis &c. libenter hoc præbui: When as Agrippa and Herod, our deare Princes, made the petition vnto me, I willingly condescended thereunto. I find moreover mention made, that this Herod suruiued his brother Agrippa. Iosephus writeth thus, Antiqu. lib. 20. cap. 1. Herod the brother of the late deceased Agrippa, then king of Chalcis, requested of Claudius Cesar, authority ouer the Temple, the ordaining of Priests, all which he obtained. A little after it followeth: Herod remoued Canthara from the highpriesthood, and substituted Ioseph the sonne of Camus. Moreover Ioseph. saith: Antiqu. lib. 19. ca. 7. that after the departure of his brother, he conspired the death of Syllas. This is all that I find to haue bene done by this Herod: Finally he died in his bed, his end being come without any manifest or knowne cause. Iosephus saith: Defunctus est Herodes frater regis Agrippæ maioris octauo anno Claudij principatus, cuius regnum Claudius Agrippæ iuueni dedit. Herod the brother of king Agrippa the greater, died the eight yeare of the reigne of Claudius, whose kingdome Claudius assigned vnto young Agrippa, Antiqu. lib. 20. cap. 5. Bell. Iud. lib. 1. cap. 10. 11. We may in no wise thinke that Luke erred herein, he might peradventure meane this Herod, who had some doing in the Temple, some dealing among the priests, some authority ouer the Iewes, who was carefull for them together with his brother Agrippa. But his end hath no affinity with that of Luke, if we may credit Iosephus, who no doubt (being a Iew then living) was most skilfull, and best scene in the Iewish affaires. Wherefore to reconcile this disagreement, let vs call him Herod with Luke, and Agrippa with Eusebius and Iosephus. Nay, lest that we seeme contrary to our selves, in taking contrary parts, let vs make them friends, and ioyning their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his chapters, saying: ὡς Ἀγρίππας ὁ ἑβραῖος τῶν Ἀποστόλων διώξας, how that Agrippa and Herod persecuted the Apostles. Eusebius also in the latter end of the chapter, supposeth the name euer to haue bene changed, by some error of the writer, or else that he was διβρυμνος, called after two names. In as much as hitherto in this our censure together with the other writers, we haue laid downe the names of the kings which gouerned the Iewes since the birth of Christ: there remaineth yet one (which Eusebius lib. 2. cap. 19. toucheth, to be spoken of, that the reader may find the history, laid downe in an ample and perfect manner. The same is Agrippa the younger or lesser. After Herod the Ianna in the great which reigned thirty seven yeares (foure onely after the birth of Christ) succeeded Archelaus, which continued king nine yeares. The third after the birth of Christ, was Herod the Tetrarch, who reigned foure and twenty yeares. The fourth was Agrippa maior (touching whose name this controuersie arose) who reigned seven yeares. The fifth and the last was Agrippa minor, sonne to the former Agrippa whom the Angell stroke. This Agrippa reigned six and twenty yeares to the destruction of Ierusalem, and the viter overthrow of the Iewes. Iosephus writeth of him: Antiqu. li. 19. ca. 8. that he was but 17. yeares old when his father died. This was he before whom Paul pleaded in the Acts of the Apostles. when he said: I thinke my selfe happy king Agrippa, because I shall answer this day before thee, &c. because thou hast knowledge of all customes, and questions which are among the Iewes. In the end Paul said: O king Agrippa, beleuest thou the Prophets? I know that thou beleuest. Then Agrippa said vnto Paul: Almost thou perswadest me to be a Christian, &c. When all was done, Agrippa said vnto Festus: This man might haue bene loosed, if he had not appealed vnto Cesar, Acts 26. He began his reigne under Claudius, he continued the reigne of Nero, Galba, Otbo, Vitellius, and part of the reigne of Vespasian, and his sonne Titus. Iosephus

phus commendeth him for diuers vertues, he exhorteth the Iewes to cut off all sedition, and not to venture upon that most dangerous warre, with the Romans: volens & Romanis conseruare Iudæos, & Iudæis templum atque patriam, willing or being desirous to saue for the Romans the Iewes, and for the Iewes, the temple and their nation sole. Bell. Iud. li. 2. ca. 17. He entertained Vespasian in the time of the warres as Tiberias, Ioseph. Bell. Iud. lib. 3. cap. 16. Ioyning with Vespasian at the siege of Gamala, he is wounded in the arme with a stone out of a sling, Bell. Iud. lib. 4. cap. 1. He is sent to Rome by Vespasian (who then was but generall capitaine) vnto Galba the Emperour, and bearing by the way that Galba was dead, and that Otbo succeeded him, went on his iourney merrithelife. Bell. Iud. lib. 5. ca. 6. His last end I find no where written. But touching the kingdome, the rule, and the government of the Iewes, after the viter ruine and overthrow of Ierusalem with the confusion of the Iewes: Vespasian wrote vnto Tiberius Maximus lieutenant of Iudæa, that he should sell all the land of the Iewes, reseruing onely a place called Massada, vnto certaine souldiers. Ioseph. Bell. Iud. lib. 7. ca. 26. Now (gentle Reader) thou mayest hereby note the wisdom and providence of God touching this wicked broode, that as Iosephus (Antiqu. li. 18. ca. 11.) writeth: Intercentum annorum spaciū, cuncta Herodis origo consumpta est, within the compass of one hundred yeares all the progeny of Herod was rooted out.

CHAP. XI.

Of Theudus the Sorcerer and his adherents.

As much as Luke in the Acts, brought in Gamaliel, who (when consultation was about the repressing of the Apostles) said: that before that time there arose vp one Theudus, which came to naught, and as many as hearkened vnto him: now therefore let vs alledge the testimony of Iosephus concerning him. He writeth in the place aforesaid these wordes: When Fadus was lieutenant of Iudæa, a certaine sorcerer named Theudus, perswaded a great multitude to follow him vnto the riuer Iordan, bringing with them their whole substance. For he reported himselfe to be a Prophet, and that at his commandement the riuer should diuide it selfe parting in the midst, yeelding vnto them a free passage through, and in so saying he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troupe of horsemen, which apprehended them vnawares, slue many, and tooke many aliue: but Theudus himselfe being taken, they beheaded, and brought his head to Ierusalem. After this consequently Iosephus reporteth of the famine, which was under Claudius, in this manner.

CHAP. XII.

Of Helen queene of the Osroenians, and of Simon Magus.

After this there fell a great famine in Iudæa, where Queene Helen bought much corne of the Egyptians, and distributed to them that wanted. And these things accord with that in the Acts of the Apostles, how the disciples of Antioch, after their ability, sent succor vnto the Saints inhabiting Iudæa, to be deliuered vnto the elders, by the hands of Paul and Barnabas. But of this Helen (whereof also this Historiographer mentioned) there remaine vnto this day certaine famous monuments, in the suburbs of Elia. It is said of old, that she was Quene of the nation called Adiabeni. When that now the faith in our Sauour and Lord Iesus Christ was published among all people, the mortall enemie of mankind, endeavouring to withdraw the Regall citie from the truth, conueyed thither Simon (whereof mention was made before) and furthering his diuellish enchantments, seduced many of them which dwelt at Rome. This Iustinus doth also declare, who a little after the Apostles time was famous as touching our doctrine: concerning whom, I will lay downe those things that may seeme agreeable vnto the time. This Iustinus in the former Apologie, which he wrote in the defence of our doctrine saith thus.

CHAP. XIII.

Of Simon Magus, and Helena a certaine witch his joke-fellow.

After the ascension of our Sauour into the heauens, the diuell brought forth certaine men which called themselves Gods, who not onely suffered no vexation of you, but attained vnto honour amongst you, by name one Simon a Samaritan, borne in the village Gitton,

Acts 5.

Ioseph. Ant. lib. 20. cap. 4.

Acts 11.

These Adiabeni were a nation dwelling beyond Euphrates. Ioseph. bell. Iud. li. 6. ca. 7.

Iustinus Martyr in Apologie.

who (vnder *Claudius Cesar*) by the art of diuels, through whom he dealt, wrought diuellish enchantments, was esteemed and counted in your Regall citie of Rome for a God, and honoured of you as a God, with a picture betweene two bridges vpon the riuer Tiberis, hauing this Romane superscription: *Simon deo sancto*: To Simon the holy god. And in manner all the Samaritans, and certaine also of other nations do worship him, acknowledging him for the chiefe God. And together with him one *Helena*, who at that time wandered too and fro with him, which first of all had her abiding in Tyrus a citie of Phœnicia at the receipt of custome, and was termed of him, The principall vnderstanding. Thus saith *Iustinus*. Agreeable vnto this is that of *Irenæus*, in his first booke against Heresies, where he writeth of this man, and of his impious and damnable doctrine, which at this present I thinke superfluous to recite: in as much as euery one that is disposed, may easily vnderstand the originall, the lines, the fond arguments, and the whole enterprizes of the grand heretiks of these later times, which of purpose are largely published in the aforesaid worke of *Irenæus*. This *Simon* we learne to haue bene the first author of all heresies, and they that of him hold this heresie vnto this day, saining through puritie of life the chaste philosophy of Christians renowned among all men, put in vze againe the pestilent superstition of pictures, from the which they seemed once to be free, falling prostrate before the pictures and carued images of *Simon* and his gill *Helena* (mentioned before) worshipping them with incense, and sacrifices, and sweet odors. They haue as yet certaine moze detestable mysteries, which are said to amaze him that first heareth the same, and they haue a written oracle among them, which bringeth astonishment. These men indeede are full of astonishment, ecstasie, and mere madnesse, that not onely they may not be committed to writing, neither also with modesty be uttered of chaste lips, so much do they ouerspread in filthinesse and obscenitie. For whatsoever may be imagined moze foule thin any filthy nesse, the same hath their damnable heresie surpassed: and indeede they delude poze wretched women with an heape of all kind of euils.

CHAP. XIII.

How Simon Magus after his diuellish dealing in Iudæa, got him to Rome, where he was met of Peter the Apostle.

The malicious power of *Sathan*, enemy to all honesty and foe to all humane saluation, brought forth at that time this monster *Simon*, a father & worke of all such mischieses, as a great aduersary vnto the mighty and holy Apostles. But the diuine and supercelestiall grace so succoured her ministers, that by their presence the kindled flame of wickednes was quenched, and all pride by them abated and humbled, which did set it selfe against the knowledge of God. Therefore neither the strining of *Simon*, neither of any other that then started by, was able to withstand those Apostolike times. For the brightnesse of truth, and the diuine word, lately shining from aboue, preuailing on earth and working in the Apostles, victoriously overcame, and mightily overgrew all things. But the aforesaid sorcerer (by using the ctes of his mind sodainly stricken as it were with some diuine illumination, when he was manifestly knowne to haue maliciously dealt against *Peter* the Apostle in Iudæa) fled a long journey by sea, from the East vnto the West, thinking by that flight to line afterwards at his hearts ease. And coming into the citie of Rome, he was so aided by that power which preuaileth in this world, that in short time he brought his purpose to such a passe, that his picture was there placed with others, and he honoured as a god. But this impiety did not long prosper: for incontinently vnder the reigne of *Claudius*, the great prouidence of the God of all things louing to mankind, guided vnto Rome *Peter* that great and constant Apostle, chiefe of all the rest for courage, against this so great a corrupter of Christian life: who like a valiant captaine (fenced with the diuine armour of God) transported from East vnto West, the precious merchandise of spirituall brightnesse, the wholesome doctrine, and light of soules, that is, the preaching of the glad tidings of the celestiaall kingdome.

CHAP.

This Helen was a common harlot. Irenæus lib. 1 ca. 10. calleth this Helen, Selca.

Simon the father of heretics.

The combat or light and darknesse.

Simon Magus cometh to Rome.

Peter came to Rome vnder Claudius.

CHAP. XV.

The soyle of Simon, and mention of the Gospel written by Saint Marke.

When the heavenly word came thither, immediately the power of *Simon* together with himselfe came to nought, but on the contrary such a light of piety shined in the minds of such as heard *Peter*, that they were not lulled with once hearing, neither satisfied with the vntowritten doctrine that was delivered, but earnestly besought *Saint Marke* (whose Gospel is now spread abroad) that he would leane in writing vnto them the doctrine which they had received by preaching; neither ceased they till they had perswaded him, and so given an occasion of the Gospel to be written, which is now after *Marke*. It is reported, that the Apostle vnderstanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospel now written to be read in the Churches. *Clement* in the first of his Hypotyposeon reports this story. With him *Agathæ Papias* Bishop of Hierapolis in Asia, who saith, that of this *Marke* mention is made by *Peter* in his former epistle, which he compiled being at Rome, and of him the citie of Rome figuratively to be called Babylon, which is signified when he saith: The Church which is at Babylon, elected together with you, saluteth you, and *Marke* my sonne.

CHAP. XVI.

How that Marke first of all others, preached vnto the Egyptians the knowledge of Christ.

Marke is said first of all to haue bene sent into Egypt, and there to haue both preached the Gospel which he wrote, and first to haue settled the Churches of Alexandria: and so a great multitude of belouers, both men and women at the first meeting, was gathered together by a certaine philosophical and diligent exercise, so that *Philo* thought good to commit in writing vnto vs, their exercise, their conuenticles, their diet, and all the other trade of their life. It is reported that this *Philo* came to Rome vnder *Claudius*, and had conference with *Peter*, who then preached vnto the Romanes, neither is it unlike. That Commentary, which we know to haue bene compiled by him in his latter dayes, containeth manifestly the Canons hitherto conserued in the Church. And in so much as curiously he hath described vnto vs the liues of our religious men, it is very like that he did not only see those Apostolike men of his time, being by originall Hebrewes and therefore obserued the ancient rites and ceremonies of the Iewes, but also allowed of them, as goodly and honest.

CHAP. XVII.

Eusebius reporteth out of Philo, the liues, the manners, the studies, the habitations, the assemblies, the iudgement of the interpretation of the Scriptures, of the religious men in Egypt and thereabout, flourishing in his time.

First of all this plainly appeareth, that *Philo* passed not the limits of veritie, in reporting those things which he wrote (eether of himselfe or from others) in that booke by him entituled: Of the life contemplatiue, or Worshippers, saying: That the men and women were called worshippers, either because like cunning phisitions, they cured & healed such as came vnto them of their malicious passions: or else because that religiously they worshipped the celestiaall Godhead with pure & sincere worship. But whether he of himselfe gaue them this name for the aforesaid causes, or whether at the beginning they were so called, when as yet the name of Christians was not euery where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: That they renounced their substance, and they which professed Philosophy abandoned their owne proper goods, and seuered themselves from all the cares of this life: and forsaking the cities, they liued solitarily in fields and gardens: they accompted the company of them which followed the contrary trade of life, as vnpro-

These 2. cap. in the Greeke were one.

The Romans request Saint Marke to write a Gospel.

Clement. Papias.

1. Pet. 5. Rome figuratively called Babylon. Cap. 15. after the Greeke.

Marke the first preacher of the Egyptians.

*Cap. 6. after the Greeke. Philo came to Rome vnder Claudius.

Philo Iudæus

A.D. 4.

Philo of the
worshippers
in Egypt.Mansions.
Churches.
Religious
houses.Study of ho-
lie Scripture.Psalms and
Hymnes.The conti-
nencie of the
worshippers.
Abstinence.

Virgines.

To compell
some to row
chastitie is
paganism.

fitable and hurtfull vnto them; who then liued thus (as it was likely) to the end, that with earnest and feruent desire they might imitate them which led this prophetical life. For in the Ages of the Apostles, whence no doubt this is rehearsed, it is written that all the Schollers of the Apostles sold their substance and possessions, distributing to every one as neede required, so that none wanted among them. For as many (saith the text) as had lands or houses, sold them, and bringing the price thereof, layd it at the Apostles feete, to this purpose, that severally every ones want and necessity might be supplied. The like both the same Philo testifieth, writing thus: In many places this kinde of people liueth, (for it behooueth as well the Græcians as the Barbarians, to be partakers of this absolute goodnesse) but in Egypt in every prouince (so they terme them) they abound, and especially about Alexandria. From euery where the best withdrew themselves (as it were into their natie cuntry) into the soile of these worshippers, as a most commodious place, adioyning to the lake of Marie in a lowe vale, very fit, both for the security, and temperatue of the aire. Afterwards describing the maner of their mansions, he writeth thus of the Churches of that region: In euery village there is a religious house, which they call Semnion, and a Monasterie, wherein they inhabiting do celebrate the mysteries of honest and holy life, carying thither nothing, neither meate nor drinke, neither any other thing necessary for the sustentation of the body, but the lawes and the oracles of the Prophets, Hymns, and such like, whereby knowledge and pietie is encreased and consummated. And a litle after he saith: All the time that is from morning to euening, is of them spent in godly exercise; for reading the holie Scriptures, they meditate thereupon, handling allegorically the diuine philosophie of their natie cuntry. And they suppose these secret types which by figures are signified, to be made manifest by the exposition of the Scriptures. They haue certaine Commentaries of auncient writers, who being ring-leaders of their opinions, haue left vnto their posteritie monuments of many things allegorically handled, which they vsing as paterne, do imitate the drift of their intent. These things seeme to haue bene uttered by this man, as though he had bene an Auditor; vnto their exposition of the Scriptures. It is also very like, that the Commentaries which he reporteth to haue bene among them, were the Gospells, and the workes of the Apostles, and certayne expositions of the auncient Prophets, such as partly that Epistle vnto the Hebrewes, and also the other Epistles of Paul do containe. To be short, that they newly compiled and collected Psalmes, thus he writeth: They contemplate not onely diuine things, but they make graue canticles and hymnes vnto God in a more sacred rime, of euery kinde of meete and verse. And many more things he declareth in that booke which we here mention. But those things seemed necessarily selected of him, which paint vnto vs the sure and certaine notes of their Ecclesiasticall conuersation. But if any man suppose these things now spoken of, not properly to appertaine vnto the policie of the Gospell, but to be applyed vnto others besides these forementioned worshippers, let him at leastwise credit that, which out of his words we will alledge, and no doubt if he iudge indifferently, he shall finde an infallible testimony. For thus he writeth: First of all, they place continencie in the minde, as a certaine foundation; next they build thereupon other vertues. Not one eateth or drinketh before Sunne set, adiudging the diuine meditating of wisdom, to be a worke of light, and the curious feeding of the carkasse, to be a worke of darkenesse, giuing vnto the one the day, vnto the other the lesser part of the night. Many thinke not vpon meate, no not in whole three dayes, being rauished with a greater desire of knowledge then of foode. Many are so delighted and enamoured with the foode of wisdom, which abundantly, copiously, and plentifully ministreth all kindes of learning, that they abstaine from meate twice as long, and scarce in sixe dayes they receiue their necessarie foode. These words of Philo, in our opinion, concerne (without all contradiction) our men. But if any man as yet stiffely gainesay, and looke to be further perswaded, let him credit more euident demonstrations, which he shall not find among any others, saue onely the Chistians, who religiously rule themselves according vnto the Gospell; for he saith: Among them of whom we speake, there are women to be found, whereof diuers are elderly virgines, vowing chastitie, not by compulsion or necessitie (as the guise and maner is of holy virgines among the Gentiles, but rather voluntarily, for the zeale and desire they haue to wisdom; with whose company, these women acquainting themselves, despise corporall lust, desirous, not of mortall, but immortall children, which solely the amiable & godly mind of it selfe begetteth. And afterward

he

he setteth forth the same more plainly, For the interpretations (saith he) of the sacred Scriptures, are among them Allegoricall and figuratiue. For vnto these men the whole Scripture seemeth like a liuing creature, so that the externall shew of words, resembleth the superficies of the body, and the hid sence or vnderstanding of the words, seem in place of the soule, which their religion began to contemplate, by the beholding of names, as it were in a glasse, obseruing a passing beaurie with the bright beames of shining sentences. What need we to adde vnto these, how that they assembled together, severally men, and severally women, and so had their conuersation: and what exercise they practised among them: which as yet are in vse among vs, and especially, such as we haue bene accustomed to vse in in our fastings, vigils, and reading of diuine Scripture about the festiual day of the blessed passion, which the aforesaid author hath diligently noted, after the same maner as they are obserued among vs, and belieued it in writing, but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the maner is among vs. And how that one singing in verse, and the rest giuing diligent care with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the foresaid dayes, they lie on pallets, tasting at all neither wine, neither any liuing creature, but their drinke cleare water, and their food bread with salt and Hyssope. He writeth moreover of their gouernment, I say of them to whom the Ecclesiasticall Liturgies are committed, of their Deaconships, and of the presidence of Bishops, placed aboue all. But if any man be desirous to know these things exactly, let him repaire vnto the history of the foresaid author. Now that Philo writing of these things, intreated of the first preachers of the Gospell, and the rites belieued them of the Apostles of old, it is manifest to euery man.

CHAP. XVIII.

The commendation of Philo, the catalogue of his workes, whereof many are not extant.

This Philo flowered in words, he was deepe of vnderstanding, high and profound in the contemplation of holy Scripture, he compiled a diuerse and variable exposition of the Scripture, prosecuting after his order and maner, as well the tract of the booke of Genesis with the Allegories thereof, as the summe in the chapters contained, laying downe the questions incident and solutions to the same, intitling his book: The questions and solutions throughout Genesis and Exodus. There are besides extant of his, severall tracts of his Problems: namely, two bookes of husbandry, as many of drunkennesse, and certaine others, hauing their proper and peculiar title, whereof one is, What the sober mind prayeth or voweth? also, Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline. And that: Who can be heire of the goods of God? Of What diuision can be of equals and contraries? Of the three vertues, whereof Moses with others hath written. Moreover: Of them whose names are changed, and why they were changed: where he witnesseth himselfe to haue written againe and againe of testaments. There is extant a volume of his, Of banishment, and Of the life of a perfect wise man, according vnto righteousness: Of vnwritten lawes. Again: Of Gyants: That the Godhead is not changed. Of dreames, which according vnto Moses, are giuen from aboue, five volumes. And thus much of them which he wrote on Genesis, that came to our hands. We haue also known vpon Exodus, five books of Questions, and of the tabernacle, and Of the ten commandments, and foure bookes of them which by nature of lawes may be referred vnto the ten commandments. Of the sacrifices of beasts, what kinds of sacrifices there be: of that: What rewards are set forth vnto the good and godly, in the law: what punishments and curses to the wicked. There are found also certain severall books of his, as of Providence, and of the Iewes, of Politicks, and of Alexander: and concerning that, That brute beasts haue reason. Again: That he is a slaue which is wicked: and there followeth another booke, That he is free which is godly. After these he wrote Of the life contemplatiue, or worshippers, whence we borrowed these things, which we alledged concerning the Apostolicke mens liues: The interpretations of the Hebrew names in the law and Prophets, are attributed vnto his industry. This Philo coming to Rome in the time of Caius, wrote a booke of the Impietie of Caius,

Allegoricall
interpretations.Synods.
Conference.

Fasting.

Vigils.

Beds made
of leaues,
chaffe, and
grasse.
Bread and
water.
Bishops.
Deacons.

twittily cloaking it with the title of vertue: which booke being read before the Roman Senate in the time of *Claudius*, was so well thought of, that his booke were chappened in the publicke library, as famous monuments. At the same time, when *Paul* had traualled in compasse, from Jerusalem to Illyricum, *Claudius* beryed the Jewes, when *Aquila* and *Priscilla* with certaine other Jewes were expelled Rome, and came to Asia, where they had their conuersation together with *Paul*, who then confirmed the Churches whose foundations he had lately laid: whereof the holy Scripture in the Actes of the Apostles, sufficiently instructeth vs.

CHAP. XIX.

What calamity happened vnto the Jewes in Jerusalem vpon Easter day.

The iustice of
God for con-
temning his
Sonne.
Ioseph bel.
Iud. lib. 2. cap.
11.

When *Claudius* yet reigned, so great a sedition and stirre was raised in Jerusalem about the feast of Easter, that of them onely which were pressed to death in the porches of the temple, and troden underfoote, there wereaine thirty thousand Jewes; and that festiuall day was vnto the whole nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Iosephus* doth write woꝝd by woꝝd. *Claudius* assigned *Agrippa* (the sonne of *Agrippa*) King of the Jewes, sent *Felix* to be Lieutenant of the whole prouince of Samaria, Galilee, and the region beyond Iordan; and when he had reigned thirteene yeares and eight moneths he died, leauing *Nero* to succeed him in the Empire.

CHAP. XX.

What calamity happened at Jerusalem vnder Nero: the sedition betweene priest and people. The death of Ionathas the high priest.

Ioseph. Anti.
lib. 2. cap. 13.

Vnder *Nero*, *Felix* being procurator of Iudæa, there was then raised a sedition between the Priests, which *Iosephus* in the twentieth booke of Antiquities describeth thus: There arose dissention betwene the high priests, and inferiour priests and chiefe of the people at Jerusalem. Euery one gathering vnto him a company of Ruffians and cutters, played the captain, they skirmished among themselves, they vexed one another, they slinged one at another, but there was none to bridle them: and these things freely were done in the citie, as though there had bene no Pretident. So impudent and past all shame were the high priests become, that they stucke not to send, and take away from the barne floores, the tythes due vnto the inferiour priests, so that in the end it tell out, that the priests were seene to perish for pouerty; in such sort did the violence of these seditious persons preuaile beyond all right and reason. Again the same Historiographer writeth, that at Jerusalem, about that time there arose a certaine multitude of theues or robbers, which sue them by day that met them in the streets, and specially on the holy dayes, mingling themselves with the multitude, and carrying weapons couered vnder their garments they wounded the chiefe men, and when the wounded fell downe, they dzew themselves to them that were incensed against the theues, and so brought to passe through the cloaking of their pranks, y they could not be apprehended. To be brieft, he writeth that *Ionathas* the high priest was slain of them first, & daily after him many, & the feare to haue bin greater then the calamity it selfe, because that euery man euery houre looked for death, as in war.

Ioseph. Anti.
lib. 2. cap. 11.

CHAP. XIX.

Of the sedition that the Egyptian sorcerer moued, whereof the Actes make mention.

Ioseph. bell.
Iud. lib. 2. cap.
12.

Consequently after these he annexeth other things, saying: With a greater plague did the Egyptian, being a false Prophet, afflict the Jewes. For when he came vnto those parts, and being a forcerer had gotten vnto himselfe the credite of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness vnto mount Oliuet, whence he might make an ambushment vpon Jerusalem: and if he obtained his purpose, to exercise tyranny, partly vpon the Romane watch, and partly vpon the people: vsing to his wicked enterprife, the company of heady and wilfull swashbucklers. But *Felix* preuenting his violence

lence, met him with armed souldiers that were Romans, with whom all therest of the people conspired, ready to reuenge themselves of them. After their meeting, and assault giuen, the Egyptian with a few dead his way, and many of his adherents were foyled and taken alive. Thus saith *Iosephus*, in the second booke of his histories. I thinke it also very expedient, to conserue with these that which is read in the Actes of the Apostles concerning this Egyptian, where it is said vnto *Paul* by the Tribune of the souldiers, (that was at Jerusalem, vnder *Felix*) when the multitude of the Jewes had raised a tumult against him: Art thou that Egyptian, which a few dayes ago, hast raised with thee foure thousand common theues, and leddest them vnto the wilderness? And such were the things that happened vnder *Felix*.

CHAP. XXII.

The going of Paul vnto Rome, and his pleading there, also his Martyrdome.

Festus is sent by *Nero* to succede *Felix*, vnder whom *Paul* pleading for himselfe, is brought bound to Rome. There was with him *Aristarchus*, whom Iustiny in some place of his Epistles, he calleth his fellow captive, and *Luke* when he had finished the Actes of the Apostles, concluded his history here, saying: That *Paul* liued peaceably at Rome two whole yeares, and preached the word of God without impediment. The which being expired, same goeth that the Apostle (after accompt made of his doctrine) returned vnto the office of preaching, and afterwards when he came the second time vnto the city, vnder the same Emperour, to haue bene crowned with martyrdome. When he lay in prison he wrote the latter Epistle vnto *Timothie*, instructing him both of the accompt of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his owne testimonie, for thus he writeth: At my former appearance none assisted me, for all forooke me, I pray God that it be not laide to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might heare. And I was deliuered out of the Lions mouth. By these woꝝds he plainly sheweth that he was before deliuered out of the Lions mouth (meaning as it appeareth *Nero*, because of his cruelty) that the preaching might be supplied by him. For he foresawing in the spirit that his death dzew nigh, immediately sayth: I haue bene deliuered out of the Lions mouth. And againe, The Lord wil deliuer me fro euery euill worke, and reserue me vnto his heavenly kingdome: noting his martyrdome to dzaw nigh, the which moze evidently he foresaweth in the same Epistle saying: For I am now ready to be offered, and the time of my dissoluing is at hand. In the same latter Epistle to *Timothie*, he declared *Luke* alone to be with him, but in his former appearance and pleading, not one, no not *Luke* to be with him. Wherefore it is plain that *Luke* wrote the Actes of the Apostles vnto that time, knitting by his history with his absence from *Paul*. These things haue we spoken to this end, that we may warrant the martyrdome of *Paul* not to haue bene consummated when *Luke* finished his history, that is, when *Paul* came to Rome. It is very like that the apologie of *Paul* for his doctrine, might haue bene at the beginning sooner accepted, when *Nero* was somewhat milder in affection and dealing: but after that he fell vnto such outrageous wilfulness, he was quicke with others for the Apostles sake.

Coloss. 4.

Act. 28.

Whereof
reade the 25.
chap. of this
2. booke.

2. Timoth. 4.

CHAP. XXIII.

Of the martyrdome of Iames called the brother of Christ.

When the Jewes were out of hope to accomplish their plot against *Paul*, who after his appeale vnto *Cesar* was sent by *Festus* vnto Rome, they turned themselves against *Iames* the brother of Christ, who was placed of the Apostles Bishop of Jerusalem. The like they practise against him, placing him in the midst, and requiring of him that in presence of all the people, he would renounce the faith of Christ. When as he contrary to their expectation, freely and with greater auidacity then they hoped, in presence of all the multitude, had confessed *Iesu* to be the sonne of God, our Saviour and Lord, they could no longer abide his testimony, for he was counted of all most iust, for his excellent wisdom and piety which he shewed in life; but sue him, hauing gotten opportunity to the accomplishing of this hainous fact, by the vacancie of the Regall seate. For *Festus* gouernour of Iudæa being

Iames bishop
of Jerusalem.

AEgeſippus
lib. 5.Eſay.
Sap. 2.

Iosephus

dead, the prouince wanted a President or Procurator. But how *Iames* was slaine, & testimony of *Clemens* (heretofore of vs alledged) hath largely declared, that he being throtton downe frō a pinnacle of the temple, and brained with a fullers club, gaue vp the ghost. And *Aegeſippus* who immediatly succeded the Apostles, repeateth the circumstance hereof equiuaſſely in his first booke, after this manner: *Iames* the brother of Christ, tooke in hand the gouernment of the Church after the Apostles, termed a iust and perfect man of all men from the time of our Saviour vnto vs. For many other were called *Iames* beside him, but this man was holy from his mothers wombe. He dranke neither wine nor strong drink, neither eate any creature wherein there was life. He was neither shauē, neither annointed, neither did he vse bath. Vnto him alone was it lawfull to enter into the holy places; he vsed no woollen vesture, but wore a Sindone, and alone frequented he the temple, so that he was found prostrate on his knees, praying for the sinnes of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling by reason of his continual kneeling in supplication to God, and petition for the people. For the excellency of his righteousness he was called *Iust*, and *Oblis*, which founded by interpreting the bulwark or defence of the people in righteousness, as prophecies do go of him. When diuers asked him touching the heresies among the people, whereof we mentioned before, Which was the gate or doore of Ierusalem answered, The same to be the Saviour; by whose meanes they beleueed *Iesus* to be Christ. But the aforesaid heresies acknowledge neither the resurrection nor the coming of any Iudge, which shall reward to euery one according to his workes. For as many as beleueed, they beleueed by meanes of *Iames*. When many of the Princes were perswaded, there arose a tumult of the Iewes, Scribes and Pharises, saying: It is very dangerous lest the whole people looke after this *Iesus*, as though he were Christ: and being gathered together, they said to *Iames*: We pray thee stay this people, for they erre in *Iesu*, as though he were true Christ. We pray thee perswade this people, which frequent to the feast of the Pascheouer, concerning *Iesu*, for we all obey thee; yea we, and all the people, testifie of thee, that thou art iust, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*: for the whole multitude, and we, obey thee. Stand therefore vpon the pinnacle of the Temple, that thou maist be seene aloft, & that thy word may be heard plainly of all the people; for because of this Pascheouer all the Tribes are met here together with the Gentiles. The aforesaid Scribes and Pharises placed *Iames* vpon the pinnacle of the Temple, and shouted vnto him, and said: Thou iust man, at whose commandement we all are here, in so much as this people is seduced after *Iesu*, who was crucified, declare vnto vs, which is the doore or way of *Iesu* crucified? And he answered with a loud voice: Why aske ye me of *Iesu*, the son of man, when as he sitteth at the right hand of the great power in heauen, and shall come in the clouds of the aire? When as he had perswaded many, so that they glorified God at the testimony of *Iames*, and said: *Hosanna* in the highest to the son of *Dauid*: then the Scribes and Pharises said among themselves, We haue done very ill, in causing such a testimony of *Iesu* to be brought forth: but let vs cleaue vp and take him, to the end the people being stricken with feare, may renounce his faith. And they shouted, saying, O, O, and the iust also is seduced; and they fulfilled the Scripture, which saith in *Eſay*: Let vs remove the iust, for he is a stumbling blocke vnto vs. Wherefore they shall gnaw the buds of their owne workes. They climed vp, and threw *Iustus* down headlong, saying: let vs stone *Iames Iustus*. And they began to throw stones at him, for after his fall he was not fully dead, but remembering himselfe fell on his knees, saying: I beseech thee Lord God, and Father, forgive them, for they wot not what they do. And as they were a stoning of him, one of the Priests, the son of *Rechab*, the son of *Charabim* (whose testimony is in *Ieremy* the Prophet) cried out: Ceasse, what do you? this iust man prayeth for you. And one of the that were present, taking a fullers club (with which they pounce and purge their clothes) stroke *Iustus* on the head, & brained him, and so he suffred martyrdom, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple, graued thus: This man was a true witnesse both to the Iewes and Gentiles, that *Iesus* was Christ. And *Verſapſianus* immediatly, hauing ouerrun Iudæa, subdued the Iewes. These things at large recozded by *Aegeſippus*, are coꝛrespondent to those which *Clemens* wrote. This *Iames* was so famous and renowned among all men for his righteousness, that the wise among the Iewes, imputed the cause of this Iudaie besiegging of Ierusalem after his martyrdom (which no doubt therefoze hapned vnto them) to be for the presumptuous offence practised against him. *Iosephus* shewed not to testifie the same, in these wordes: These things hapned vnto the Iewes in way of reuenging

Antiq. lib. 20.
cap. 16.

uenging the death of *Iames* the iust, which was the brother of *Iesu* whom they call Christ. For the Iewes slue him when he was a very iust man. The same *Iosephus* describeth his death in the twentieth booke of Antiquities, saying: *Cesar* hearing of the death of *Festus* sendeth *Albinus* President into Iudæa. But *Ananus* the yonger, whom we reported before to haue taken vpon him the high priesthood, was a very presumptuous and heady cockebraine, he cleaue vnto the sect of the Sadduces, which were mercilesse in iudgement among all the Iewes, as we signified before. *Ananus* then being such a one, hauing gotten oportunitie to his mind, in so much that *Festus* was dead, and *Albinus* not yet come, called vnto him a Councell, commanding the brother of *Iesu* called Christ, whose name was *Iames*, with certaine others to be brought forth, accusing them that they had transgressed the law, and deliuered them to be stoned. As many in the city as were iust and due obseruers of the law, tooke this fact grieuouſly, sending priuily vnto the King, and beseeching him to write vnto *Ananus*, that thenceforth he should not attempt the like, in so much as his former fact was vnadvisedly, and impiouſly committed. Certaine of them met *Albinus* as he came from Alexandria, & instructed him hereof, that it was not lawfull for *Ananus* to summon a Councell contrary to his commandement. *Albinus* being thus perswaded, wrote angerly vnto *Ananus*, threatening reuengement vpon him for this fact. And King *Agrippa*, when he had gouerned the high priesthood three moneths, depriued him, placing in his roome *Iesus* the son of *Damianus*. Thus farre touching *Iames*, whose Epistle that is reported to be, which is the first among the vniuersal Epistles. Yet haue we to vnderstand, that the same is not void of suspicion, for many of the ancient writers make no mention thereof, like as neither of that which is vnder the name of *Iudas*, being one of the seven called vniuersal, yet notwithstanding we know them to be publickly read in most Churches.

The Translator for the removing of all suspicion, concerning the canonick Epistle of Iames.

Touching this *Iames* whose Epistle hath bene suspected, take this lesson of *Ierome* against *Heluidius*; Dicte Scripture consuetudinem, eundem hominem diuersis nominibus nuncupari, *Learn* the manner of the Scripture which calleth one and the same man after diuers names: he is called in *Matthew* 10. *Marke* 3. *Acts* 1. *Iacobus Alphaei*, and numbred among the 12. Apostles. Though *Ierome*, lib. 5. cap. 17. upon the Prophet *Eſay*, call him decimum tertium Apostolum, and *Dorotheus* Bishop of *Tirus* do terme him one of the 70. disciples. He is called *Iacobus frater Domini*, *Iames* the brother of the Lord, in *Matthew* 13. 17. *Marke* 6. 15. *Galat.* 1. and in this present history. But in what sense he might be called his brother, being his mothers sisters sonne, reade *Ierome* against *Heluidius*, which handleth that question purposely. He is called *Iacobus Iustus*, and *Oblis*, in the former chapter of *Eusebius*. This history reporteth him to haue bene placed by the Apostles Bishop of Ierusalem, and there to haue gouerned the Church the space of thirty years, for oft in the Scriptures he is found at Ierusalem, as *Acts* 1. 14. 21. 1. *Cor.* 15. *Galat.* 1. 2. Concerning his Epistle, and other parcels of holy Scripture, that they were not generally receiued, no maruell at all, considering the malice of the diuell, in obscuring those things which proceed from the holy Ghost. *Eusebius* writeth, that besides the Epistle of *Iames*, the Epistle of *Iude*, the latter of *Peter*, the 2. and 3. of *Iohn*, with the *Reuelation*, were called into controuersie, so that some reiected them, some cleaue vnto them, tanquam certis & indubitatis Scripturis, as certaine and vndoubted Scriptures. *Ierome* in Catalog. Eccles. Scrip. of *Iames* writeth thus: Vnam tantum scripsit epistolam, que & ipsa, ab alio quodam sub nomine eius edita assersitur. He wrote one epistle, which is thought to haue bene published by another, vnder his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, Canon. 84. haue decreed this of the Epistle of *Iames* together with the other parcels of the holy Scripture, that it was to be receiued for canonick. So hath the Councell of *Laodicea*, vnder *Damasus*, cap. 59. about the yeare of our Lord 371. And the third Councell of *Carthage*, vnder *Siricius*, about the yeare 417. cap. 47. *Innocentius* the first, about the yeare of our Lord 408 in his Epistle to *Exuperius* cap. 7. and *Gelasius* the first, about the yeare 494. together with seventy Bishops, haue receiued them for canonick. Of this mind is *Ierome* ad Paulinum, and *Augustine* de Doctrina Christiana lib. 2. ca. 8. So that from that time vnto this day, they were generally allowed, and receiued for Canonick Scripture. Thus much I thought good here to note, lest that the simple Reader, Iured by the subtilty of *Sathan*, (which in these perillous dayes throweth in bones for the true Christians to gnaw vpon) should doubt of any part or parcell of holy Scripture, that might tend to his confusion.

Ierome.
Math. 10.
Marke 3.
Acts 1.
Dorotheus in
Synopsi.
Math. 13. 27.
Marke 6. 15.
Galat. 1.
Acts 1. 15. 21.
1. Cor. 15.
Galat. 1. 2.
Euseb. Eccles.
hist. lib. 3. ca. 21.
Lib. 3. ca. 22.
Ierom. Catal.
Eccles. Script.
Canon. Apost.
canon. 84.
Concil. Laod.
dic. cap. 59.
Concil. Carthag. 3. ca. 47.
Innocent. epi.
ad Exuperi.
cap. 7. Gela. 1.
Ierome ad
Paul. August.
de Doctrina
Christian. lib.
2. cap. 8.

How that after Marke, Anianus was appointed Bishop of Alexandria.

When Nero had reigned the space of eight yeares, first after Marke the Apostle and Euangelist, Anianus took the government of the Church of Alexandria, a man both vertuous, and renowned in all respects.

Of the persecution which happened under Nero, when as Peter and Paul suffered martyrdom at Rome.

Nero now settled in his seate, fell into abominable facts, and took armour against the service due vnto the vniuersall and almighty God. How detestable he was become, it is not for this present time to declare: for there be many that haue painted out his wilful malice: which may easily appeare, if we consider the furious madness of that man, through the which, after that beyond all reason he had destroyed an innumerable company, he fell vnto such a sucking veine of slaughter, that he abstained not from his most deare and familiar friends: yea he tormented with diuers kinds of death, his owne mother, his brethren, his wife, and many of his nearest kinsfolkes, as if they had bene enemies and deadly foes vnto him. But it behoued vs to note this one thing of him aboue the rest, that he was counted the first enemy of all the Emperors vnto the seruice of God. Of him doth *Tertullian* the Romane write thus: Reade your authors, there shal you find Nero chiefly to haue first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruel vnto all men. We boast and brag of such a famous persecutor. For they which knew him may easily perceiue, that this our doctrine had neuer bene condemned by Nero, had it not bene passing good. This enemy of God set vp himself to the destruction of the Apostles (wherein he was was first discovered). For they write that Paul was beheaded, and Peter crucified of him at Rome. And that makes for the credit of our history which is commonly reported, that there be churchyards vnto this day, bearing the name of Peter and Paul. In like manner *Gaius* a Romane and an Ecclesiasticall person, and after *Zepherinus* Bishop of Rome, writing vnto *Proculus* captaine of the heretic which the Cataphrygians held, speaketh thus of the tombes wherein the Apostles were laid. I (saith he) am able to shew the banners of the Apostles. For if thou wilt walke vnto Vaticanum or the way Ostiensis, thou shalt find there victorious banners of such as haue builded this Church. And that they were both crowned with martyrdom at the same time, *Dionysius* Bishop of Corinth affirmeth in his Epistle to the Romanes: And you obtaining so goodly an admonition, haue coupled in one, the building of the Roman and Corinthian Churches, performed by Peter and Paul, for they both instructed vs, when they planted our Church of Corinth.

How the Iewes were wonderfully vexed at Ierusalem under Florus, and of the stirre in Syria raised against them.

Likewise such as taught together in Italy, suffered martyrdom at the same time. And that this history may bring with it the more credit, *Iosephus*, after he had declared many things of the miseries which happened vnto the nation of the Iewes, doth set downe word for word, that among many others there were an innumerable company of Iewes of accompt whipped and crucified in the citie of Ierusalem, by the commandement of *Florus*. He writeth, that *Florus* was Lieutenant of Iudaea, when as the warres being begun of old, increased in the twelfth year of the reigne of Nero. Again, because of the rebellion of the Iewes throughout Syria, there arose such a tumult, that the Gentiles without all compassion, as deadly foes destroyed the Iewes which inhabited the cities; so that the cities were filled with graues, and yong and old lay dead together; and women also were scene lying all along, hauing that vncouered which nature commanded to be kept secret, and the whole province miserably afflicted with vnspeakable calamities. And greater was the feare (saith he) of that which was like to ensue, then the harme already committed. So far *Iosephus*. Such was then the lamentable state of the Iewes.

The end of the second Booke.

THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

In what countries the Apostles preached Christ.



When as the Iewish affairs stood as before is declared, the holy Apostles and Disciples of our Saviour were dispersed throughout the world: Thomas (as by tradition we receiue) chose Parthia: Andrew, Scythia: Iohn, Asia: where he made his abode, and died at Ephesus. Peter is reported to haue preached to the dispersed Iewes throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, wherabout his latter time, tarrying at Rome, was crucified with his head downward, which kind of death he himselfe desired. What shall I say of Paul, which from Ierusalem to Illyricum filled all places with the Gospell of Christ, and at the last suffered martyrdom at Rome under Nero: These things are manifestly, and word by word declared by *Origen* in the third tome of his Commentaries vpon Genesis.

Who was the first Bishop of Rome.

Linus first, after the martyrdom of Peter and Paul, was chosen Bishop of Rome. Paul in the end of his Epistle which he wrote vnto *Timothie* from Rome, in the salutation, maketh mention of him, saying: *Eubulus* saluteth thee, and *Pudens*, and *Linus*, and *Claudia*.

Of the Epistles which the Apostles wrote.

The Epistle of Peter which is called the first, hath bene received without controuersie. The elders of old without any doubting, haue alledged this in their writings: but the latter Epistle we haue learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the Acts which are called *Peters*, and the Gospell vnder his name, and the preaching of his published vnder his name, with the Reuelation termed his, are no where received as canonicall scripture: neither hath any ancient or late writer alledged testimonies out of them. But in the proceesse of our history, we thought good to signifie, together with the diligent annotations of successions: what ecclesiasticall writers haue flozished at severall times: & what contrary allegations they bled: and what writings they lawfully receiued: and what they reieced. But of the writings attributed to Peter (whereof we acknowledge one Epistle lawfully receiued, and neuer doubted of among the ancient Fathers) thus much shall suffice. Fourteene Epistles of Paul are manifest and well knowne. But how that diuers reieced the Epistle which is vnto the Hebrewes, alledging the contradiction of the church of Rome, that it was not Pauls. I thinke it requisite for to know: and what our predecessors hereof haue thought, I will lay downe when occasion serueth. The Acts which go vnder the name of Paul, were neuer taken as vndoubted for his. And because the same Apostle in his Epistle vnto the Romanes saluteth certaine, and amongst other *Hermes*, therefore appoint they the booke called *Pastor* to be his, which hath bin gain said of many, therefore not to be numbed among those books which are for certaine. Others thought this booke very necessary, especially vnto them that haue need of an elemental introduction, but we haue knowne it to haue bin publikey read in the Church, and alledged of many ancient writers in their writings. Let thus much be spoken of the holy Scriptures, as well of the generally receiued, as of the doubtfully reieced.

1. Pet. 1.
Peter the Apostle was martyred at Rome. Anno Christi 70.
Rom. 15.
Paul beheaded at Rome vnder Nero. The first of the ten persecutions was vnder Nero.

Linus Anno Christi 70.
2. Tim. 4.

2. Epistles of Peter.

Forged writings published vnder the names of the Apostles.

14. Epistles of Paul.
The epistle vnto the Hebrewes.
The Actes of Paul counterfeited.
Rom. 16.
The booke of *Hermes* called *Pastor* was wont to be read in the Church.

Tertul. in A. polog. cap. 5.

Gaius.

Dionysius Bishop of Corinth.

CHAP. IIII.

Of the succession of the Apostles.

Rom. 15.
Acts, from 14
vnto 21. chap.

1 Pet. 1.

Peter & Paul
had many fel-
low laborers.Timothy the
first Bishop
of Ephesus.
Titus the first
Bishop of
Crete.
Luke wrote
a Gospel and
the Acts of
the Apostles.
Luke 1.
2. Tim. 2.
Eusebius saith
C. eleetus was
sent into
France. Saint
Paul (2. Tim.
4.) saith he
sent him to
Galatia
Hereby we
may gather
that the Epi-
stle to the Ga-
lathians was
written by S.
Paul vnto the
Frenchmen.Vespasian is
proclaimed
Emperour.
An. Dom. 72.Stephen No-
ued. Acts 7.
James behea-
ded. Acts 12.
James the
first Bishop
of Ierusalem
martyred.
The Apostles
persecuted.
Menth. 2.

That Paul preaching vnto the Gentiles, planted the Churches from Ierusalem vnto Italy, it is manifest, both by his owne wordes, and the testimony of Luke in the Acts. In what prouinces Peter preached vnto them of the circumcision, and delivered the doctrine of the new testament, it appereth by his wordes, and also by the Epistle which of truty is said to be his, the which he wrote to the Hebrewes that were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia. But how many, and what sincere followers haue gouerned the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the wordes of Paul. He had many fellow laborers, and companions as he called them, wherof diuers haue purchased immortall memozy, in as much as he makes continuall mention of them in his Epistles, and Luke in the Acts repeating the most famous remembreth them by name. Timothy is reported to be the first Bishop of Ephesus, and Titus of the Churches in Crete. Luke by birth of Antioch, by profession a Physician, hauing his conuersation of purpose (for the most part) with Paul and the rest of the Apostles, left a booke of skill compised in two volumes, medicinable for our soules health, which he sought out among them. One of the Gospel, which he reporteth to haue published according as he receiued it of them, which from the beginning were beholders and ministers of this doctrine, so that he searched all from the originall: the other of the Acts of the Apostles, whers he compiled not onely the things he heard with his eares, but also the things which he saw with his eyes. And of Paul they say, that he accustomed to mention the Gospel of Luke when he spake, as of his owne, saying: According vnto my Gospel. Among the other fellowes of Paul, Crescens is witnessed to haue bene sent by the Apostle himselfe into France. Touching Linus we spake before, that he was the first Bishop of Rome after Peter, whom he remembreth to haue bene with him at Rome, in his latter Epistle vnto Timothy. And Clemens the third Bishop of Rome, is proued by his testimony, to be Pauls fellow labourer and companion. Moreover, Dionysius the Areopagite, whom Luke in the Acts reporteth to haue first beloued at the sermon of Paul vnto the Athenians preached in Areopagus, was the first Bishop of Athens. But an other Dionysius there was, Bishop of the Church of Corinth. In procelle of our historie, we will dilate of the successours of the Apostles, in their severall times succeding. Now let vs returne vnto that which consequently dependeth vpon the historie.

CHAP. V.

Of the viter besieging of the Iewes after the passion and resurrection of Christ.

After that Vero had reigned thirtene yeres, Orho and Galba one yeare, and from against the Iewes, and being proclaimed Emperour of the hoast that was there, sent the Iewes. Therefore after the ascension of our Saviour, because the Iewes, besides the heinous offence committed against Christ, had wrought also manifold mischiefs against the Apostles: first stoning Stephen to death, next beheading James the sonne of Zebedee and our Saviour, after the manner afore mentioned: and driven out of Iudea the rest of the Apostles, pursuing them to death with innumerable wiles, when as now they were sent by the power of Christ to preach vnto all nations, saying vnto them: Go teach all nations in my name: yea and the congregation of the faithfull in Ierusalem was commanded by an Oracel reuealed to the best appoued among them, that before the warres beganne, they should be Christians leauing Ierusalem had entred, and the holy men had forsaken the princely and head cite of the Iewes, together with all the land of Iudea, the heauie hand of God apperhed that wicked generation, utterly to rote them from among men, which had opposed so presumptuously against Christ and his Apostles. But how many mischiefs happened at

at that time vnto this whole nation: and how they chiefly which inhabited Iudea, were driven to extreme misery: and how many millions of men throughout euery age, together with women and children, perished with the sword, with famine, and with infinite other kinds of death: and how many, and what cities of the Iewes were destroyed: to be short, how many calamities, and moze then calamities they saw which fled vnto Ierusalem as the Metropolis, and best fortified cite. Moreover the state of the whole war, and the severall acts thereof: and how at length the abomination of desolation foretold by the Prophets, was set vp in the temple of God, sometime famous, but now suffering all manner of destruction, was utterly ouerthrowne by fire: he that listeth to know, let him reade the historie of Iosephus, where all these are diligently described. I thinke it necessary to note, how Iosephus writeth, that vpon the solemn dayes of Easter, there were gathered together at Ierusalem out of all Iudea, to the number of thirty Myriads of men, and there shut vp as it were in a prison, saying: It was requisite that destruction due for their desert, drawing nigh by the iust iudgement of God, should apprehend them vpon those dayes (being as it were shut vp in prison) in the which they before had drawne the Sauour and benefactour of all men, the annointed of God, vnto his passion. Omitting those things which particularly happened vnto them, either by sword, or by any other calamity, I thinke it expedient to expresse their onely misery by famine, so that the reader may partly hereby coniecture, how that God, not long after, was reuenged on them, for their impiety practised against Christ. So to then, hauing our course againe vnto the first booke of the histories of Iosephus, let vs peruse their tragicall affaires.

CHAP. VI.

Of the great famine that fell among the Iewes and their miserable estate.

For the rich men to abide in the cite (saith Iosephus) was nothing but death. And vnder pretence of their traitorous flight vnto the enemy, they were slaine for their substance. The madnesse of these seditious men increased together with the famine, and both mischiefs daily as a double fire waxed hote. Food was no where openly to be found: they rushed into the houses, and made search: if they found any, they beate them which denied it: if they found none, they tormented them as though they had with diligence hid it from them. The carcases of the poore wretches declared whether they had food, or no. They which were of strong bodies seemed to haue abundance of meate, but such as pined away, were ouerskipped, for it was iudged an absurd thing to slay them which were ready to die for want of victuals. Many exchanged priuily their wealth, the richer sort for a measure of wheate, the poorer sort for a measure of barley; then they hiding themselves in the inner and secret comers of their houses, some for meere pouerty, chewed the graines of rawe wheate, some other sodde it, as necessitie and feare constrained them. There was no where any table couered. The meate as yet rawe, was snatched from the coales. The meate was miserable, the sight lamentable; the mightier sort abounded, the weaker sort lamented. Famine exceedeth any dolefull passion. For nothing faileth in this case so much as shamefastnes; the thing otherwise reuerenced is here quite contemned; wiues from their husbands, children from their parents, and that which was most miserable, the mothers snatched the meate from their infants mouthes; and when their dearest friends pined away in their armes, they pitied them not so much, as to giue them one droppe of drinke to saue their liues. Neither yet elaped they thus miserably feeding. For on euery side they were beset with seditious persons, greedily bent vpon their spoile; where they espied any doore shut, they coniectured strait, that there was meate in preparing, & forthwith rushing in, with the breaking open of the doores, they violently tooke the bread euen out of their mouthes. The old men were buffeted, if that eagerly they endeouored to retaine their victuals: the women were drawne by the haire of the head, if they hid ought of thar they had in their hands. No compassion was had of the hoare-headed, or of the tender sucklings. But the infants together with their nourishment, whereat they hung and held fast, were lifted vp and throwne downe to be crushed against the pavement. Towards them which to prevent their assault, did eate their meate aforehand (which was preiudiciall to their rauening,) they vsed more cruelty, as if they had bene injured by them. They inuented cruell kindes of torment for the searching out of victuals. They stopped vnto miserable men the passage of their

Menth. 2.
Dan. 9.A Myriad is
ten thousand.
Iosephus beil.
Iud. lib. 7. cap.
17. saith that
the iust number
came to
seven and
twenty thousand.Iosephus beil.
Iud. lib. 6. ca. 11.The cruelty
of seditious
persons together
with this
famine vexed
them sore.

pruuy members with the grains of the herb Orobuz; & pricked their fundamēt with sharp twigs: so that horrible things to be heard of, were exercised & suffred, for to extort the confession of one loose of bread, & knowledge of one handful of meale: but the tormentors themselves tasted not of hunger, (that is euer lesse cruell) which is of necessity, but thus practising their rage, made prouide against the daies following: & meeting them which in the night season crept out as far as the Roman watch, to gather pot-herbs & greene grasse, now being escaped the enemy, them they spoiled. And when as they had often made supplication, & called the dreadfull name of God to help, that at leastwise they might haue some portiō of that which they had gotten with dāger, nothing was granted; so that at length it seemed gratefull vnto them that were spoiled, that they perished not with their victuals. **Unto these things Iosephus addeth, saying:** All hope of safety was denied the Iews, together with their passage excluded, & the famine increasing throughout their houses and families, deuoured the people. The houses were full of carcases of women and children, and the crosse-ways replenished with the carcases of old men. Children and yong men wandering came to the market place like Images, & every one fell downe where the fit took him. The weake were not able to bury their kinsfolkes, and therefore waxed faint by reason of the multitude of dead men. And because that every one doubted of his owne life, many fell downe dead vpon the carcases that they buried. Many seeing no way but one, went & laid them downe vpon the beeres, to welcome death. Neither was there lamentation or weeping in these calamities, for famine suppressed euery ones passion. They which were very loth to die, beheld with drie cheekes the death of those which hastened out of this life vnto rest. The city was in deep silence, the night full of death, & the eues more intollerable then all these miseries. They digged vpon houses and tombes: they spoiled the dead: they tooke off the winding sheetes or coverings of the dead carcases: in a mockage they tryed the sharpnesse of their swords vpon the dead bodies. They launced certaine of them which lay along, and yet aliue, for the triall of their speares. Such as prayed them to exercise their might and cruelty vpon them, being weary of their liues, them they contemptuously refused for famine. Euerie one yeelding vpon the Ghost, beheld the Temple with immouable and steady countenance, sorowing that he left there behind seditious perillous aliue. They which first by commandement receiued reward out of the publike treasure to burie the dead, by reason of the intollerable stinck and greatnesse of the multitude, threw them into a great trench or pit. When *Titus* passing by, saw the trench filled, and the noysome putrefaction distilling and issuing out of the dead carcases, and running downe the sinkes, he sighed, and stretched forth his hands, and called God to witnesse, that he was not the cause of this calamitie. **Againe, after a few lines he addeth, saying:** I cannot refrain my selfe, but that I breake out, and signifie my griefe: If the Romanes were slacke in ouercomming wicked persons, I thinke verily that the citie would either sinke at the gaping of the earth, or be drowned with a deluge: or after the manner of Sodome, be ouerthrowne with fire. It brought forth a broode far more pernicious, then they are that suffer this: and for their impiety all this people walloweth in destruction. **And in the seuenth booke he writeth thus of them which perished by famine:** The multitude was infinite, the afflictions which did fall on them cannot be vttered. In euerie house, where there appeared but a shadow or shew of meate, there was variance, so that the dearest friends stroue among themselves, one silly soule depriuing another of his daily sustenance and prouision. And lest the dying should be thought to want, the theeues searched the that were ready to die, lest peraduenture any had hid meate in his bosome, and therefore feigned himselfe to die. They which greedily gaped by reason of their want, wandered and trotted like mad dogs, falling vpon doores like mad men, rushing into the same houses twise and thrise in an houre, as men bereft of their wits. Necessitie made all meate that came to the mouth, enduring those things which were not fit, no not for the vncleanest brute beasts. At length they abstained not from girdles and shoes; they ate the leatheme skinner that covered their targets. Many ate chopt hay, or minced grasse that was withered, other some gathered swept and scraped dust, and dung, selling the least measure thereof for soure pence. But why should I rehearse, how famine spareth not things without life, vnlesse withall I declare this worke of her, whose like was neuer reported to haue bin done among the Gentiles nor Barbarians, horrible to be spoken of, but true to the hearer. I for mine owne part would gladly passe over this calamitie with silence, lest I should seeme to lay forth monstrous lies vnto the world, vnlesse I had infinite witnesses in this behalfe. For otherwise I should recompence my country with cold thanks, if I should conceale the

Ioseph. bell.
Iud. lib. 6. ca. 14

Or tragical
fact.

Titus sorrowed at the miserable sight of the Iewes that were dead.
Iosephus with griefe vttered these words. bell.
Iud. lib. 6. ca. 16.
Lib. 7. cap. 7.

Ios. lib. 7. ca. 8.

rehearsall

rehearsall of such things as they smarted for. A certaine woman which dwelt beyond Iordan, called *Mary*, the daughter of *Eleazar*, of the village Bathezor, which signifieth Hyslope, of good kindred and great wealth, fled with the rest of the multitude vnto Ierusalem, and there was besieged. Where part of her substance, which she had procured vnto her out of the region beyond Iordan, and caused to be caried into the citie, the tyrants tooke away: the rest that was left for prouision of foode, the catch-polles rushing in daily, snatched away. A certaine grievous indignation inuaded this silly woman, so that oftentimes she prouoked against her selfe (by railing and scolding) the cruell raueners. But when as none of them either moued with pittie, or prouoked with anger, she her, and the laboured about seeking victuals and could no longer finde any, and famine had entred into her bowels and inward parts, furious motions more then famine, inflamed her mind so, that she being led with the heate of anger, and pinching or pining necessity, offered violence vnto nature. For taking her sonne in her armes, which was a sucking, she said: O wretched infant, for whom shall I reserue thee in these warres, in this famine, in this seditious conspiracie? Among the Romanes, if so be that we shall liue vnder them, there shalbe bondage: this bondage hath famine foregone: these seditious persons do afflict vs more grievously then both. Goto, be thou meate vnto me: a furie vnto these seditious men: a fable vnto the world: which yet alone hast not felt the Iewish calamities. And immediatly with these words, she slue her child, and boiled him: being boiled, she ate halfe, the rest she saued, and hid secretly. Anone the seditious company came in, stamping and staring, threatening present death vnto her vnlesse with speed she bring forth what meate she had prepared. She answered, that she reserued the better portion for them, bringing forth and shewing withall the remainder of her little child. A sodaine horror and extasie of mind so tooke them, that they were astonished at the sight thereof. But she said: This is my naturall son, and this is the work of mine owne hands: Eate, for I haue eaten: be not you more tender then a woman, or proner to compassion then a mother. If you are so godly, and mislike this my sacrifice: I truly haue eaten in your name, and that which remaineth I reserue for my selfe. Which when she had said, they all trembled at this horrible fact, and scarce leauing this meat for the mother, they departed with great feare. In a while after, this hainous offence was bruted ouer the whole city, so that every man beholding before his eyes this affliction, was no lesse moued then if the fact had bene committed against himselfe. But they that were pressed with famine, desired death earnestly, and happy were they accounted whom death so preuented, that they neither heard nor saw the great misery that hapned. **Such were the rewards of iniquitie, and impiety committed by the Iewes against Christ and God. But it is requisite to adde the true prophesie of our Saviour, declaring these things after this maner to be accomplished.**

An horrible
historie.

A mother
slayeth her
owne child
to eate.

CHAP. VII.

The prophesie of Christ, touching the destruction of Ierusalem.

Woe be to them which are with child and giue sucke in those dayes, (saith *Christ*) but pray that your flight be neither in winter, nor on the Sabaoth day, for then shall be great tribulation, such as was not from the beginning of the world vnto this time, neither shall be. **When the Historiographer had collected the number of them that perished by sword, and famine, he reporteth that it amounted to a hundred and ten Myriads. Besides, the seditious and the Iewish raueners, betrayed one by another, and slaine after the winning of the citie: and yong men high of stature and comeliness of body, that were reserued for their exercise in triumph; of the rest of the multitude, as many as passed the age of seuentene yeares old, some were sent bound to bondage in Egypt, others were sent into the provinces, that being brought on their wheaters, they might perish either by sword or by wild beasts. Such as were vnder seuentene yeares old, were brought vnto captiuitie, and sold; the number of these he reporteth to haue amounted to nine Myriads. These things happened after this maner, in the second yeare of the reigne of *Vespasian*, truly according vnto the foresetted prophesie of our Lord and Saviour *Iesus Christ*, which by his diuine power, as if they had bene then present, he foresaw, and with the shedding of teares, as the holie Euangelists testifie, he bewailed: who alledge these his words then vttered**

Math. 24.

* Ioseph. bell.
Iud. lib. 7. cap.
17.) saith the
number was
1000000.
Iosephus saith
the number of
the captiues
was 97000.
* An. Dom. 73
forty yeares
iust after the
passion of
Christ.

Luke 19.
Luke 21.

to Ierusalem: If thou hadst knowne (saith he) those things which belong vnto thy peace, euen at this day, thou wouldst take heed. But now are they hid from thine eyes, for the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compass thee round, & keepe thee in with vexations on euery side, and make thee euen with the ground, and thy children also. Then saith he of the people: There shall be great trouble in the land, and wrath ouer all this people, and they shall fall through the edge of the sword, and shall be led away captiue vnto all nations, and Ierusalem shall be troden downe of the Gentiles, vntill the times of the Gentiles be fulfilled. If any will confesse the wordes of Christ with the rest of those things that the Historiographer hath written concerning the whole warres, how can he but fall into admiration, and confesse, that the prophesie and prescience of our Saviour was wonderfull, and passing naturall reason: Of those things which after the passion of our Saviour (and their crying, when the whole multitude of the Iewes trauced a thiefe and a murderer to be deliuered) happened vnto this whole nation, I thinke it not necessary to intreate. But this is needfull to be noted, which commendeth the goodnes of the prouidence of God, in deferring their destruction, for the space of forty yeares after their presumptuous rashnes against Christ: in the which yeares, many of the Apostles & Disciples, (Iames by name, their first bishop, called the brother of the Lord) as yet alieue and abiding in the city of Ierusalem, haue endured and continued as a most sure fortress for that place, God winking all that while, if peradventure they would repent, to the end they might be pardoned and saued. And besides so notable patience, how wonderfull signes from aboue were exhibited, to happen vnto the impenitent: which of the aforesaid Historiographer are set forth to perpetuall memozy, and are now to be deliuered of vs vnto the Readers hands. I will therefore propose what he hath published in his seventh booke of histories.

CHAP. VIII.

Of the signes foreshewing the warres.

Isop. bell.
Iud. lib. 7. ca. 12.
A starre like
a sword.
A Comet.
A light in the
temple in the
night time.
A cow calued
a lambe.
A great gate
opening it
selfe.
An army of
souldiers in
the cloudes.
A commotion
in the airc.
A voice heard
in the temple:
Let vs go
hence.
One Iesus the
son of Ananias
as foure yeares
before the
warres, cried
continually,
woe woe, all
about Ieru-
salem.

Educers (saith he) and liers against God, deceiued at that time the filly and wretched people, so that they neither marked those euident signes foreshewing the desolation to come, nor gaue any credit thereunto, but as astonied, both blind and senselesse, they contemned the forewarnings of God; considering that a starre stood ouer the citie like vnto a sword, and a Comet enduring more then a whole yeare, and also before their rebellion and warlike tumult, when the people frequented the feast of sweete bread, the eight day of the moneth Aprill, in the night at nine of the clocke, so great a light ouer-spread the altar and the Temple, that it seemed to be cleare day, continuing the space of halfe an houre: which sight vnto the vnlearned seemed good, but of such as exercised themselves in the holy Scripture, was reckoned among things which shortly should happen. At the same feast, a cow, led by the high priest to sacrifice, calued a lambe in the midst of the temple. Moreouer the East gate of the inner Temple, though of brasse and most strong, so that in the euening twentie men could scarce shut it, being bolted with iron barres, and strengthened with long posts and pillars, in the night time about the sixt houre, was seene to haue opened voluntarily of it selfe. A few dayes after the Feast, the one and twentieth day of May, there was seene the figure and shape of the diuell, almost incredible. Some would thinke that I went about to report a monstrous lie, vnlesse it had bene reported by them that saw it: and the afflictions which followed were correspondent vnto the signes. For before Sunne-set, there were seene in the ayre, throughout the countrey, chariots, and armed souldiers marching in the cloudes, and compassing the citie. In the feast of Pentecost, when the priests after their manner, went into the Temple in the night season to offer sacrifice, they reported to haue heard a commotion and a rading sound, with this voyce following: Let vs go hence. And that which was more terrible, one Iesus the sonne of Ananias, a rude and countrey fellow, came vnto the Feast, in the which the Law giuen by God was deliuered vnto all, as in the time of their tents, foure yeares before the warres, when the city was in peace and prosperity, and sodainly about the Temple cried out, and said: A voyce from the East: a voyce from the West: a voyce from the foure windes: a voyce vpon Ierusalem and the Temple: a voyce vpon the bridegroome and new married wife: a voyce vpon all this people. Thus day and night cried he out in the crosse-ways of the streets. Many of the chief of the people, not pleased with this infortunate voyce, were

throughly

throughly moued, so that they chastised and scourged him with many and grieuous stripes. He on the contrary saying not a word for himselfe, ceased not to cry feuerally vnto them that were present, the same song. The magistrates supposing him to be possessed of a fanaticall spirit, as it was indeed, brought him vnto the Romane President, where he was scourged from top to toe, so that the bare bones might be seene, yet neuer intreated he for himselfe, nor shed a teare, but as much as in him lay, lifted his voice vnto lamentation, sounding at euery stripe, Woe, woe, vnto Ierusalem. Another thing yet more strange the same Historiographer writeth, that a certaine Oracle was found in the holy Scriptures, containing in it this sence: that there should one rise out of their owne region, which should rule the world, which Iosephus vnderstandeth to haue bene meant by Vespasian; yet ruled he not the whole world but the Romane Empire. This Oracle may better be referred vnto Christ, vnto whom it was said of the Father: Aske of me, and I will giue thee the Gentiles for thine inheritance, and the ends of the earth for thy possession; the sound of whose Apostles went at the very same time throughout the earth, and their words to the ends of the world.

An oracle to be vnderstood of Christ. Psalme 2. Psalme 19.

The Translator vnto the Reader, touching the infinite number of Iewes which perished in all the warres, betweene the Romans and the Iewes, diligently gathered out of Iosephus.

I thinke it not amisse (gentle Reader) to note here vnto thee the infinite number of the Iewes which perished from the beginning of the warres betweene the Romans and the Iewes, that is, from the 21. yeares of Nero, and the second of the Lieutenantship of Florus, Anno Christi 68. out of Iosephus a Iew, (which was present in the warres) vnto the ouerthrow of Ierusalem, and the burning of the Temple by Titus, the which Eusebius, in these former chapters, hath partly mentioned, and partly omitted. To the end we may behold eyther the long suffering and goodnesse of God, for the amendment of our liues, by repentance, which winked so long at the wickednesse of these Iewes, to prouoke vs: or else the ire, wrath, and heauie hand of God, ouer impenitent persons, to terrifie vs to feare his name, and tremble at his plagues. The land of Sodome for their abominable sinne was ouerthrowne with fire and brimstone from heauen. The Lord himselfe said: (Genesis 18.) That their sinne was exceeding grieuous. Abraham pleading with the Angell of God (which came to destroy them) for pardon, could not finde ten iust persons, no not in fine cities: if they could haue bene found, all the rest had bene pardoned for their sakes. Iosephus writeth of Sodome thus: (bell. Iud. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia ciuitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur. Denique adhuc in ea Diuini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissoluntur, & cinerem. The land of Sodome is knowne of old to haue bene fortunate, both for fruite and wealth of cities, but now to lie all parched, and to haue bene burnt with lightnings, for the sinne of the Inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the fine cities, and ashes to spring againe and grow in the fruite, which in colour are like vnto the eateable fruite, but being plucked downe, in the hand of the gatherer they are dissolued into smoake and ashes. The ten plagues of Egypt were very grieuous, yet was the heart of Pharaos and of the Egyptians so hardened, that they could not repent, so that instead of the salt teares of repentance, which should haue trickled downe their cheekes, to the washing away of their sinnes, the red sea was faine to open, and to wipe away such monsters from off the face of the earth. God ouerthrew infinite nations, before the face of his owne people (I meane the Iewes) to make a way for them into the land of Promise: yet forgot they all his goodnesse, and benefites bestowed on them. How shamefull a thing is it for the sonne to disobey his father, for the seruant to dishonour his lord and maister, for the patient to cast off the phisition, for the chosen people to forsake their proper and peculiar God? This haue the Iewes done, wherefore behold what happened vnto them. Iosephus writeth (bell. Iud. lib. 2. cap. 13.) that in the twelfth yeare of the reigne of Nero, the seuentieth yeare of the reigne of King Agrippa, in the moneth of Maie, and the second yeare of the Lieutenantship of Florus, the Iewes beganne to rebell, and to take armour against the Romans, reueling the solemnitie done in the Temple, to the dishonour of Caesar. The

Iosephus lib. 5. cap. 5.

chiefe cause that mooued them therunto was the cruelty of Florus. Wherefore this Florus, to giue the Iewes a taste of his authority, for displeasure conceined against some which reuiled him, caused such a slaughter at Ierusalem, that the number of the slaine amounted to six hundred and thirtie persons. Iosephus bello Iudaico, lib. 2. cap. 14. Again, through wiles and deceit, this Florus raised a great commotion at Ierusalem, to the slaughter of many, cap. 14. The Inhabitants of Caesarea slue in one day all the Iewes which dwelled there, aboue twenty thousand in number: all that fled, Florus tooke and imprisoned. The Iewes seeing this, thought to reuenge themselves upon the Syrians, in which skirmish there were slaine thirteene thousand Iewes, and all their substance taken for spoile, Bell. Iud. lib. 2. cap. 19. Other commotions in like sort set upon the Iewes. The Acalonites slue two thousand. The Inhabitants also of Ptolemais destroyed two thousand. The Tyrrians imprisoned a great many, and slue very many. The Pippinids and Gadarites set packing the stoutest of them, and watched the rest very narrowly. Varius the Procurator of King Agrippa, slue seuentie of the noblest and sagest Iewes, being sent as Legates vnto him, lib. 2. cap. 20. The people of Alexandria slue fiftie thousand Iewes, cap. 21. Cestius gathered an host, went into Iudaea, he burned Zabulon, he tooke Ioppa, he destroyed eight thousand and fortie persons, cap. 22. Calpurnius Gallus, ouer-runne Galilee, he destroyed in Asamon two thousand, cap. 23. The Inhabitants of Damascus destroyed ten thousand Iewes, which dwelt among them, lib. 2. cap. 25. The Romane souldiers vnder Antonius their captaine, tooke Ascalon, and destroyed ten thousand Iewes: immediately at another skirmish in the same place aboue eight thousand, Bell. Iud. lib. 3. cap. 1. Vespasian is sent from Nero into Iudaea, he inuadeth Galilee, he taketh Gadara, he burneth the citie and the villages round about, lib. 3. cap. 5. The citie Aphaca was taken by Titus. The slue and twentieth day of Iune there were slaine fiftie thousand Iewes, and two thousand, a hundred and thirtie persons taken captiues, lib. 3. cap. 11. Vespasian tooke Samaria the 27. day of Iune, and slue eleuen thousand and six hundred, lib. 3. cap. 12. Vespasian tooke Iotapata, set all the castles on fire, the thirteenth yeare of Nero, the first of the Calends of Iuly, he slue fortie thousand, he tooke a thousand and two hundred captiues, lib. 3. cap. 13. Vespasian tooke Iotapata the second time. The Iewes seeing no way but one, slue themselves, and fell headlong into the sea, so that the sea was imbrued with blood: the number of dead bodies which the sea threw up, was foure thousand and two hundred. The rest otherwise slaine, there remained not one to bring tidings thereof vnto Ierusalem, lib. 3. cap. 15. Vespasian besieged the Taricheans, he slue in their citie six thousand and five hundred, he tooke many alse whereof he commandeth a thousand & two hundred of the noblest and elder sort of them to be slaine, he sent six thousand of the lustier to Nero vnto Isthmon. He sold thirte thousand and foure hundred persons, besides those which he gaue to King Agrippa: this was done the sixt of the Ides of September, Ioseph. Bell. Iudaic. lib. 3. cap. 19. The citie of Gamala began to rebel, the one and twentieth of September, the citie was taken the three and twentieth of October, there were slaine therein foure thousand: beside these, there was found other five thousand, which had cast themselves headlong, and broke their neckes, not one of the whole citie left alse, but onely two women, lib. 4. cap. 1. Titus tooke the citie Gascala, the Inhabitants fled toward Ierusalem, they were overtaken, two thousand slaine, and three thousand taken captiues. And thus was all Galilee ouerrunne, and now to Iudaea, lib. 4. cap. 4. In Ierusalem there was such a sedition and conspiracy among themselves, (which opened a gappe for the enemy to come vpon them,) that euen in the first bickering, there were found dead eight thousand and six hundred Iewes, lib. 4. cap. 7. Again, the seditious persons among them called Zicabars, by the helpe of the Idumians, slue twelue thousand of the chiefe of the Iewes, lib. 5. cap. 1. Vespasian tooke Gadara and slue thirty thousand. Besides these the number was infinite that drowned themselves: the number of the captiues came to two thousand and two hundred, lib. 5. cap. 3. Vespasian tooke Gerarum, and slue a thousand yong men, which had not fled, lib. 5. cap. 6. Vespasian now at length, after the death of Nero, Galba, Otho, and Vitellius, the Emperours, is chosen Emperour, and goeth to Rome, he committeth the warres in Iudaea to his sonne Titus, lib. 5. cap. vlt. The misery of the Iewes in Ierusalem waxed so great, that the sedition aforesaid but one, was now become threefold, euery one hauing their captiue. Titus layeth siege to the citie. Ioseph. Bell. Iud. lib. 6. cap. 1. 2. Their estate was miserable, the famine lamentable the slaughter out of all measure. Such as came out of the citie were hanged on gibbets: in his fled away were taken: of the fugitiues two thousand had their bowells ript, to see whether they had swallowed any gold, lib. 6. cap. 15. Report came to Titus, that from the fourteenth day of April, vnto the fourteenth day of Iune, there were brought out at one gate of the citie, fiftie thousand one hundred and fourescore Iewes, which died of famine, Bell. Iud. lib. 6. cap. vlt. The temple is set on fire, the priests, the women, and children, with other people which hid themselves in vaults, in walls, and in corners of the temple, which also were burnt to ashes, came to six thousand, lib. 7. cap. 11. Titus tooke the

the citie; the souldiours killed vntill they were weary. Titus commanded all that wore armour to be slaine. Such as were old, weak, and feeble, the souldiours dispatched. The yong lustie, and profitable, they shut vp in a certaine place of the temple for further consideration. Many were sold for a small price: there were many to be sold, but few to buy. All the theemes, robbers, and seditious persons within the citie, he commanded forthwith to be dispatched. The chosen yong men of goodly bodies and tall stature, he reserued for triumph. Seuentene thousand of elderly yeares he sent bound to Egypt for slavery and drudgery. Many others throughout the prouinces he allotted for spectacles and teeth of wild beasts. As many as were vnder sixteene yeares of age, were sold. Of such as were shut up in the temple for further consideration, during the time of this deliberation and disposed order, there died twelue thousand of famine. Ioseph. Bell. Iud. lib. 7. cap. 15. 16. The number of the captiues during the time of the warres, amounted to fourescore and seuentene thousand. The number of all that died during the siege within Ierusalem, came to tenne hundred thousand. No maruell at all that the citie could comprise so many: for at the feast of the Passouer, Cestius being Lieutenant of Iudaea, sent Nero word, that the high Priests had numbred, at his request, all that came to offer, which came to seuen and twenty hundred thousand, lib. 7. cap. 17. And such was the wofull and miserable end of the Iewes. Iosephus moreover (lib. 7. Bell. Iud. cap. 18.) writeth of Ierusalem, that it was taken at sundry times before: his words be these: Ierusalem was taken in the second yeare of the reigne of Iespasian, the eight day of September: it was taken five times before, and then againe destroyed. Asochus King of the Egyptians: after him Antiochus: then Pompeius: and after these Herod and Sosius tooke the citie, and kept it. And before that time the king of Babylon by conquest destroyed it, a thousand three hundred and threescore yeares, eight moneths, and six dayes after the building thereof. The first founder of this citie, was the most potent Prince of the Cananites, called after his country language, The Iust King: for such a one he was indeed. Therefore he first ordained a priesthood vnto God, and hauing first built the Temple, he termed the citie Ierusalem, which afore was called Solyma. Leobius King of the Iewes hauing vanquished the Cananites, deliuered the citie to be inhabited of his owne people, the which was ouerthrowne by the Babylonians foure hundred threescore and foure yeares and three moneths after. From Leobius the King, which was the first Iew that reigned in it, vnto the ouerthrow vnder Titus, there were one thousand, one hundred, seuentie and seuen yeares. Yet for all that, neither did Antiquitie preuaile, neither great riches profite, neither the fame dispersed throughout the whole world fauour them, neither the great glory they put in their religion helpe them at all, that the citie should not perishe.

Iosephus lib. 7. bell. Iudaic. cap. 18.

Discite iustitiam moniti, non temnere Christum.

CHAP. IX.

Of Iosephus and his Commentaries, in the ninth and tenth Chapters following.

Besides all this, I thinke it good not to be ignozant of Iosephus himselfe, that hath stood vs in so great stead, for the furnishing of this our present historie: whence, and of what kindred he came: which circumstance he himselfe sheweth, saying thus: Iosephus the son of Matthias a Priest of Ierusalem, which himselfe also at the first impugned the Romaines, and was necessarily present at the finall end of their wofull miseries, because of the Iewes of that time. This man was famous, not onely among his owne nation, but also among the Romaines, so that at Rome he was thought worthy the honour of a grauen picture, and the bookes which diligently he wrote, were thought worthy of the publike Librarie. He wrote twenty bookes Of Iudaicall Antiquities. He testifieth himselfe (therefore worthy of credit) that he gathered in seuen bookes the Romane warres of his time, and published them both in the Greek and Hebrew tongues. Certaine others worthy the reading passe vnder his name; for example, two volumes Of the antiquities of the Iewish nation, where he answereth Apion Grammaticus, and certaine others, which at that time impugned the Iewes, and endeouored to disgrace the countrey lawes of the Iewish nation. In the first he layeth downe the number of the bookes of the old Testament, deliuered by tradition, and receiued without gainesaying of the Iewes, saying as followeth.

Iosephus of himselfe, Antiq. lib. 16. ca. 7. bell. Iud. lib. 2. cap. 25. lib. 1. contra Apionem.

How Iosephus mentioned the bookes of the old Testament, and diuers of his owne.

Ioseph. lib. 1.
contra Apion.
The Iewes
acknowledge
22. bookes.
5. Bookes of
Moses.
13. Bookes of
the Prophets.
4 Bookes of
Psalmes and
admonitions.

This is found
in Iosephus
first booke a-
gainst Apion.

THe bookes of the holy Scripture (saith he) are not innumerable amongst vs, neither disagreeing and dissenting one from an other, but onely xxij. containing the circumstances of all times, and worthy of credit. Fiue of these are *Moses* workes, containing the lawes, and the state of man, continued vnto his death. The time of the containeth little lesse then three thousand yeares. The Prophets which liued after *Moses*, comprised in thirteene bookes the famous acts of their times, from the death of *Moses* to *Artaxerxes*, who after the death of *Xerxes* was king of Persia. The other foure containe Hymnes vnto God, and admonitions for the amendment of mans life. From *Artaxerxes* vnto our times, there are many things written, yet not of such credit as the former, in so much as there is not laid downe an exact succession of the Prophets. It is venie apparent, what affection we beare vnto our Scriptures. For so much time being passed, yet none of vs dare presume, either to adde any thing thereto, or to diminish any thing therefrom, or to alter any thing thereof. This being engrafted in the Iewes, from their youth vp, that they perswade themselves, these writings to be the doctrine of God, and do perseuere in the same, and willingly die in the quarrel, if need so require. These words I haue thought commodiously to haue bene by vs alledged out of his commentaries. This writer hath published one other volume of no small account, intituled Of reason ruling, which some haue termed *Machabees*, because it containeth the combats of the Hebrews, manfully fighting in the defence of their piety towards God. And about the end of the twentieth booke of Iudaicall Antiquities, *Iosephus* himselfe signifieth, that he wrote foure bookes of the proper opinions of the Iewes. Of God. Of his essence. Of the lawes. And why according vnto them, certaine things are lawfull, and certaine forbidden. He mentioneth in his workes other treatises of his. It shall seeme agreeable with order, if we recite those things which he wrote about the end of his Iudaicall Antiquities, that our allegations may the better be confirmed: for he endeuoring to confute *Iustus Tiberianus*, (who writing the historie of that time, reported many vntruths,) among others of his confutations, thus he saith: I feared so little thy censure of my writings, that I exhibited my bookes vnto the Emperors themselves, when the deeds done were now fresh in memorie. For my conscience bae me witness that I erred not, but deliuered the truth, hauing obtained their testimonies, which I hoped for. And to diuers others I offered my historie, whereof some were employed in the wars, as king *Agrippa*, and diuers of his kinsfolkes. And the Emperour *Titus* himselfe would haue the certaine knowledge of these wars deliuered vnto the world by my books onely, commanding them to be published, with the priuiledge of his owne hand. King *Agrippa* wrote threescore and two Epistles, wherein he testifieth of the true historie deliuered by me. Two Epistles he alledgeth. But so far concerning *Iosephus*, now we will proceed to that which followeth.

CHAP. XI.

How after Iames the Iust, Simeon was Bishop of Ierusalem.

After the martyrdome of *Iames*, and the captiuitie of Ierusalem, the report goeth, that the Apostles and Disciples of our Lord, which then were aliue (whereof many yet remained) gathered themselves together, with the kinsmen of the Lord according to the flesh, to consult whom they should thinke worthy to succede *Iames*: so that all, with one voice iudged worthy of the see of Ierusalem, *Simeon* the sonne of *Cleopas*, mentioned in the Gospel and called the cousin of *Christ*, for *Egesippus* writeth that *Cleopas* was the brother of *Ioseph*.

CHAP. XII.

How Vespasian commanded the posterity of David diligently to be sought out, in the Church of Ierusalem.

Moreouer, he declareth that *Vespasian*, after the siege of Ierusalem, caused enquire to be made, of such as were of the line of *David*, lest any should remaine among the Iewes the Iewes.

CHAP.

CHAP. XIII.

After Vespasian and Titus, Domitian reigned. Vnder Titus, Linus and Anacletus were Bishops of Rome: vnder Domitianus, Anianus and Abilius were Bishops of Alexandria.

When *Vespasian* had reigned ten yeares, *Titus* his sonne succeeded him in the empire: in the second yeare of whose reigne, *Linus* after he had bene Bishop of Rome the space of twelue yeares, deceased, and him succeeded *Anacletus*. When *Titus* had reigned two yeares and two moneths, his brother *Domitian* took the imperiall crowne. In the fourth yeare of the reigne of *Domitian*, *Anianus* the first Bishop of Alexandria (hauing continued there two and thirtie yeares) died, after whom succeeded *Abilius*.

Titus created Emperour, An. Dom. 81. *Domitian* created Emperour, Anno Dom. 83. *Anianus*, *Abilius*,

CHAP. XIII.

Of Clemens, his Bishopricke, his testimony, his Epistle.

In the twelfth yeare of the reigne of *Domitian*, when as *Anacletus* had bene bishop of Rome twelue yeares, *Clemens* succeeded, whom *S. Paul*, writing to the Philippians, calleth his fellow labourer, when he saith: With *Clemens* and the rest of my fellow labourers, whose names are written in the booke of life. One vndoubted epistle there is of his extant, both worthy and notable, the which he wrote from Rome vnto Corinth; when sedition was raised among the Corinthians the same epistle we haue knowne to haue bene read publiely in many churches both of old, and amongst vs also. That at that time there was raised a sedition among the Corinthians, *Egesippus* is a witnesse of credit.

The 2. of the ten persecutions was raised by this Emperour *Domitian*. *Clemens*. * Philip. 4. * The Epistle of *Clemens* vnto the Corinthians read in the church.

CHAP. XV.

Of the persecution, and end of Domitian, warring against God.

Domitian, when he had executed much cruelty against many, and put to death no small multitude of the nobles of Rome, and notable men, beyond all rightfull iudgement: and punished an infinite company of famous men with erile and losse of their substance, dieth, and appointed himselfe successor of *Nero* in hatred and war against God. This man also raised persecution against vs, although his father *Vespasian* practised no presumptuous lordshipp towards vs.

Domitian dyed, An. Do. 97

CHAP. XVI.

When Iohn the Euangelist was banished into Patmos.

About this time, *Iohn* the Apostle and Euangelist, is said to haue bene banished into the Isle *Patmos*, for the testimony of the word of God. *Irenaeus* in his sixth booke against heresies writing of the epithetom of *Antichrist*, laid down in the Reuelation of *S. Iohn*, saith thus word by word of *Iohn*: If his name ought publiely to haue bene preached, at that present time: by him verily it was preached which wrote the Reuelation. For it was not seen a long time after, but we laigh in this our age, about the end of the reigne of *Domitian*. Our religion so flourisheth in the aforesaid times, that the heathen writers, noting exactly the times, vouchsafed to publish in their histories this persecution, and the martyrdomes suffered in the same.

Cap. 18. after the Greeke.

Iohn being exiled into *Patmos*, Anno Domini 97. wrote the Reuelation. *Irenaeus* lib. 5.

CHAP. XVII.

Of Flavia Domitilla, a noble gentlewoman, banished into the Isle Pontia: and the Edict of Domitian for the destroying of the posterity of David.

They haue written, that in the fifteenth yeare of *Domitian*, one *Flavia* descending of the sister of *Flavius Clemens*, which was one of the Roman Consuls, was exiled with many others vnto the Isle *Pontia* for the testimony of *Christ*. When *Domitian* commanded such as lineally descended of *David* to be slaine, the old report goeth, that certaine of this sect

Cap. 19. after the Greeke.

*Cap. 20. after the Greek. *Agesippus*.

The kinemen of Christ according vnto the flesh. make an account of their faith before Domitian the Emperour.

Tertullian in Apolog. ca. 5.

Cap. 21. after the Greeke.

Nerva created Emperour. An. Dom. 99. Traian created Emperour An. Dom. 100. The third of the ten famous persecutions was vnder this Traian. Cap. 22. after the Greeke.

Cap. 23. after the Greeke.

Irenaeus lib. 3. cap. 30.

and opinion, were accused to haue come from the ancestoꝛs of *Iudas*, who was the brother of *Christ* according to the flesh, as if by this meanes they were of the stocke of *Dauid*, and the kinemen of *Christ*. This *Agesippus* declareth saying: * There suruiued as yet certaine of the kindred of the Lord, nephewes of *Iudas*, called his brother according vnto the flesh, whom they brought forth, as being of the line of *Dauid*. These *Iocatus* doth bring before the Emperour *Domitian*, for he feared the coming of *Christ*, euen as *Herod* did, and demanded of them, whether they were of the stocke of *Dauid*. Which when they had acknowledged, he demanded againe what possessions they enioyed, and what money they had. They answered: Both we haue onely nine thousand pence, so that halfe that summe sufficeth either of vs: yet this summe haue we not in money, but in valued land, containing not aboue xxxix. acres, out of the which we pay tribute, and relieue our selues through our labour and industry. Then shewed they him their hands, for testimony that they laboured them selues, and the hardnesse of their bodies, and the hard brawne of their hands growne by continual labor. And when as they were asked of *Christ* and his kingdom, in what maner, when, and where it should appeare; they answered, That his kingdom was neither worldly nor earthly, but celestiall and Angelicall, and that it should be at the consummation of the world, when that he coming in glorie, shall iudge the quicke and the dead, and reward euery man according vnto his workes. After they had thus answered, the report goeth, that *Domitian* condēned them not, but despised them, as vile and base creatures, and let them go free, and stayed by his Ediēt the persecution then raised against the Church. When they were gone, it is said, that they were rulers ouer Churches, in so much that in the end they were martyrs, and of the line of our Lord; and afterwards peace ensuing, the report goeth, that they liued vntill the reigne of *Traian*. So farre *Agesippus*. *Tertullian* also reporteth the like of *Domitian*. *Domitian* (saith he) sometime assayed the like practise, being a portion of *Neroes* cruelty, but he hauing some humanitie (as I suppose) forthwith relented, calling home againe such as he had exiled.

CHAP. XVIII.

Nerva succedeth Domitian, and Traian succedeth Nerva in the Empire. Cerdo succedeth Abilius in the Church of Alexandria.

After that *Domitianus* had reigned fiftene yeares, and *Nerva* had succeded him, the Historiographers of that time do write, that the Romane Senate decreed, that the lawes exhibited vnto *Domitian* should cease, and such as were inturiously erried, should returne vnto their native soile, and receiue their substance againe. It is also among the ancient traditions, that then *Iohn* the Apostle returned from banishment, and dwelt againe at Ephesus. When *Nerva* had reigned a little aboue a yeare, *Traian* succeded him: in the first yeare of whose reigne, *Cerdo* succeded *Abilius*, which was Bishop of Alexandria the space of thirtene yeares. This is the third after *Anianus* of that Church.

CHAP. XIX.

The succession of the first Bishops in three Churches, Rome, Antioch, Alexandria.

At that time *Clemens* ruled the Church of Rome, being the third Bishop after *Paul* and *Peter*. The first was *Linus*, the second *Anacletus*. And of them which governed the church of Antioch, the first was knowne to be *Enodius*, the second *Ignatius*. The wise *Simeon* at the same time, the second after the brother of our Sauioꝛ, governed the church of Ierusalem.

CHAP. XX.

An historie of Iohn the Apostle, and a yong sheefe conuerted by him.

As yet the Apostle & Euangelist, whom the Lord loued, remained a line in Asia, who after the death of *Domitian*, being returned from the Isle *Patmos*, governed the churches in Asia. And that he liued vnto that time, the confirmation of two witnesses shall suffice. They are worthy of credit, such as haue governed the church with sound doctrine. These are *Irenaeus* & *Clemens Alexandrinus*. The former in his second booke against heresies, writeth thus: All the Elders beare witness, which liued together with *Iohn* the Disciple of our Sauioꝛ in Asia,

as he deliuered these things. He remained with them in the time of *Traian*. Also in the third booke of the same argument, he declareth the same in these wordes: The church of the Ephesians planted by *Paul*, confirmed by *Iohn*, which remained there vntill the time of *Traian*, is a true testimony of this Apostolike tradition. *Clemens* withall signifieth the time, and addeth also another necessary for such as delight in honest and profitable things: whereof also one *Sozomenus* hath made mention at large in his commentaries: if thou reade it, thou shalt finde it thus written: Heare a fable, and yet not a fable, but a true tale reported of *Iohn* the Apostle: deliuered vnto vs and committed to memory. After the decesse of the tyrant, when he had returned to Ephesus, out of the Isle *Patmos*, being requested, he went vnto the countries adioyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lot, vnto the ecclesiasticall function, of them whom the holy Ghost had assigned. When he was come vnto a certaine city not farre distant (the name whereof diuers do expresse) and among other things had recreated the brethren, beholding a yong man of a goodly body, gracious face, and serene mind, he turned his face vnto him that was appointed chiefe ouer all the Bishops, and said: I commend this yong man vnto thy custody, with an earnest desire, as *Christ* and the Church beare me witness. When he had receiued his charge, and promised diligence therein, he spake and protested vnto him the selfe same the second time. Afterwards he returned to Ephesus. But the Elder taking the yong man that was deliuered vnto him, brought him vp at home, ceased not, cherished him still, and in processe of time baptized him. He came at length to be so diligent and seruiceable, that he made him a phylacterie or iuric garment, signed with his masters Armes. But this yong man became very dissolute and perniciously accompanied himselfe with them of his owne yeares, idle, dissolute, and acquainted with ill behauiour. First they bring him to sumptuous banquets: next they guide him in the night to steale and to rob: after this, they require that he consent vnto the committing of a greater offence. But he acquainting himselfe by litle and litle, through the greatness of his capacite, much like a horse of a hardened mouth, fierce, strong, and hardy, forsaking the right way, with the byting of the bridle, bringeth himselfe vnto a bottomlesse pit of all misorder and outrage. At length despairing of the saluation that commeth of God, being past all hope of grace, he practised no toy nor trifle, but once being ouer the shoos, he proceeded forwards, andooke the like lot with the rest of his companions, taking vnto him companions; and a rout of sheeues being gathered together, he became a most violent captaine of theeeues, wholly bent to laughter, and murder, and extreme crueltie. In the meane while, necessity so constraining, the Bishop sent for *Iohn*: he when he had ended and finished the cause of his coming, Go to (saith he) O Bishop, restore vnto vs thy charge, which I and *Christ* haue committed vnto thy custody, the church, whereof thou art head, bearing witness. The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not receiued, yet was he not able to answer them, for that he had it not, neither to mistrust *Iohn*. But when *Iohn* had said: I require the yong man, and the soule of our brother; then the Elder looking downe, with a heauy countenance, sobbing and sighing, said: He is dead. To whom *Iohn* said: How? and by what kind of death? He answered: He is dead to God: for he is become wicked and pernicious; and to be short, a theefe. For he keepeth this mountaine ouer against the Church, together with his associates. The Apostle then rending his garment, & bearing his head with great sorrow, said: I haue left a wife keeper of our brothers soule: prepare me a horse, and let me haue a guide. He hastened out of the church, and rode in post: being come vnto the place appointed, he is straitwaies taken of the thequish watch: he neither fieth, neither resisteth, but exclaimeth: For this purpose came I hither, bring me vnto your captaine, who in the meane space as he was armed, beheld him comming. But estoones when he saw his face, and knew that it was *Iohn*, he was stricken with shame, and fled away. The old man forgetfull of his yeares, with might pursueth him flying, and cryeth; My sonne, why fliest thou from me thy father, vnarmed, and old? O sonne, tender my case, be not afraid, as yet there remaineth hope of saluation, I will undertake for thee with *Christ*, I will die for thee, if neede be, as *Christ* dyed for vs: I will hazard my soule for thine, trust to me, *Christ* sent me. But he hearing this, first stood still, casting his countenance to the ground; next, shooke off his armour, anone trembled for feare and wept bitterly. He embraced the old man, and comming vnto him, answered as well as he could for weeping; so that againe he seemed to be baptized with teares, the shaking of the hand onely omitted. The Apostle when he had promised and protested to procure for him pardon of our Sauioꝛ, and prayed, and fallen vpon

Irenaeus lib. 3. cap. 3.

Sozomenus an Historiographer is crept into this Greeke copy, I wot not how; he liued an hundred & odd yeares after *Eusebius*, and dedicated his historie vnto *Theodosius* iunior; the author therefore of this historie touching *Iohn* was *Clemens*, as *Eusebius* writeth before & after.

The words of *Iohn* the Euangelist vnto the theefe.

Tokens of true repentance.

his knees, and also kissed his right hand, now cleansed through repentance, brought him vnto the Church againe. When that also he had poured forth oftentimes praier for him, and struggled with him in continuall fastings, and mollified his mind with diuers and sundry sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him vnto the Church, and exhibited a great example of true repentance, a great triall of new birth, and a singular token of the visible resurrection. This haue I taken out of *Clement*; partly for the history, and partly also for the profit of the Reader.

CHAP. XXI.
Of the order of the Gospells.

Cap. 14. after
the Greeke.

The Gospell
of Iohn.

The Apostles
in their pre-
aching vied no
curious elo-
quence.

1 Cor. 12.

The Gospell
after Mathew
written in
Hebrew.
Why Iohn
the Apostle
wrote a Gos-
pell.

Math. 4.

Marke 1.

Luke 3.

Iohn 1.

Iohn 3.

Now let vs make mention of the vndoubted writings of this Apostle. And first there be no staggering at his Gospell, which is well knowne of all the Churches vnder heauen. And that it was fitly of old placed the fourth after the other three, by this reason it shall appeare. The diuine and holy men, namely the Apostles of Christ, leading a passing pure life, hauing their mind decked with every kind of vertue, vied rude and simple speech, yet of a diuine and forcible power, which they had receiued of Christ; for they neither knew nor induozed to publish the doctrine of their master, with curious painting of words, but vnder the demonstration of the holy Spirit which wrought with them, and the onely power of Christ, which brought miracles to perfection, they shewed the knowledge of the kingdom of heauen to the whole world, being nothing carefull at all for the writing of books. And this they brought to passe being occupied with a greater worke, and in manner exceeding the strength of man. Paul the mightiest of all the rest in the setting of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might haue laboured infinite things, yea and secrets, being rapt vnto the third heauen, and beholding celestiall things, yea brought into paradise it selfe, and there thought worthy to heare secret mysteries. Neither were the rest of the Disciples of our Saviour, namely the twelve Apostles, & the Seuen, with other innumerable, ignorant & vnskillfull herein. And yet of all these, the Disciples of our Saviour, Mathew, and Iohn, wrote Gospells. Who (as report goeth) was constrained thereunto. For Mathew, when he had first preached vnto the Hebrews, and then passing vnto other people, wrote his Gospell in his country language, supplying by writing in his absence, that which was desired in his presence. When Marke and Luke had published their Gospells, Iohn (say they) in all that space preached without writing, but at length was moued to write for this cause. It is reported, that when the books of the three Euangelists were throughout the world, and came into his hands, he allowed them, and yielded of them a true testimony, wishing that the declaration of such things had bin printed in their books, which were done at the first preaching of Christ. The Reader may perceiue these three Euangelists to haue onely set forth the doings of our Saviour, one yeare after the imprisonment and captiuitie of Iohn the Baptist, which may be gathered by the beginning of their histories. For after the forty daies fasting, and the annexed temptation, Mathew sheweth the time of the beginning of his history, saying: When he had heard that Iohn was taken, he returned from Iudaea into Galilee. And Marke likewise: after that (saith he) Iohn was taken, Iesus came into Galilee. And Luke also before he had mentioned the doings of Iesus, obseruing the same manner: Herod (saith he) proceeding in his hainous offences, shut vp Iohn in prison. Iohn the Apostle being for these causes intreated, wrote of the time which the other Euangelists passed on with silence, and therein of the Acts of our Saviour, namely which went before the imprisonment of Iohn, which he partly signified, writing thus: This was the first of the miracles which Iesus did: partly withall mentioning the doings of Iohn the Baptist, who as then baptised in Ennon by Salem. Which is euident, when he saith: For as yet Iohn was not cast into prison. Iohn then in his Gospel, delivereth such things as were done of Christ before the committing of Iohn. The other three, begin with the mention of Iohns imprisonment. Vnto him that remembereth the former doings of Christ, the other the latter, lasting vnto the end. Therefore without cause Iohn passeth over with silence the genealogie of our Saviour according vnto the flesh, being afore amply laid downe by Mathew and Luke, and beginneth with his diuinitie, reserved of the holy Ghost for him as the mightier. Thus much shall suffice concern-

ing the Gospell written by Saint Iohn. The cause why Marke wrote his Gospell we haue declared before. Luke in the beginning of his history, sheweth the occasion of his writing, signifying that diuers now already had employed their diligent care to the setting forth of such things as he was fully perswaded of, necessarily deliuering vs from the doubtfull opinion of others, when by his Gospell he declareth vnto vs the sure and certaine narration of such things, whereof he had receiued the truth sufficiently, partly by the company and conuersation of Paule, partly through the familiarity had with the rest of the Apostles. And of these things thus farre. But what the Fathers of old haue written hereof, we will mention hereafter more properly in place conuenient. Among the rest of Iohns writings, his first Epistle hath bene generally of old & late writers receiued without any doubt. The two latter haue bin gainesaid. Touching his Revelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Others haue thought of the same shall be declared hereafter.

CHAP. XXII.
The bookes of the new Testament, Canonical, and Apocrypha.

I shall also be conuenient if in this place we collect briefly the bookes of the new Testament. In the first place must be set the fourfold writings of the Euangelists: next the Actes of the Apostles: then the Epistles of Paule are to be added: after these the first of Iohn: and that of Peter, which is authentike. Lastly, if ye please, the Reuelation of Iohn, of the which that is to be thought shall follow hereafter. All these are receiued for vndoubted. The books which are gainesaid, though well knownen vnto many, are these: the Epistle of Iames: the Epistle of Iude the latter of Peter: the second and third of Iohn, whether they were Iohn the Euangelists, or some others of the same name. Take these which follow for forged works: the Actes of Paule, the booke called Pastor, the Reuelation of Peter. Moreover the Epistle fattered vpon Barnabas, and the Doctrine called the Apostles; and the Reuelation of Iohn (if it so please you) which (as I haue said afore) some disallow, some other receiue as an vndoubted true doctrine. Diuers do number among these the Gospell vnto the Hebrewes, vied specially of them which receiued Christ of the Hebrewes. These writings are they which commonly of all others are impugned. I suppose that to great purpose we haue made a rehearall hercof, to the end we may discerne and seuer the vnfaigned, the vndoubted and the true writings, according vnto the Ecclesiasticall tradition, from the vnlawfull writings of the new Testament, and such as are impugned, and yet dayly read of diuers Ecclesiasticall persons, that we may know them, and such as are vnder the name of the Apostles, as of Peter, of Thomas, or Matthias, and besides the Gospels of others, as of Andrew, of Iohn, containing the Actes of other Apostles, to be published by Heretikes, whereof not one Ecclesiasticall writer hath with reuerence made mention in his Commentaries. Moreover the forme of the phrase varieth from the manner of the Apostles: their sentence, and dist in discourse disagree very much with the truth of the tried doctrine. For now being conuincid, they plainly expresse the fond figments of hereticall persons. In fine, they are not to be placed as forged, but altogether to be reiected as absurd and impious. But let vs proceed vnto that which followeth.

CHAP. XXIII.
Of Menander the Sorcerer.

Menander succeeding Simon Magus, is found nothing inferior vnto him for diuinish operation. He was also a Samaritan, and preuailed no lesse in the depth of magicall arts, then his master. Yea rather added vnto these monstrous faigned illusions somewhat of his owne, terming himselfe one while a Saviour, sent downe from aboue from the inuisible worlds for the saluation of mankind; teaching withall, that none is otherwise able to subdue the Angels workers of this world, then first of all by his magicall experience declared for the purpose, and by the Baptisme receiued of him: the which as many as do accept of, do purchase vnto themselves (saith he) sempiternall immortality, yea in this present life, so that they die no more, but continually remaine among themselves, without winkled old

Why Luke
wrote a Gos-
pell.

Cap. 25. after
the Greeke.

4. Euangelists.
The Actes of
the Apostles.
The Epistles
of Paule.
The 1. Epistle
of Iohn.
The 1. Epistle
of Peter.
The reuelati-
on of S. Iohn
The Epistle
of Iames.
The epistle
of Iude.
The 2. and 3.
of Iohn
Acts of Paule.
Pastor.
Reuelation
of Peter.
Epistle of
Barnabas.
Doctrine of
the Apostles.
The Gospell
vnto the He-
brewes.
Also of Peter,
Thomas, Ma-
thias, Andrew
&c.
Cap. 6. after
the Greeke.

Menander the
Sorcerer cal-
leth himselfe
a Saviour.

Iustinus Mar-
tyr, Apolog. 2.
pro Christ.

The craft of
the diuell.

Cap. 27. after
the Greeke.

Ebionites.

The heresie
of the Ebio-
nites, which
thought that
faith alone
did not suffice

Ebionites
what it signi-
fied.

Cap. 28. after
the Greeke.

Caus writeth
thus of Ce-
rinthus the
Heretike.

Irenæus lib.
3. cap. 1.

age, and become immortall. These things out of *Irenæus* may easily appeare. And *Iustinus* like-
wise making mention of *Simon*, remembreth also this *Menander*, saying: We haue knowne
Menander, and the same a Samaritane, of the village Caparattæa, the disciple of *Simon*, thoroughly
moued of diuels, and abiding at Antioch, to haue bewitched many with magicall arts, perswading
his followers, that they should not dye. And as yet there be diuers which can testifie the same
of him. It was the dyt of the diuell by the means of such Sorcerers, cloaked vnder the name
of Christians, to defame by magicke the great myserie of godlinesse, and by them to choake
the Ecclesiasticall doctrine, which concerned the immortality of the soule, and the resurrec-
tion of the dead: but such as embraced these sauioz, haue lost the sauing health of their soules.
But when the spite of Satan could not make others shake off their sincere affection towards
Christ, he linked vnto himselfe the wauering and wandring turnecoates.

CHAP. XXIIII.
The heresie of the Ebionites.

These the Elders properly called Ebionites, that is poore men. For they were poore and
abjects in deliuering the doctrine which concerned Christ, they iudged him a simple and
a common man, and for his forwardnes of manners found iustified onely as man, and
borne of *Marie* and her husband. Again they thought the obseruation of the law to bene-
cessarie, as though saluation were not by faith alone in Christ, and conuersation of life cor-
respondent to the same. Other some of the same name haue auoyded the foule absurdity of
their speeches, not denying the Lord to haue bin borne of the Virgine, and the holy Ghost: yet
when they confesse him to be God, the word, and wisdom before his incarnation, they sink
in the same sinne with their former fellowes, especially when as they busily go about to
by the corrozall obseruation of the Law. These heretikes also do reiect the Epistles of the
Apostle *Paule*, accusing him that he fell from the Law. They vse onely the Gospell which
after the Hebrewes, other they passe not for. The Jew with Sabbath, and other ceremonies,
they obserue alike with the Jewes. They celebrate the Sundayes, as we do, in remembrance
that they were called Ebionites, a name signifying pouerty. For by this name or title poe-
men are called of the Hebrewes. About the same time, we learne there was one *Cerinthus* an
author of another heresie. *Caus* whose words before we haue alleaged, in the controuersie
going vnder his name, writeth thus of him.

CHAP. XXV.
Of Cerinthus the Heretike.

Cerinthus also by reuelations (as written by some great Apostle) brought vnto vs certaine
monstrous things, saying them to haue bene reuealed vnto him by Angels. That the
kingdome of Christ after the resurrection should become earthly: that in Ierusalem our
flesh againe should serue the concupiscence and lust thereof. And being set wholly to seduce, as
enemy vnto the word of God, he sayd there should be the terme of a Millenarie feast allotted for
marriage. *Dionysius* also Bishop of Alexandria, in his second booke, after he had remembred the
Reuelation of *Saint Iohn* receiued by tradition of old, he reporteth of this man, thus: *Cerinthus*
founder of the Cerinthian heresie, gaue his figment a name for the further credite thereof. His kind
of doctrine was this: he dreamed the kingdome of Christ should become earthly, and set vpon
those things which he lusted after, euen then being couered with his flesh, and compassed in his
skinne, that is, the satisfying of the belly, and the things vnder the belly, with meate, with drinke,
with marriage; and that he might set a more honest shew on the matter, he added thereto holy
dayes, oblations, and slaughter for sacrifices. So farre *Dionysius*. But *Irenæus* in his first booke
gainst heresies, layeth down certaine moze detestable opinions of his. And in his third booke
he reporteth an history worthy the memozy, as receiued by tradition of *Polycarpus*, saying
that *Iohn* the Apostle on a certaine time to baine himselfe, entred into a bath, and vnderstan-
ding that *Cerinthus* bayned himselfe therein also, he started aside, and departed forth, not
abiding any varriance with him vnder the same rooffe, signifying the same to his company, and
saying:

saying: Let vs speedily go hence, lest the bath come to ruine, wherein *Cerinthus* the enemy of the
truth baineth himselfe.

CHAP. XXVI.
Of Nicholas, and such as of him are called Nicolaites.

Cap. 29. after
the Greeke.

At that same time the heresie of the Nicolaites sprang, which lasted not long, whereof
the Reuelation of *S. Iohn* made mention. They boast, that he was one of the Deacons,
ordayned together with *Stemen*, by the Apostles, to minister vnto the poore. *Clement* A-
lexandrinus in his third booke of Stromatôn reporteth thus of him. This *Nicolas* (saith he) hauing
a beautifull woman to his wife, after the ascension of our Sauour, was accused of iealousie, and
to cleare himselfe of that crime, he brought forth his wife, and permitted him that listed to marry
her. But his followers say, that their doing is agreeable with that saying, that is: the flesh is to be
bridled: and so following that doing and saying without all discretion, they sin without all shame,
in filthy fornication. But I heare that *Nicholas* accompanied with none other then his proper
wife, which was allotted vnto him by wedlocke: and of his children, his daughters to haue
continued virgins, and his sonne to haue remained vncorrupt. The case being thus in that he
brought forth his wife (ouer whom he was said to be iealous) into the midst of the Apostles,
it was to cleare him of the crime layd to his charge, & to teach the biding of the flesh, by con-
taining and refraining voluptuous lust and pleasure. He would not (as I suppose) according
vnto the precept, serue two maisters, lust, and the Lord. They say that *Matthias* after this
spanner taught, the flesh to be overcome and tamed, yalving vnto it not one iote which might
lead vnto pleasure, and that the soule hereby should take increase, by faith and knowledge.
Let this suffice to be spoken touching them which then deyauned the truth, and suddainlie
came to nought.

CHAP. XXVII.
Of the Apostles which lived in wedlocke.

Apr. 2.
Nicolas the
7. Decoe.
Act. 6.
Clement Bi-
shop of Ale-
xandria.
Eusebius ex-
cuset this
Nicholas,
whose fol-
lows the
holy Ghost
in the Reue-
lation abhor-
reth.
Matthias.

Cap. 30. after
the Greeke.

Clement whose words lately we alleaged, after wards reciteth the Apostles which lived
in wedlocke, against them which reiect marriage, saying: What? do they condemne
the Apostles? for *Peter* and *Philip* employed their industry to the bringing vp of their
children. *Philip* also gaue his daughters to marriage. And *Paule* in a certaine Epistle (licked not
to salute his wife, which therefore he led not about, that he might be the reader vnto the mi-
nistration. In so much then that we haue made mention hereof, it will not seeme tedious if
we alleage another historie worthy the noting, which he wrote in his seventh booke of Stro-
matôn, after this manner: They say *Saint Peter* going to his house, and seeing his wife led to
be executed, reioyced greatly because of her calling, and cried out vnto her vehemently, exhor-
ting and comforting her, calling her by her name, and saying: O woman remember the Lord.
Such was the mariage of the godly, and the entire affection of faithfull friends. And thus much
as pertinent to my purpose, I thought good here to alleage.

Clement A-
lexandrinus.
Peter.
Philip.
Paule was
married. Phi-
lip. 4.

The words
of Peter vnto
his wife whe
she went to
martyrdom.

CHAP. XXVIII.
Of the death of Iohn and Philip the Apostles.

Cap. 31. after
the Greeke.

Of the death of *Paule* and *Peter*, of the time and the manner, of their resting place also
after their departure hence, we haue spoken before. And of *Iohn*, that he lived till this
time, we haue told a little before. But of his resting place or tombe, we are instr-
uted by *Polycrates* his epistle (this *Polycrates* was Bishop of Ephesus) which he wrote vnto *Victor*
Bishop of Rome, where he remembreth also *Philip* the Apostle and his daughters, after this
manner: For in Asia (saith he) the great founders of Christian religion died, who shall rise the last
day, at the coming of the Lord, when he shall come from heauen with glory to gather all the
Saints. *Philip* one of the twelue Apostles, was buried at Hierapolis, and two of his daughters
which led their whole life in virginity. The third whose conuersation was directed by
the holy Ghost, resteth at Ephesus. And *Iohn* (which leaned on the breast of our Sauour,
who being also a priest, wore the garment Petalum, a martyr and a doctor,) rested at Ephesus.

Polycrates b.
of Ephesus, vnto
Victor b. of
Rome.
Iohn the A-
postle called
a Priest, he
wore a Bi-
shops atyre
called Petalū
ergo mmi-
sters had then
peculiar ap-
parell.

Thus much of their ends. In the Dialogue of *Caius* mentioned before, *Proculus* (against who he proposed the question) testifieth agreeable unto that before, of the death of *Philip*, and his daughters, saying: After this the four Prophetesses, the daughters of *Philip*, were at Hierapolis in Asia; their sepulcher is there to be seene, and their fathers also: so farre he. *Lucy* in the Actes of the Apostles, maketh mention of the daughters of *Philip*, dwelling at Caesarea in Iudaea with their father, which were endued with the gift of prophesie, saying: We came to Caesarea, and entered into the house of *Philip* the Euangelist, which was one of the seven, and there made our abode. This *Philip* had four daughters which were virgins and Prophetesses. Thus much of the Apostles, and Apostolike times, and the things deliuered unto vs by holy Scriptures: of the Canonick, and disallowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apostolick rule, as farre forth as we could learne. Now to that which followeth.

Cap. 31. after the Greeke.

CHAP. XXIX.

The martyrdome of Symeon Bishop of Ierusalem.

After *Nero* and *Domitian*, vnder that Emperour whereof we mind now to intreate, the rumour wenteuery where throughout the cities, that persecution was raised against the Christians, through popular seditions, in the which we learned that *Symeon* the son of *Cleopas*, the second Bishop of Ierusalem, ended his life with martyrdome. Hereof is *Egesippus* a witnesse, whose words we haue oft alledged. For he writing of certaine Heretikes, giueth vs to vnderstand, how the aforesaid *Symeon* being then diuersly by them accused to be a Christian, was scourged for the space of many dayes, so that the Iudge and his company, was maruellously amazed, and in the end he died a death agreeable with the passion of Christ. But let vs heare the Historiographers owne words. Certaine (saith he) of the Heretikes accused *Symeon* the sonne of *Cleopas*, that he lineally descended of the stocke of *Dauid*, and that he was a Christian. He suffered martyrdome being an hundred and twenty yeares old, vnder *Traian* the Emperour, and *Atticus* the Consul. The same *Egesippus* reporteth, that his accusers (in querie being then made of such as came of the royall blood among the Iewes) were found to haue their originall of the royall Iewish tribe. Whosoever weigheth this with himselfe, he will confesse, that this *Symeon* was of them, which both heard and saw the Lord, in that he liued so long a time, and in that the Gospell maketh mention of *Marie Cleopas*, whose sonne we haue sayd before this *Symeon* to haue bene. Againe the same Historiographer writeth, how that certaine others of the posterity of some one of them called the brethren of our Lord, namely *Iude*, were alieue vntill the same time, yea after the testimony of them which vnder *Domitian* were tried for the true faith of Christ. For thus he writeth: They came and gouerned whole Churches, as martyrs, being also of the kindred of Christ. When peace now had possessed the Churches, they remained alieue vnto the time of *Traian* the Emperour, vntill the aforesaid *Symeon* the Lords cousingernaine, the son of *Cleopas*, being ill intreated of Heretikes, accused vnder *Atticus* the Consull, & often scourged, tollerated such martyrdome that all wondred, and the Consull himselfe maruelled, how that he being an hundred and twenty yeares old, was able to endure that bitter torment. To be short, in the end he was by commandement crucified. Vnto the aforesaid the same Historiographer annexeth this: Vnto those times the Church of God remained a pure and vncorrupted virgin. For such as endeauored to corrupt the perfect rule and the sound preaching of the word (if then there were any such) hid themselves vnto that time in some secret and obscure place, but after that the sacred company of the Apostles was worne out and come to an end, and that that generation was wholly spent, which by speciall fauour had heard with their eares the heauenly wisdom of the Sonne of God, then the conspiracy of detestable error, through deceit of such as deliuered strange doctrine, tooke rooting. And because that not one of the Apostles suruiued, they published boldly with all might possible, the doctrine of falshood, and impugned the open, manifest, and known truth. Thus of these things hath this Historiographer written. Now to that which followeth by order of historie.

CHAP.

CHAP. XXX.

How Traian caused the inquisition for Christians to cease.

Cap. 33. after the Greeke.

So great a persecution was raised against vs in sundry places, that *Plinius Secundus* a notable President made relation thereof vnto the Emperour, being very much moued with the number of martyrs, which suffered death for the testimonie of their faith, signifying withal, that they committed no heinous offence, nor transgressed any law, sauing that they rose before day, and celebrated Christ with hymnes as God: forbidding adulteries and laughter, with such other like abominable facts; shewing conformity in all things agreeable vnto the lawes. After which report, it is written that *Traian* commanded by edict, that the Christian nation should not be enquired for, but if haply they were found, they ought to be punished. By which edict, the vehement heate of that grieuous persecution was somewhat qualified, yet neuertheless there was scope enough left for such as were willing to afflict vs. So that in one place the people, in another place the Princes and rulers of the regions layd waite for our men, whereby severall persons suffered martyrdome in their prouinces, and sundry of the faithfull sundry kinds of death, without open or manifest persecution. Which historie we haue taken out of y^e latine Apologie of *Tertullian*, whereof we haue allegd somewhat before, by interpretation thus: Although we haue knowne the inquisition directed for vs to be inhibited, it was by reason of *Plinius Secundus* President of the prouince, which being condemned some of the Christians, and depriued some others of their dignities, was moued with the greatnes of the multitude, and doubted what was best to be done. He made the Emperour *Traian* priue thereof, saying: that he found nothing in them that was impious, but that they refused the worshipping of images. Signifying this withal, that the maner of the Christians was to rise before day, to celebrate Christ as God: and to the end their discipline might staidly be obserued, they forbid shedding of blood, adulterie, fraud, traitorous dealing, and such like. For answer hereunto, *Traian* wrote againe: that there should be no inquisition for Christians, but if they were met with, they should be punished. And thus went the affaires of the Christians then.

Plinius Secundus wrote vnto the Emperour *Traian* in the behaue of the Christians.

Tertullian Apolo. cap. 2.

CHAP. XXXI.

Of Eusebius the fourth Bishop of Rome.

Cap. 34. after the Greeke.

Among the Bishops of Rome, when as the aforesaid Emperour had reigned thre yeares, *Clement* committed the ministry vnto *Eusebius*, and finished his mortall race, when he had gouerned the Church, and preached the word of God the space of ix. yeares.

Eusebius.

CHAP. XXXII.

How after Symeon, Iustus succeeded, the third Bishop of Ierusalem: and of the famous Bishops then living in the world.

Cap. 35. after the Greeke.

After *Symeon* had such an end as before we haue reported, a certaine Iew, called *Iustus*, one of that infinite number, which of the circumcision beloued in Christ, was placed in the Bishops sea of Ierusalem. And vnto that time *Polycarpus* a disciple of the Apostles, liued in Asia, being placed Bishop of the Church of Smyrna, by such as saw the Lord, and ministered vnto him. At the same time flourished *Papias* Bishop of Hierapolis, a man passing eloquent and expert in the Scriptures. And *Ignatius* likewise vnto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of Antioch. The report goeth, that this *Ignatius* was sent from Syria to Rome (for the confession of his faith) to be fed for wild beasts, who passing through Asia, curiously garded with a great troupe of keepers, confirmed the congregations throughout euery citie where he came, with preaching of the word of God and wholesome exhortations, and specially giuing charge to auoide the heresies lately sprung and at that time ouerflowing, and to cleane themselves vnto the traditions of the Apostles, which, for the auoiding of error and corruption, he thought very necessary to be diligently written. And being at Smyrna where *Polycarpus* was Bishop, he wrote an Epistle vnto the Church of Ephesus, making mention of *Onesimus* their Pastor: another vnto the Church of

Iustus Bishop of Ierusalem. Polycarpus Bishop of Smyrna. Papias Bishop of Hierapolis. Ignatius Bishop of Antioch.

Egesippus writeth that of *Symeons* martyrdome. *Symeon* the 2. Bishop of Ierusalem was crucified Anno. Dom. 110. being an hundred and twenty yeares old. *Egesippus* writeth of the kindred of Christ.

The Church of God was a pure virgin 110. yeares after Christ.

Magnesia, lying on the river Meander, making mention of *Dama* their Bishop. Another unto the Church of Trallis, whose ouerfar then was *Polybius*: & besides these epistles, he wrote unto the Church of Rome, pressing an exhortation, lest that they refusing martyrdom, should be deprived of the hope layd vp for them. But it may seeme needfull, that we alledge there some part of the words for proofe hereof, for thus he writeth: From Syria (saith he) vnto Rome, I strue with beasts, by sea, by land, nights and dayes, fettered among ten Leopards, that is, a band of souldiers, and the more benefit they receiue the worse they become. I thus exercised with their iniuries am the more instructed, yet hereby am I not iustified. I desire to enioy the beasts prepared for me, which I wish to fall vpon me with fierce violence; yea I will allure them forthwith to deuoure me, that they abstaine not from me, as they haue left some for feare vntouched. If they as vnwilling will not, I will compell them to fall vpon me. Pardon me, I wrote well what this shall auaille me. Now do I begin to be a disciple, I weigh neither visible, nor inuisible things, so that I gaine Christ; let fire, gallows, violence of beasts, bruising of the bones, racking of the members, stamping of the whole body, and all the plagues inuented by the mischiefe of Satan, light vpon me, so that I winne Christ Iesu. This he wrote from the aforesaid citie, vnto the Churches before named. And being beyond Smyrna, he wrote vnto the Churches of Philadelphia and Smyrna, and seuerally to *Polycarpus* their Bishop, whom he knew for a right Apostolike man, commending, as a sincere and right Pastor ought to do, the congregation of Antioch, praying him to be carefull of the businesse there, namely about the election of a Bishop in his Rome. This *Ignatius* writing vnto the Church of Smyrna, reporteth certaine words uttered by Christ, which he found I wrote not where: I know and beleue that he was in the flesh, after the resurrection; for coming vnto them which were with Peter, he said vnto them: Come, seele me, and know that I am not a spirit without body; and anone they felt him, and beleued. *Irenaeus* also knew his martyrdom, and remembred his Epistles, writing thus: Euen as one of our men condemned vnto the beasts for the confession of his faith said: In so much as I am the wheate of God, I am to be grinded with the teeth of beasts, that I may be found pure bread or fine mancher. And *Polycarpus* maketh mention hereof in the epistle vnder his name vnto the Philippians, writing thus: I beseech you all, that you be obedient, and exercise patience, which you haue throughly scene, not onely in blessed *Ignatius*, *Rufus* and *Zosimus*, but in diuerse of your selues, and in *Paule* with the rest of the Apostles; being perswaded for certaine, that all these ran not in vaine, but in faith and righteousnesse, now resting them with the Lord in the place appointed due for their deserts, with whom they suffered together. They loued not this present world, but him that died for our finnes, and rose againe for our sakes. Again he addeth: Both you, and *Ignatius*, wrote vnto me, that if any did trauell vnto Syria, he might conuey thither your letters, of which I will be careful, if fit opportunity be offered, whether I my selfe go or send, that your busines there may be dispatched. According vnto your request, I haue sent you the epistles of *Ignatius*, both vnto vs written, and the others in my custody annexed vnto this epistle, where y^e may gaine much profit. They containe faith and patience, and all manner of edifying in the Lord. Thus much concerning *Ignatius*, whom *Herod* succeeded in the Bishopricke of Antioch.

CHAP. XXXIII.
Of the Euangelists then flourishing.

Among them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to haue bene endued with the gift of prophesying. And many others also at the same time flourished, which obtaining the first step of Apostolical succession, and being as diuine Disciples of the chiefe and principall men, builded the Churches euery where planted by the Apostles: and preaching, and sowing the celestiaall sowe of the kingdome of heaven throughout the world, filled the barnes of God with increase. For the greater part of the disciples then liuing, affected with great zeale towards the word of God, first fulfilling the heavenly commandment, distributed their substance vnto the poore: next taking their iourney, fulfilled the worke and office of Euangelists: that is, they preached Christ vnto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospell. These men hauing planted the faith in sundry new and strange places, ordained there other Pastors, committing vnto them the tillage of the new ground,

round, and the ouer sight of such as were lately conuerted vnto the faith, passing themselves into other people and countries, being holpen therunto by the grace of God which wrought with them; so as yet by the power of the holy Ghost they wrought miraculously, so that an innumerable multitude of men, embraced the Religion of the almighty God at the first hearing with prompt & willing minds. Insomuch that it is impossible to rehearse all by name, when, and who were Pastors and Euangelists in the first succession after the Apostles, in the Churches scattered throughout the world: it shall seeme sufficient onely to commit to writing and memorie, the names of such as are recorded vnto vs by tradition from the Apostles themselves, as of *Ignatius* in the epistles before alledged, and of *Clemens* mentioned in the epistle which for vndoubted he wrote vnto the *Corinthians*, in the person of the Romane Church, where he imitating very much the epistle written vnto the Hebrewes, and alledging there of whole sentences word by word, manifestly proueth, that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. When as *Paule* wrote vnto the Hebrewes in his mother tongue, some affirme that *Luke* the Euangelist, some other (which seemeth more agreeable) that *Clemens* translated it, for both the epistle of *Clemens*, and that vnto the Hebrewes, vse like manner of speech, and differ not much in sence.

CHAP. XXXIII.
Of the epistle of Clemens, and other writings falsely
fathered vpon him.

We haue to learne that there is a second epistle of *Clemens*, yet not so notable and famous as the former, & we know that the elders did neither vse, neither alledge it. Now diuers haue thrust out in his name certaine babling and tedious commentaries, containing the dialogues of *Peter* and *Apion*, which none at all of the elders haue mentioned, neither do they obserue the sincere forme and rule of the Apostolike doctrine.

CHAP. XXXV.
Of the writings and workes of Papias.

The vndoubted writings of *Clemens* are apparent. We haue spoken likewise of the writings of *Ignatius*, and *Polycarpus*. The writings of *Papias* are sayd to be five booke, entitled, The exposition of the Lords sermons. Of these *Irenaeus* reporteth, as written as follows by this man, saying thus: This *Papias* the auditor of *Iohn*, the companion of *Polycarpus*, of good antiquity, testifieth in the fourth booke of his writings, for he wrote five. Thus saith *Irenaeus*. *Papias* himselfe in the preface to his booke signifieth that he neither heard, neither saw the Apostles, but receiued the vndoubted doctrine of the faith, of their familiars and disciples, when he sayth: It shall not seeme grieuous vnto me, if that I compile in writing, and commit to memorie the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do,) but with such as teach true things: netheir with such as repeate strange precepts, but with such as alledge the things deliuered of the Lord, for the instruction of our faith, proceeding from the truth it selfe. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the Elders: what *Andrew*, what *Peter*, what *Philip*, what *Thomas*, or *James*, or *Iohn*, or *Matthew*, or any other of the Lords Disciples: what *Ariston*, and the Elder *Iohn*, disciples of the Lord had said. I beleueed verily not to profit my selfe so much by their writings or booke, as by the authority of the persons, and the liuely voyce of the reporters, making relation thereof. It may seeme worthy the noting, that by these words we marke the name of *Iohn* to be twice repeated. The first numbred with *Peter*, *James*, *Matthew*, and the rest of the Apostles, signifying *Iohn* the Euangelist: the second with a different terme, without the catalogue of the Apostles, opening with him *Ariston*, and plainly calling him the Elder: that hereby the truth of the history may appeare, which declareth two of the same name to haue bene in Asia, and two seuerall monuments of them both to be at Ephesus, whereof both as yet beare the name of *Iohn*, which may not lightly be passed ouer of vs: so it is very like, that the second (vnlesse ye are pleased

* Cap. 35. after the greek. Ignatius epi. ad Rom.

Ignatius epi. ad Smyrnenes.

Irenaeus lib. 5.

Polycarpus. epi. ad Philip.

Herod.

Cap. 35. after the Greeke.

Quadratus.

* The epistle vnto the Hebrewes, vndoubtedly is Pauls, written by him in Hebrew, but translated into Greeke, by Clemens bishop of Alexandria (as Euseb. lib. 6. cap. 11. writeth) translated by Luk the Euangelist.

Cap. 38. after the Greeke.

Cap. 39. after the Greeke.

Irenaeus.

Papias in the proeme to his booke.

Iohn the Euangelist.

with the first) saw that Revelation, which beareth the name of *Iohn Papias* then (of whom we spake before) confesseth himselfe to haue heard the words of the Apostles of them which were their followers, namely of *Ariston* and *Iohn* the elder. For oftentimes by mentioning them, he alledgeth their traditions in his booke. I suppose these things to haue bene spoken to good purpose. Again, to that which hath bene already spoken, I thinke it not amisse to adde out of the booke of *Papias*, things very strange, which he reporteth to haue receiued by tradition. Before we haue writtten how that *Philip* the Apostle, together with his daughters, had his abode at Hierapolis; now we haue to signifie how that *Papias* remaining amongst them, reporteth a certaine historie told him by the daughters of *Philip*. He writteth that a dead man rose to life againe, and mozeouer another miraculous thing to haue happened to *Iustus*, whose surname was *Barsabas*, that he dronke deadly popson, and toke thereby no harme, the goodnes of God preserving him. The historie of the Actes declareth of this *Iustus*, how that after the ascension of our Sauour, the Apostles seuered him together with *Matthias*, praying ouer them, that either of them might be allotted into the place of *Iudas* the traitor, to the complete number of the Apostles: They appointed two, *Ioseph* called *Barsabas*, by surname *Iustus*, and *Matthias*. Certaine other things the same writer reporteth, of the which some he receiued by tradition and word of mouth, also certaine strange parables of our Sauour, mixt with fabulous doctrine, where he dreameth that the kingdome of Christ shall corporally here vpon earth last the space of one thousand yeares, after the resurrection from the dead. Which error (as I suppose, grew hereof, in that he receiued not rightly the true and mysticall meaning of the Apostles, neither deeply weighed þ things deliuered of them by familiar examples. For he was a man of small iudgement, as by his booke plainly appeareth. Yet hereby he gaue vnto diuers Ecclesiasticall persons occasion of error, which respected his Antiquitie: namely vnto *Irenæus*, and others, if there be any found like minded. Other traditions be alledged of *Ariston* and *Iohn* the Elder, vnto the which we referre the studious Reader: yet one thing touching *Marke* the Euangelist, the which he reporteth, we may not omit, for thus he writteth: The elder (meaning *Iohn*) said: *Marke* the interpreter of *Peter*, looke what he remembered, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the hearer, or follower of the Lord, but of *Peter*, who deliuered his doctrine not by way of exposition, but as necessitie constrained: so that *Marke* offended nothing, in that he wrote as he had before committed to memorie. Of this one thing was he carefull, in omitting nothing that he had heard, and in deliuering nothing that was false. So farre of *Marke*. Concerning *Matthew*, he writteth thus: *Matthew* wrote his booke in the Hebrew tongue, which euery one after his skill interpreted by allegations. *Papias* alledged testimonies out of the first Epistle of *Iohn*, and *Peter*. He expounded a certaine historie of a woman accused before Christ of many crimes, written in the Gospel after the Hebrewes. Of these things thus much we suppose to haue bene necessarily spoken, and added vnto that which went before.

The end of the third Booke.

THE

THE FOWRTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

What Bishops were of Rome and Alexandria, in the time of Traian the Emperour.

About the twelfth yeare of the reigne of Traian, after the death of the Bishop of Alexandria before mentioned, *Primus* was placed the fourth Bishop after the Apostles. The same time *Alexander* (when *Euerestus* had gouerned full eight yeares) was the eight bishop of the Church of Rome after *Peter* and *Paul*.

CHAP. II.

What calamities the Iewes suffered in the time of Traian.

The doctrine of our Sauour, & the Church of Christ so flourish'd, that daily it increased and was moze and moze furthered. But the calamities of the Iewes grew so great, that one mischiefe ensued vpon an other. When the Emperour was now come to the eighteenth yeare of his reigne, the rage of the Iewes was so stirred, that a great multitude of their nation was destroyed. For at Alexandria, and throughout the rest of Egypt and Cyrene, the Iewes (as if they had bene possessed of a raging, seditious and fanaticall spirit) so beset themselves, that they made an uprore among the Gentiles where they abode, and kindled such fiery sedition, that the yeare following they waged great warres, *Lupus* then being present throughout Egypt. In the first battell the Iewes had the victorie. When the Gentiles fled to Alexandria, and as many Iewes as they found there, they toke and executed: The Iewes which wandred throughout Cyrene (a region of Egypt being destitute of aide) spoiled the countrie of coyne and cattell, hauing one *Lucas* to their Captaine: against whom the Emperour sent *Marcus Turbo*, with a great power of footmen and horsemen by land, and with a nauie by sea, who neither in short space, nor without long and cruell wars, slue many myriads of the Iewes, not onely of them of Cyrene, but also of the Egyptians which aided their king and captaine *Lucas*. The Emperour also suspecting the Iewes which inhabited Mesopotamia, lest that they traitorously should ioyne with the other, commanded *Lucius Quincius* to banish them the prouince: who hauing gathered an host, marched towards them, and ioyning with them, slue a great multitude of the Iewes there abiding, for the which fact he was appointed by the Emperour, president of Iudæa. These things haue the heathen historiographers then liuing described, for the knowledge of the posterity following.

CHAP. III.

Of them which in the reigne of Adrian published Apologies in defence of the faith.

When Traian had reigned twenty yeares wanting six moneths, *Ælius Adrianus* succeeded him in the Empire: vnto whom *Quadratus* dedicated a booke, intituled An Apologie of the Christian faith. For certaine spitefull and malicious men, went about to molest the Christians. This booke is as yet certant among diuers of the brethren, and a copie thereof remaineth with vs: wherein do appeare perspicuous notes of the vnderstanding and true Apostolike doctrine of this man. That he was of the ancient elders, it may be gathered by his owne testimonie, where he writteth thus: The workes of our Sauour are manifest and open, for they were true. Such as were healed, and raised from the dead, were not

An. Christi. 117
Primus.
Alexandre.

Therebellion
and tumults
of the Iewes
in Egypt.
An. Christi 117

The calamities
of the Iewes in
Mesopotamia.

Anno Christi
119.

Quadratus
Apolog.

onely healed, and raysed in sight and outward shew, but they continually and constantly remained such indeed. Neither liued they onely the time that our Sauour had his abode here on earth, but a long time after his ascension, yea and a number of them vnto our time. Such a man was *Quadratus*, *Aristides* likewise, a faithfull man, one that laboured for the furtherance of good lines, published an Apologie (as *Quadratus* did before) of the Christian faith, with a dedicatory Epistle vnto *Adrian* the Emperour, which booke of his is kept of many euen to this day.

CHAP. IIII.

Of the Bishops of Rome and Alexandria, under *Adrian*.

The third yeare of this Emperours reigne, *Alexander* bishop of Rome, after that he had gouerned ten yeares, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of Alexandria, when he had preached there twelue yeares, died: after whom *Insius* succeeded.

CHAP. V.

The number, and the names of the Bishops of Ierusalem, from our Sauour vnto the 18. yeare of *Adrian*.

The yeares of the bishops of Ierusalem I find written no where. It is sayd, they continued a short time. Only out of certaine booke I haue learned, & until the destruction of the Iewes under *Adrian*, there were fiftene bishops of Ierusalem successiuelly, all which they say by ancient line to haue bene Hebrewes, and sincerely to haue embraced the word of God, and there to haue bene thought worthy to rule by such as then could well iudge of such things. For the Church then stood by the wisdom of the faithfull Hebrewes, which continued from the Apostles vnto calamity, in the which the Iewes rebelling against the Romans with no small warres were overthrowne. Because that then the bishops of the circumcision sayd, I thinke it necessary to name them from the originall. The first was *Iames*, called the brother of the Lord: the second, *Symeon*: the third, *Insius*: the fourth, *Zachemus*: the fifth *Tobias*: the sixth, *Beniamin*: the seventh *Iohn*: the eighth, *Matthias*: the ninth, *Philip*: the tenth, *Semecus*: the eleventh, *Insius*: the twelfth *Leui*: the thirteenth, *Ephrem*: the fourteenth, *Ioseph*: the fifteenth and last of all, *Iudas*. So many Bishops were there of Ierusalem from the Apostles times vnto the said *Iudas*, and all of the circumcision. In the twelfth yeare of the reigne of *Adrian*, after that *Xystus* had bene bishop of Rome ten yeares *Telephorus* succeeded him, being the seventh from the Apostles. After a yeare and few moneths *Eumenes* was chosen bishop of Alexandria, the first by succession, when as his predecessor had gouerned that Church eleven yeares.

CHAP. VI.

The last besieging of the Iewes in the time of *Adrian*.

When as the Iewish rebellion waxed vehement and gricuous, *Rufius* Lieutenant of Iudæa being sent with a great power from the Emperour, diligently withstood their furie, and forthwith slue an innumerable multitude of men, women and children, destroying (as by law of armes it was lawfull) their regions and countries. The Iewes had then to their Captaine one *Barchishebas*, which by interpretation is a starre, a man giuen to murder and theft. But for the signification of his name he lped shamefully, saying, he was come from heauen, as a light to shine comfortably in the face of the Iewes, being now oppressed with slavery and bondage, and afflicted to death. For when the warres in the 18. yeare of the Emperour *Adrian*, waxed hot about the towne Beththera (which was very strong, and belonging to Ierusalem, neither farre distant) the siege lasting longer then was looked for, and the rash raisers of sedition, by reason of famine were ready to yield by the last gaspe, and the author of this madnesse had receiued his desert (as *Ariston Pellæus* writeth) this whole nation was banished that towne, and generally the whole countrey of Ierusalem, by the lawes, decrees, and appointment of *Adrian*, so that by his commandement it was not lawfull for these illis soules, to behold their native soile, no not as farre off from the top of an hill. This Citie then to the utter ruine of the Iewish nation, & the manifold overthrow of the ancient inhabitants, being

being brought to confusion began to be inhabited of strange nations, and after that it was subdued to the Roman empire, the name was quite changed; for vnto the honour of the conquerour *Elius Adrianus*, it was called *Elia*. And of the church being gathered there of the Gentiles, *Marke* was the first Bishop, after them of the circumcision. When as the Churches of God now shined as starres throughout the world, and the faith of our Lord and Sauour *Iesu Christ* flourished, *Sathan* enemy to all honesty, as a sworn aduersary to the truth, & mans health and saluation, impugneth the Church with all meanes possible, and when he had first armed himselfe against her with outward persecution, now he used the aid of crafty iuglers, as fit instruments and authors of perdition, to the destruction of silly soules. Which iuglers and impostors bearing the same name and title, and in shew professing the same doctrine with vs (by his subtle inuention) might the sooner snare the faithfull in the slippery way of perdition: and vnder pretence of reducing them to the faith, to ouerwhelme them in the whirlpoule and deepe dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang by a doubtfull, viperous, and two fold heresie, by the meanes of *Sathan*, having two heads or captaines, barping among themselves: *Saturninus* of Antioch, & *Basilides* of Alexandria, whereof the one throughout Syria, the other throughout Egypt, published hereticall & detestable doctrine. *Irenæus* saith that *Saturninus* for the most part deigned the same with *Menander*: but *Basilides* vnder pretence of more mysticall matters, enlarged his deuce infinitely, inuventing monstrous fables, to the furtherance of his heresie.

CHAP. VII.

What heretikes, and ecclesiasticall writers lived then.

When as many Ecclesiasticall persons in those dayes, strived in the behalfe of the truth, & contended with fure & certaine reasons, for the Apostolike & Ecclesiasticall doctrine: some also haue exhibited instruction to the posterity by their commentaries, leuelling at the aforesaid heresies, of which number one *Agrippa Caspar*, a stout champion and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanicall ingling. Having displayed his secrets, he reporteth that *Basilides* wrote 24. bookes vpon the Gospel, sayning vnto himselfe prophets, whom he called *Barcabus*, and *Barcoph*, & certain others neuer heard of before: inuventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five yeares. And such like heresies of *Basilides*, the said writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* liued, & father of the heresie which the *Gnostics* hold, who thought god not to publish the sorcery of *Simon* priuily, after his manner, but openly, glozping of charmed loue drincks, of diuellish & drunken dreames, of assident and associate spirits, with other like illusions. They teach farther, that who so wil attaine vnto the perfection of their mysteries or rather abominable deuises, must worke such facts, be they neuer so filthy, other wise can they not overcome (as they tearme the) the secular potentates, vnles euery one play his part after the same secret operation. So it came to passe, that *Satan* reioycing in his diuellish subtilty, seduced many of them thus already snared, who he led to perdition, by the meanes of such wicked ministers, & gaue hereby great occasion to the infidels, of blasphemy against the diuine doctrine, & spread a great slander, in that the same of them was bruted abroad throughout Christendom. By this meanes it fel out often, that the infidels of those times conceived a wicked, absurd & shameful opinion of vs, saying that we bred the vnlawfull company of mothers & sisters: that we fed vpon the tender infants & sucklings. But these reports preuailed not long, for the truth tried itself, & in time following shined as the sunbeams. For the sleights & subtilties of the aduersaries turned to their owne confusion, whilst that new heresies daily sprong, creeping one vpon another, the later taking place, the former vanished away, & increasing into diuerse and manifold sects, changing now this way, anon that way, they were destroyed. The brightnes of the catholike and only true Church, continuing alwayes the same, increased and enlarged daily the bounds therof, & the grauity sincerity, liberty, and temperancy of godly conuersation and Christian philosophy, shined & flourished among all nations, both of the Grecians and Barbarians. Thus this slander sided

and called after the Emperours name *Elia*. Marke of the Gentiles the first bishop of Ierusalem. When persecution fayled then heretics sprang.

Menander.

Saturninus & Basilides.

Irenæus lib. i. cap. 22. 23.

Agrippa Caspar confuted Basilides.

Barcabus. Barcoph.

Irenæus lib. i. cap. 24. The opinions of the Gnostics, whose father was Carpocrates.

The hereticks were a slander vnto christian religion.

Falshood vanishest away, the truth remaineth still.

Aristides an Athenian philosopher, wrote an Apologie of the christian faith

As Dom. 121

15. Bishops of Ierusalem from the Apostles vnto the 18. yeare of *Adrian* all Hebrewes.

Telephorus b. of Rome. *Eumenes* b. of Alexandria.

Rufius procurator of Iudæa.

Barchishebas was the Iewes captaine.

The Iewes being toiled, Ierusalem was taken.

away with the time, and the doctrine famous among vs, and furthered of all men, specially for the piety and modesty, for the diuine and mysticall rules thereof, toke place: so that from that time vnto this day, none durst note the same of any hainous crime or infamy, as they durst before which conspired against vs and the Christian faith. But the truth brought forth many in those dayes which contended and dealt with the Heretikes, some with inuincible arguments, without the Scriptures: some with manifest proofes and authority of Scripture, confuting their hereticall opinions.

CHAP. VIII.

What notable Writers lived then.

Of this number was *Agesippus* whom we haue before oftentimes allcaged, one living in the time of the Apostles, who in fise booke wrote the sincere tradition of the Apostles preaching, signifieth his owne time, and making mention of such as in former times erected Idols, where he writeth thus: To whom they erected Idols and monuments, and hallowed temples, it is wel known. *Antoninus* the seruant of *Adrianus Caesar*, had a festiuall triumph celebrated in our dayes, called after his name, *Antoninus* wrestling. They builded him a city after his name called *Antinoia*, they consecrated Priests, and appointed Prophets. At the same time *Iustinus Martyr*, an embracer of the true philosophy, wel studied and exercised in the doctrine of the Gentiles, maketh mention of the same man, in his Apologic vnto *Antoninus*, writing thus: It shall not seeme impertinent, if that we propose vnto you, the remembrance of *Antoninus*, and of that which they celebrate in his name; whom all do worship as it were for feare, when as they know well enough who and whence he was. The same *Iustinus* maketh mention of the warres held against the Iews, saying thus: In the Iudaicall warres fresh before your eyes, *Barchochebas* a captaine of the Iewish rebellion, commanded the Christians onely to be grievously punished, vnlesse they renounced Christ and blasphemed God. In the same place he declareth, how that not rashly, but after god aduise ment taken, he left paganism, and embraced the true and onely piety. For my selfe (saith he) delighted with the doctrine of *Plato*, hearing that the Christians were led captiues, neither fearing death, neither any torments which are accompted terrible, I thought it could not be, that this kind of men was subiect vnto malice and set on pleasure. For what voluptuous person, or intemperate, or delighted with deuouring of mans flesh, can so embrace death, that he be deprived of his desire, and not rather endeavour that this may alwaies last, that he be able to deceiue Princes, and not betray himselfe to death? Moreover this *Iustinus* writeth, how that *Adrianus*, receiuing letters from *Serenius Granianus* a noble President, signifying in the behalfe of the Christians, that it was very iniurious that for no crime, but onely at the outcry of the people, they should be brought and executed; wrote againe vnto *Minutius Fundanus*, Proconsul of Asia, and commanded, that none, without grieuous crime and occasion, should be put to death. The copy whereof, obseruing the Latine phrase, as much as in him lay, he added, preferring these few words: And when as we might iustly require, by vertue of the epistles of the most victorious and notable *Caesar Adrian* your father, that as he graciously commanded, so sentence should be giuen: yet we require not this as commanded by *Adrian*, but in as much as you know, that at the request of the people iustice is to be craued. We haue annered the copy of *Adrianus* his epistle, to the end you may vnderstand, we tell nothing but that which is true. For thus he wrote.

CHAP. IX.

The Epistle of *Adrian* the Emperour, that no Christian be accused neither suffer, without iust cause.

Vnto *Minutius Fundanus*, Proconsull of Asia, *Adrian* sendeth greeting: I receiued an Epistle from *Serenius Granianus* that right worthy man, thy predecessor; the occasion whereof I cannot with silence leaue vntouched, lest that thereby men be troubled, and a gappe left open to the malice of Sycophants. Wherefore if your Prouincials can proue ought against the Christians whereof they charge them, and iustifie it before the barre, let them proceede on, and not appeach them onely for the name, with making outcries against them. For it is very expedient, that if any be disposed to accuse, the accusation be thoroughly knownen of you, and sifted. Therefore if any accuse the Christians, that they transgresse the lawes, see that you iudge

iudge and punish according to the qualitie of the offence. But in plaine words, if any vpon spite, or malice, in way of cauillation complaine against them, see you chastise him for his malice, and punish him with reuengement. This was the Epistle of *Adrian*.

CHAP. X.

What Bishops there were of Rome and Alexandria in the time of *Antoninus*.

After that *Adrian*, ruling the Regall scepter the space of one and twenty yeares, had run the race of his naturall life, *Antoninus* called *Pius*, succeded him in the Empire. In the first yere of whose reigne, *Telesphorus* hauing gouerned the Ecclesiasticall sea eleuen yeares, departed this life, whom *Hyginus* succeded. *Irenaeus* writeth, that this *Telesphorus* was crowned at his death with martyrdom, and signifieth withall, that in the time of the said *Hyginus*, *Valentinus* the inuenter of his owne heresie, and *Cerdon* author of that error, which *Marcion* afterwarde sucked, were manifestly knowne at Rome. For thus he writeth.

CHAP. XI.

The report of *Irenaeus* touching the grand heretikes of that time, with the succession of the Bishops of Rome, and Alexandria.

Valentinus came to Rome in the time of *Hyginus*; he flourished vnder *Pius*, and continued vnto *Anicetus*. *Cerdon* likewise (whom *Marcion* succeded) came vnder *Hyginus* the ninth Bishop from the Apostles. Who hauing protested his faith, one while persecuted, another while taught priuily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren. This he wrote in his third booke against Heresies. *Cerdon* taking occasion of error from such as were *Simons* adherents abiding at Rome vnder *Hyginus* (the ninth by succession from the Apostles) taught that God, preached by the Law and Prophets, was not the father of our Lord Iesus Christ. He said moreover, that Christ was knowne, the father of Christ vnkowne: Christ was iust, the father good. After him succeded one *Marcion* of Pontus, a shamelesse blasphemer, which increased this doctrine. *Irenaeus* dilating that infinite profundity of matter, inuented by *Valentinus*, subiect to many errors, discloseth openly the malice of the Heretike, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one *Marke* by name, most expert in magicall arts, to haue bene in that time. For he revealing their prophane ceremonies, and detestable mysteries, writeth thus: Some prepare their wedding chamber, and accomplish the seruice to be said ouer them that are to be consecrated with charmed words: and hauing thus done, they call it a spirituall marriage, conformable to the celestiall copulation. Some bring them to the water, and in baptizing say thus: In the name of the vnkowne father of all things, in the truth mother of all things, & in him which descended vpon Iesus. Some other pronounce Hebrew words, to the end the yong conuerts might therewith be the more amazed. But omitting these things, after that the fourth yere of *Hyginus* was expired, *Pius* toke the publike ministry of the church of Rome. At Alexandria *Marke* is chosen their shepheard, when *Eumenes* had continued Bishop there thirtene yeares. After *Marke* had bene bishop ten yeares, *Celadion* succeded him in the church of Alexandria. And at Rome, after the death of *Pius*, which departed the fiftenth yere, *Anicetus* was placed minister, vnder whom *Agesippus* saith of himselfe, that he came to Rome, where he remained vnto the time of *Eleutherius*. But specially *Iustinus* at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his commentaries for the faith which he embraced, wrote a booke against *Marcion*, who at that present time liued, & was well knowne: for these are his words. *Marcion* of Pontus at this present teacheth such as harken vnto him, to beleue in a certain god, greater then the maker of all things, who among all sorts of men (aided by the subtilty of Sathan) hath seduced many, to blaspheme, & to deny the maker of all things to be the father of Christ, & to confesse some other that should be greater then he. As many as come of him are called Christians, euen as it fareth with Philosophers: though they be not addicted to the same precepts in philosophie, yet the name of a Philosopher is common to all. So these he addeth: We haue written a booke against the heresie now reigning, if you please you may reade it. The same *Iustinus* hath valiantly encountred with *Mar-*

Adrian the Emperour died An. Dom. 140. Him succeded *Antoninus Pius*. *Hyginus* b. of Rome. *Irenaeus* lib. 3 cap. 3.

Irenaeus lib. 3 cap. 4. *Valentinus*. *Cerdon*.

Irenaeus lib. 1 cap. 28. 29. * This heresie is confuted by *Origen*, *ap. d. x. c. v. lib. 2. cap. 4. 5.* *Marcion* of Pontus.

Irenaeus lib. 1 cap. 18.

Pius bishop of Rome. *Marcus* b. of Alexandria. *Celadion* b. of Alexandria. *Anicetus* b. of Rome. *Agesippus*.

Iustinus *Martyr*.

titles, and dedicated Apologies in the defence of our faith vnto Antoninus, by surname Pius, and to the Senate of Rome, and declareth who, and whence he was, in his Apologie, writing thus.

CHAP. XII.

The beginning of Iustinus Martyrs Apologie, for the Christian faith.

Antoninus was called T. Aelius Adrianus, because he was adopted of T. Aelius Adrianus the Emperour.

Vnto the Emperour Titus Aelius Adrianus, vnto Antoninus Pius, most noble Caesar and true Philosopher, vnto Lucius sonne of the Philosopher Caesar, and adopted of Pius, fauourer of learning, and vnto the sacred Senate, with all the people of Rome, in their behalfe which among all sorts of men are vniuersally hated, and reprochfully dealt withall: Iustinus the sonne of Priscus Bacchius, borne in Flauia a new citie of Palestina in Syria, one of them, and one for them all, do make this request, &c. The same Emperour receiuing a supplication of others, in the behalfe of the brethren in Asia, which were grieved with all kind of contumelies, practised vpon them by their prouincials, graciously sent vnto the Communalty of Asia this Constitution.

CHAP. XIII.

The Epistle of Antoninus Pius, vnto the Commons of Asia, in the behalfe of the Christians, not to be persecuted.

The Emperour Caesar Marcus Aurelius Antoninus Augustus, Armenicus, Pontifex maximus, fifteene times Tribune, thrise Consul, vnto the Communalty of Asia, sendeth greeting. I know the Gods are carefull to disclose hurtfull persons. For they punish such as will not worship them more grievously then you do those whom you bring in trouble, confirming that opinion which they conceiue of you, to be wicked and vngodly men. It is their desire in Gods quarrell, rather to die then to liue. So that they become conquerers, yeelding their liues vnto the death, rather then to obey your Edicts. It shall seeme very necessary to admonish you of the Earthquakes, which haue and do happen among vs, that being therewith moued, ye compare our estate with theirs. They haue more confidence Godwards then you haue. You during the time of your ignorance, despise other Gods, contemne the Religion of the immortall God, banish the Christians which worship him, and persecute them vnto the death. In the behalfe of these men, many of the prouinciall Presidents haue written heretofore vnto our father of famous memorie, whom he answered in writing againe, that they were not to be longer molested, vnlesse they had practised treason against the Romaine Empire. And many haue giuen notice vnto vs of the same matter, whom we answered as our father did before vs. If any therefore hereafter be found thus busied in other mens affaires, we command that the accused be absolute and free, though he be found such a one, I meane faulty, and that the accuser be grievously punished. This Edict was proclaimed at Ephesus, in the hearing of the great assembly of Asia. Witnes hercof is Meliton Bishop of Sardis, (which flourished at that time) in his profitable Apologie for our doctrine, deliuered vnto the Emperour Verus.

CHAP. XIII.

Of Polycarpus bishop of Smyrna.

Irenaeus reporteth, that while Anicetus was Bishop of Rome, Polycarpus as yet liued, and came to Rome, and questioned with Anicetus concerning the day of Easter. Another thing yet he reporteth of Polycarpus, in his third booke against heresies, which needfully must here be annexed. Polycarpus (saith he) was not onely instructed by the Apostles, and conuersant with many which saw Christ, but also of the Apostles ordained Bishop of Smyrna in Asia, whom we in our youth haue also seene; for he liued long, and was very old, and at the length finished this life with most glorious and renowned Martyrdome, when he had continually taught that which he learned of the Apostles, which the Church at this day deliuereth for vndoubted truth. All the Churches of Asia, and as many as vnto this day succeeded him in that Sea, beare witnesse, that Polycarpus was more worthy of credite then Valentinus and Marcion, and then the whole rabble of peruerse people. For he being at Rome in conference with Anicetus, conuerted many of the

afore-

aforesaid heretikes vnto the Church of God, preaching the one and onely truth receiued of the Apostles, and deliuered by the Church. There be yet alieue which heard him reporting, how that John the Disciple of Christ entering into a Bath at Ephesus to baine himselfe, and spying therein the heretike Cerinthus, departed the bath vnbained, and said; Let vs depart hence, lest the bath fall, wherein Cerinthus the sworne enemie of the truth baineth himselfe. And Polycarpus on a time meeting Marcion face to face, which said vnto him, Dost thou know vs? answered: I know thee for the first begotten sonne of Satan. So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according vnto that of Paul: Eschue him that is an heretike, after the first and second admonition, knowing that such a one is peruerse, and condemned a sinner by the testimony of his owne conscience. There is extant an epistle of Polycarpus vnto the Philippians, very profitable for such as are carefull of their saluation, where they may know the true character of faith, and the right rule of doctrine. So far Irenaeus, Polycarpus in the foresaid Epistle vnto the Philippians (at this day extant) alledgeth testimonies out of the former epistle of Peter. When that Antoninus surnamed Pius, had ended twenty and two yeares in the Romaine Empire, Marcus Aurelius Verus, and Antoninus his sonne, together with Lucius his brother, succeeded him.

CHAP. XV.

The martyrdome of Polycarpus, and diuers other Saints in Smyrna, vnder Verus the Emperour.

When Asia was troubled with great persecutions, Polycarpus was crowned with martyrdome. And I suppose it necessary to pen in this our historie his end, which at this day is published in writing. The Epistle is in the person of the Church where he was President, vnto the parishes throughout Pontus, signifying the circumstance about Polycarpus, in this sort,

The Church of God which is at Smyrna, vnto the Church at Philomilium, and vnto all the congregations of the holy Catholike Church throughout Pontus, mercy, peace, and the love of God the Father, and of our Lord Iesus Christ be multiplied.

We haue written vnto you brethren, of such as suffred martyrdome, and of blessed Polycarpus, who signed and sealed the persecution with his owne blood. And before they make relation of Polycarpus, they rehearse the constancie and patience of other martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, euen vnto the inner veines and sinewes, so that the most secret entrails of their bodies, their bowels, and inward priuities were piteously to be seene. Beholding againe the sharp shels of sea fish, and pibble stones strewed vnder the Martyrs backes and brused bodies, with euery kinde of torment that could be deuised. Last of all they were throwne to be torne in peeces, and deuoured of wilde beasts. Specially they wrote of Germanicus, that he valiantly endured and overcame, through the grace of God, that corporall feare of death, grafted in the fraile nature of man. For when as the proconsull exhorted him to relent, admonished him of his tender yeares, prayed him to pitie his owne case, being now in the flower of his youth: he without intermission, enticed the beast to deuoure him, yea constrained, and compelled, that with speed he might be dispatched of this cruell and wicked life. Which patience and constancie of the blessed aparty, and of the whole Christian nation, the multitude of Infidels beholding, sodainly cried out: Remoue the wicked, seeke out Polycarpus. And when there was a great tumult raised by reason of this clamor, a certaine Phrygian, by name Quintus, lately come out of Phrygia, trembled at the fierce rage of the terrible beasts, & shranked at the sight of their grimme visage, and betrayed his owne safety with his lacknesse of courage. For the same epistle testifieth of him, that he personally appeared together with the rest before the barre, more of rashnes then of any religion, and being taken, he publicly protested, that none ought to intrude himselfe among such men without god deuotion, neither to intermeddle in matters wherewith he hath not to do. But of these men thus much. Touching the renowned Polycarpus they write, that he

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Tit. 3. Antoninus Pius died in An. Dom. 163. and him succeeded Marcus Aurelius Verus: vnder this Verus the fourth of the ten persecutions was raised. Lucius being the son of Verus was called the brother of Antoninus, because he was adopted together with him.

The epistle of the church of Smyrna whereof Polycarpus was Bishop.

Germanicus torne in peeces of wilde beasts.

Quintus vnconstant in persecution.

Irenaeus lib. 3 cap. 3. Polycarpus the disciple of S. Iohn being old was seene of Irenaeus being young.

Meliton wrote an Apologie.

Polycarpus
is forewarned
by a vision of
his martyr-
dome.

The epistle of
the church of
Smyrna.

bearing the report of this cruel persecution, was nothing therewith moued, but retained the immoueable tranquillitie of his mind, and continued still in the citie, vntill at length he was perswaded through the petitions of such as prayed him, to go aside for a season, and to get him to a certaine farme place, not far from the city, where he abode with a felow, occupied day and night onely in prayer, making humble supplications after his vsuall manner, for the tranquillitie and peace of all congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen asleepe, he saw in a vision by night, the pillow vnder his head set on fire, and sodainly consumed to ashes: when he awaked, forthwith he interpreted this vision vnto them that were then present, plainly prognosticating, that it should come to passe, that his life should be ended, that his body should be burned for the testimony of Christ. They wrote further, that when the searchers were now at hand, at the instance and earnest intreaty of his friends, he started thence vnto another villiage, where incontinently the pursuers came, which tooke two boyes of that place, and scourged them vntill one of them confessed the circumstance, and led them vnto the lodging of Polycarpus. When they had entred in, they found him lying in an upper chamber, where he might haue escaped if it had pleased him. But he said: The will of the Lord be fulfilled. For he vnderstanding of their pretence (as the report goeth) came downe, communed with them pleasantly and cheerfully, so that they which knew him not before, suddenly euid his comely age, his graue and constant countenance, maruelling that such a do was made, so much labour spent, and that a man of such yeares should be taken. He commanded the table forthwith to be couered, meat to be laid on, requested them to make merrye, craned of them the space of one houre for prayer: that being granted, he rose vp, went to prayer, so replenished with the grace of God, that such as were present, and prayed, hearing his deuotion, were rauished, and many so reioiced, that so honest and goodly a father should die. After these things the epistle containes in a manner these wordes following: When that he had now ended his prayer, with the remembrance of all such things as euer befell him, whether they were small or great, famous or infamous, and also of the vniuersall and Catholike Church, and the houre now fully ended, they set him vpon an asse; and brought him to the citie, being on the great sabaoth day. There met him Herod the iustice of peace, and his father Nicetes, who receiuing him into their chariot, perswaded him, saying: What harme is it to say, Lord Cesar, to sacrifice, and so be saued? At the first he answered nothing, but when they vrged him, he said: I will not condescend vnto your counsell. They perceiuing he would not be perswaded, gaue him very rough language, and tumbled him downe out of the wagon, to the bruising of his shins. But he, as though he had bene nothing hurt nor injured at all, went bolt vpriight, chearefull, and apace towards the Theater. When he was come vpon the Theater or Stage, a voyce came downe from heauen (which by reason of the great tumult was heard of few): Be of good cheare O Polycarpus, and play the man. The Speaker no man saw, but the voyce was heard of many of vs. In the meane time the multitude was in a rage, seeing Polycarpus brought forth. The Proconsull demanded of him, whether he were that Polycarpus, beeking that he should deny it, and saying: Tender thine yeares, with such like perswasions, Swear by the fortune of Cesar, repeat thee of that is past, say, Remoue the wicked. But Polycarpus beholding with immoueable countenance the multitude round about the stage, pointing with the hand, and sigling, and looking vp vnto heauen, said: Remoue O Lord these wicked. When the Proconsull vrged, and said, Swear, and I will let thee go: Blaspheme and desie Christ: Polycarpus answered: Fourscore and sixe yeares haue I serued him, neither hath he euer offended me in any thing, and how can I cuile my King which hath thus kept me? The Proconsull still vrged and said: Swear by the fortune of Cesar. To whom Polycarpus said: If thou requirest this vaine glory, that I protest the fortune of Cesar, as thou sayest, saying thou knowest me not who I am: Heare freely, I am a Christian. And if thou desire to know the doctrine of Christianitie, appoint the day, and thou shalt heare it. When the Proconsull said, Perswade this people, Polycarpus answered: I haue vouchsafed to confesse with thee. For we are commanded to giue to Princes and Potentates their due honour ordained of God, neither preiudiciall to our religion; but as for the sinuous multitude I will not deale with them, I iudge them vnworthie hearers of my purgation. To this the Proconsull sayd: I haue wilde beasts to deuoure thee, vlesse thou repent. Polycarpus answered; Bring them forth, for it is determined amongst vs, not to passe from the better vnto the worse by repentance: but we recount it a thing commendable, to turne from the

the thing that is euill to that which is good and iust. Againe the Proconsull said: I will quiet thee with fire if thou regard not the beasts, nor repent. To whom Polycarpus answered: Thou threatest fire for an houre, which lasteth a while and quickly is quenched, but thou art ignorant of the euerlasting fire at the day of iudgement, and endlesse torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. Vttering these and the like words, he was constant and chearefull, and his countenance so gracious, that not onely he was nothing moued therewith, but of the contrary the Proconsull being amazed, commanded the Bedle, in the midst of the Theater, thrife to cry: Polycarpus confesse himselfe a Christian. At which saying, the multitude both of Iewes and Gentiles, inhabiting Smyrna, shouted with a great rage: This is that Doctour of Asia, the father of the Christians, the ouerthrower of our gods, who hath taught many, that our gods are not to be adored. To this they added another clamor, craving of Philip President of Asia, that he would let loose a Lion to deuoure him. Who answered; That this was not lawfull, in so much that the game or stage striuing of beasts was then finished. Then they cried with one voyce, that Polycarpus should be burned quicke. For it behoued that the vision should be fulfilled which he saw on his pillow, and prophetic of to such as prayed with him at that present, saying: I must be burned quicke, which was as soone done as spoken. Therefore the multitude forthwith caried logges of wood and stickes out of their shoppes and baths: but specially the Iewes serued promptly (after their wonted manner) for that purpose. The fierie pile being prepared, he vnapparelled himselfe, looted his girdle, endeouored to pull off his shoes, which before he did not, for that the faithfull contended among themselves who should soonest touch his body at their farewell. For he was honoured of all men for his good and godly conuersation, yea before his gray haire grew. In a short while all things necessarily required for the execution, were applyed. And when as they would haue nailed him to the stake, he said: Nay, suffer me euen as I am. For he that gaue me patience to abide this fire, will giue me also an immoueable minde, to perseuere within this fierie pile without your prouision in fastening my bodie with nailes. When they had heard that, they ceasse from nailing, and fall a binding of him. His hands then being bound to his backe, he like a notable ramme, picked out of a great flocke, fit for an acceptable burnt sacrifice vnto Almighty God, is offered, saying: O Father of thy welbeloued and blessed Sonne Iesu Christ, through whom we haue knowne thee: O God of the Angells, and powers, and of cuerie liuing creature, and of all sorts of iust men which liue in thy presence, I thanke thee that thou hast graciously vouchsafed this day and this houre, to allot me a portion among the number of martyrs, among the people of Christ, vnto the resurrection of the euerlasting life, both of bodie and soule, in the incorruption of the holie Ghost; among whom I shall be receiued in thy sight this day, as a fruitfull and acceptable sacrifice, as thou hast heretofore prepared, often reuealed, and now fulfilled, most faithfull God which canst not lie. Wherefore for all things I praise thee, I bleesse thee, I glorifie thee, through the euerlasting high Priest Iesu Christ thy welbeloued Sonne, to whom with thee and the holie Ghost be all glorie world without end, Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preferred to publish the same to the posteritie. For the flaming fire, framing it selfe after the forme of a vault, or saile of a ship with the blustering blasts of winde, compassed the body of the Martyr within placed, as with a wall: and that which was in the midst of the same, was not as fire, scorched, or burned flesh, but as gold or siluer tryed in the fornace. For it seemed to our senses, a fragrant and sweet smell, as of frankinsence, or some such like precious perfume. At length, when the cruell persecutors perceiued the fire not to consume his bodie, they called for a tormentor, and gaue him charge, to launce him in the side with a speare. Which when he had done, such a streame of blood issued out of his bodie, that the fire was therewith quenched, so that the whole multitude maruelled; such a preheminece to be graunted, and difference to be shewed betwene the Infidells and the faithfull and elect people of God, of which number Polycarpus was one; a right Apostolicke and propheticall Doctour of our time, Bishop of the Catholike Church of Smyrna. For all that he spake, either is already, or shall be hereafter fulfilled. But the enuious, subtle and malicious aduersarie of iust men, seeing the glorie of this Martyr so great, and his vnblameable conuersation from the beginning to be crowned with incorruption, and to receiue an incomparable reward: procured that his bodie should perish from among vs, for there were many that

The prayer of
Polycarpus
at his martyr-
dome.

Polycarpus
burned.

The Christi-
ans worship
God, and re-
verence his
Martyrs.

Why the pas-
sions of mar-
tyrs are cele-
brated.

Metrodorus
burned.
Pionius burn-
ed.

Eusebius
wrote a book
of Martyrs
which is not
extant.

endeuoured and fully purposed to haue bene partakers of his blessed body by buriall. But many pricked forwards *Nectes* the father of *Herod*, and his brother *Dalces*, to moue the Proconfull, not to deliuer vnto the Christians his body, lest that (saith he) they leauing Christ, fall a worshipping of him. This they said, when the Iewes egged and vrged them forwards, which continually watched vs lest that we snatched him out of the fire, being ignorant of this, that we can neuer forsake Christ, which dyed for the saluation of the whole world, and that we can worshipping none other. For we worship Christ as the Sonne of God, the Martyrs we loue as disciples and followers of the Lord, and that worthily, for the inuincible good loue they beare to their King and maister, whose companions and disciples we desire to be. When the Centurion perceiued the ledition of the Iewes, he caused the body to be laid in the midst after their accustomed manner, to be burned. So we gathered his bones, more precious then pearles, and better tryed then gold, and buried them in the place that was fit for the purpose, where God willing, we being gathered together, the Lord will graunt that with ioy and gladnesse we may celebrate the birth day of his Martyr, both for the remembrance of such as haue bene crowned before, and also to the preparation and stirring vp of such as hereafter shall stroue. Thus it happened vnto *Polycarpus* that was martyred at Smyrna, together with twelue others out of Philadelphia, who onely among all the rest is so remembered, that the Gentiles euery where spread his fame farre and nigh. Such was the end of the blessed Apostolike *Polycarpus*, published in writing by the brethren of the Church of Smyrna in the foresaid Epistle, where is also contained the Martyrdome of sundrie others that suffered then with *Polycarpus*. Whereof one *Metrodorus*, suspected of the heresie of *Marcion*, was burned with fire and consumed to ashes. And among the Martyrs of that time, there was one *Pionius*, very famous, who for his protestations and libertie of speech, and Apologie for the faith, both in the presence of the people and Magistrates, for his godly sermons, and comforting perswasions of such as fainted in persecution: for his consolation vnto such as were imprisoned: for his exhortations vnto the brethren resorting vnto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fire pile flashing about: and last of all, for his quiet death, is highly commended, and published to the praise of God, in that booke of ours which containeth his Martyrdome, whereunto I referre the Reader. Also there are extant other monuments of certaine Martyrs that suffered at Pergamus a citie of Asia, as of *Carpus*, *Papylus* and *Agathonica* a woman, who after their notable confessions, suffered glorious Martyrdome.

CHAP. XVI.

Of the martyrdom of *Iustinus* a Christian
Philosopher.

Iustinus mar-
tyr, Apolog.

At that time *Iustinus* of whom we made mention befoze, when he had dedicated another booke in the defence of our doctrine, to the foresaid Emperours, was crowned with Martyrdome by the malicious meanes of *Crescens* the Philosopher, professing in life and learning the sect of *Cynikes*. For *Iustinus* in open disputations and publike conference had with this philosopher, bare away the bel, which tended to the shortning of his life, and the hastening of his end. This thing did this famous philosopher in his foresaid Apologie foze and signifie in these words: I looke for no other thing then this, that I be betrayed by some one of them called Philosophers, or knockt on the head with a club by *Crescens*, no Philosopher indeed, but a proud boaster. For it is not requisite to call him a Philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are ouer-shadowed with the mist of error and darkenesse. For if he impugne the doctrines of the Christians, hauing neither read nor knowne the same, then is he full of malice, and farre worse then Idiots, that sometimes beware they reason not of vnkowne matters, lest they speake fallly: or if he haue read them, he vnderstandeth not the mysterie and maiestickall meaning thereof: or if he do vnderstand them, he doth this, that he be not taken for such a one; and then is he againe farre more wicked and spitefull, the bondslau of vaine glorie and brutish feare. For I would haue you well to vnderstand, and to recount my tale for truth, that I haue pro-

posed certaine questions, and demanded certaine Interrogatories of him, wherein I haue found and know right well, that he knoweth nothing. And if report haue not brought these things to your knowledge, I am ready againe to communicate the same vnto you. And this will be a Princely worke for you to heare. If you knew both what I demanded, and what he answered, you would soone giue sentence, That he is altogether ignorant in our doctrine. Or if he knoweth it, he dareth not vtter it for feare of his auditors, and hereby to be proued (as I said before) no Philosopher, but a flatterer, contemning that which *Socrates* highly esteemed. Thus saith *Iustinus*. And that he was slaine according to his owne foretelling throught the practise of *Crescens*, *Tatianus* a man instructed from his youth vp in prophane literature, and praised very much for the profit he toke therein, testifieth in his booke against the Gentiles, writing thus: The famous philosopher *Iustinus* said very well, that the philosophers then were to be likened to theecues. A little after he said: *Crescens* being newly come vnto that citie, passed all men in that vnaturall and shamefull sinne of Sodome, defiling himselfe with mankind, inferiour to no man in couetousnesse; he taught that death was not to be feared, yet was he so fearefull of it, that he procured *Iustinus* death, as it were for a great euill, because that he preaching the truth, reprehended the Philosophers as gluttonous and deceitfull persons. Such was the cause of *Iustinus* Martyrdome.

Tatianus lib.
contra gentes

CHAP. XVII.

Of the Martyrs mentioned in the Apologie of
Iustinus.

The same *Iustinus* befoze he suffered, remembered in his Apologie such as were martyred befoze him, very pertinent for this our purpose, writing thus: A certaine woman there was married vnto an husband that was wholly giuen vnto lasciuious life and lewdnesse, whereunto she her selfe was in times past addicted: but when she had learned the doctrine of Christ, she repented her of her former life, and embraced chastitie, and exhorted her husband likewise to repent, expounding vnto him the doctrine which threatned vnto intemperate and beastly liuers euermlasting punishment of endlesse fire. But he continuing still in his former lewdnesse, by his vnlawfull actions alienated his wife from him. For she said, that it was thenceforth vnlawfull for her, to vse company at bed and boord with that man, who contrarie vnto the law of Nature, beyond all right and reason, sought meanes to satisfie his filthy lust, and therefore would be diuorced from him. But through the perswasions of her friends, who counselled her, a little while quietly to liue together, that there was yet hope at length of his repentance, she reuoked her sentence, changed her mind, refrained her selfe, and continued with him in wedlocke. But when her husband was gone to Alexandria, & there knowne to haue practised farre more lewd facts, lest that she should be made partaker of his wicked facts and heinous offences, by continuing in his company at bed and boord in the bond of matrimony, she made a bill of Diuorce (as we terme it) and was separated, and went away from him. Then this good man (when he should haue reioyced that his wife which of old was slandered of her seruants, and accused of her lewdnesse: which of old was giuen to drunkennesse, and all kind of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away because he kept other company) accused her that she was a Christian. And she gaue vp a Supplication vnto thee (O Emperour) humbly requesting (saith *Iustinus*) that she might first dispose of her household affaires, and after the disposition and ordering thereof, to answer vnto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) hauing no colour nor cloake to accuse his wife, turned his malice against *Prothomus* (who instructed her in the Christian faith, and endured torments vnder *Urbicus* the Iudge) in this manner. He had to his friend the Centurion, whom he perswaded to imprison *Prothomus*; to intreate him roughly withall: and to demand of him if he were a Christian. Which when *Prothomus*, one that was zealous for the truth, no flatterer, no disssembler, had confessed himselfe to be, the Centurion cast him into prison, where he was long punished. Afterwards being brought before *Urbicus*, of this onely he was examined: If he were a Christian. Whose conscience bearing him witness of no crime, but in a iust cause, confessed that

Iustinus in
his Apologie
reporteth a
certain histo-
rie of a man
and his wife.

Ironia.

Prothomus
martyred.

he had preached the true and heavenly doctrine of Christ. For he which denieth himselfe to be that he is, either condemneth that which is in him by denyall, or knowing himselfe vnworthie and estranged from the matter, refuseth to confesse: whereof neither is found in a true Christian. And when *Urbicius* commanded that he should be brought forth, one *Lucius* (that was also a Christian) seeing the sentence given contrary to all reason, said to *Urbicius*: What reason is it (o *Urbicius*) that thou shouldest condemne this man for confessing the name of Christ, which hath committed neither adultery, neither fornication, neither manslaughter, neither theft, neither robbery, neither any wicked offence, that he may iustly be charged withall? Thy Iudiciall sentences do become neither *Pius* the Emperour, neither the Philosopher the sonne of *Cesar*, neither the sacred Senate. *Urbicius* answering nothing to these things, said to *Lucius*: And thou seemest to me to be such a one. *Lucius* answered; I am so. And he commanded him forthwith to be brought forth to the place of execution. For this *Lucius* thanked him, and said that by this meanes he should be deliuered from such wicked masters, and go vnto a gracious God, his father and King. After this a third step forth, which suffered the like. In the end *Iustinus* concluded with the rehearfall of that which we remembred before, saying: And I looke for no other, then that I be betrayed by some one of them that are called Philosophers.

CHAP. XVIII.

Of the workes and writings of *Iustinus*.

Iustinus hath left vnto the posteritie many monuments of his instructed minde and right vnderstanding, full of all kind of profite, vnto the which we referre the studious readers, and withall, we will note such as came to our knowledge. First, A Supplication vnto *Antoninus Pius*, and his sonnes, and to the Romane Senate, in the defence of our doctrine. Again: An Apologie vnto the said Emperours successor, by surname *Antoninus Verus*, whose time we presently do prosecute. He wrote also against the Gentiles: where at large he disputeth many questions, both of ours, and the heathenish philosophers doctrine: Of the nature of spirits, altogether impertinent for this our present purpose. He wrote another booke also against the Gentiles, intituled A confutation or reprehension. After that Of the monarchie of God, collected not onely out of the sacred Scriptures, but also out of prophane writers. Next, one intituled, *Psaltes*. Another, Of the soule, as by way of annotation, alledging diuers questions, and many opinions of the heathen philosophers, deferring the confutation and his definitive sentence vntill another place. Last of all, he wrote A dialogue against the Iewes, disputing at Ephesus with *Tryphon*, then a famous doctor among the Iewes, where he declareth how the mercifulnesse of God brought him to the knowledge of the true faith: how he diligently studied philosophy, and earnestly sought after the truth. In that dialogue of the Iewes, declaring their spite against the doctrine of Christ, he inueyeth against *Tryphon* thus: You haue not onely hardened your selues from repentance, but haue sent chosen men from Ierusalem heresie sprung vp, slaunders vs, as the rest do which know vs not, so that thereby you prooued your selues authors of falshood, not onely to your owne people, but to all other nations. He writeth also, how that vnto his time the gift of propheticke flourished in the Church. He remembred the Reuelation of *Iohn*, plainly affirming, that it was the Apostles: he alledgeth many places of the Prophets, reprehending *Tryphon*, because the Iewes razed them out of the Bible. It is reported he wrote many other things, well knowne to diuers of the brethren. His workes of old were in so great reuerence, that *Irenaeus* in his fourth booke alledgeth him, saying; *Iustinus* writing against *Marcion* saith very well: Neither would I haue beleued in the Lord, if he had preached any other God besides the Maker of all things. And in his first booke: *Iustinus* said well, that before the coming of our Sauour, Satan durst not blaspheme God, in so much as he knew not certainly of his condemnation before that time. These things were needfull to be noted, that the studious might earnestly embrace his workes. So farre concerning *Iustinus*.

CHAP.

CHAP. XIX.

The succession of Bishops in Rome, Alexandria, and Antioch.

Cap. 20. after the Greeke.

In the eight yeare of the said Emperours reigne, when *ss Anicetus* had bene Bishop of Rome eleuen yeares, *Soter* succeeded. And in Alexandria after that *Celadion* had gouerned fourteene yeares, *Agrippa* came in place. In the Church of Antioch *Theophilus* was the first from the Apostles: *Heros* the first: *Cornelius* the fourth.

CHAP. XX.

What ecclesiasticall persons flourished at that time.

Cap. 21. after the Greeke.

In those dayes *Egesippus* flourished in the Church, one of the most ancient: and *Dionysius* Bishop of Corinth: and *Pinytus* Bishop of Creta: *Philippus*: *Apollinarius*: *Meliton*: *Musanus*: *Modestus*: but specially *Irenaeus*. Of all which number, there are monuments left in writing vnto the posteritie, of their Apostolike traditions and sound faith.

CHAP. XXI.

By the report of *Egesippus*, he declareth what vniuerse consent in religion there was in that age, and who of old were authors of sects and heresies.

Egesippus. Dionysius. Pinytus. Philippus. Apollinarius. Meliton, &c. Cap. 22. after the Greeke.

Egesippus in his five booke of Commentaries which came to our hands, left vnto the posteritie a full remembrance of his iudgement, where he declareth, that coming to Rome, he met with many bishops, and found them all of one mind, and the same doctrine. But let vs heare the worthy report alledged by him touching the epistle of *Clement*, written vnto the Corinthians, saying: The Church of Corinth remained in the pure and right rule of doctrine vnto the time of *Primus* Bishop there, with whom (meaning the Corinthians) sailing to Rome, I conferred, & abode many daies, & was comforted very much by reason of them & their doctrine. Being come to Rome, I stayed there vntill that *Anicetus* was stilled Bishop, whose Deacon was *Eleutherius*, whom *Soter* succeeded, and after him *Eleutherius*. In all the succession, and in euery one of their Cities, it is no otherwise then the Law, and the Prophets, and the Lord himselfe preached. The same author reciteth the originalls of the heresies in his time, writing thus: After that *Jacobus Iustus* had bene martyred, in such sort as Christ himselfe was put to death: his vncke *Simon Cleopas* was chosen Bishop, whom all preferred, because that he was the Lords second kinsman; wherefore they called that Church a pure virgin, for as yet the diuell had not sowne there any corrupt seede of false doctrine. But *Thebula* because that he was not chosen Bishop, went about to corrupt the same, being one of the seven heretikes among the people, whereof was *Simon*, of whom the Simonians: and *Cleobius*, of whom Cleobians, and *Dositheus*, of whom Dositheians: and *Gorthaeus*, of whom Gorthians: and *Masbuthai*, of whom sprung the Menandrianists: Marcionists: Carpocratians: Valentinians: Basilidians: Saturnians. Elizeans. Galilaeans. Hemerobaptists. Masbothians. Samaritans. Sadduces. Pharisees. The Gospel after the Hebrewes, and Syrians. Proverbs of Solomon. Apocrypha published by heretikes. one hath set abroch a proper and seuerall opinion. Of these sprang the false christs, the false prophets, the false apostles, rending asunder the Church with their false doctrine, directed against God, & Christ our Sauour. The same author describeth likewise the old heresies of the Iewes, saying: There were in the time of the circumcision sundry sects among the children of Israel, varying in opinions, and set opposite against the tribe of Iuda and Christ, namely these: the Essians, the Galilaeans, the Hemerobaptists, the Masbothians, the Samaritans, the Sadduces, the Pharisees. Diuers other things he writeth of, the which haue bene partly remembred of vs before, and applied to their proper and peculiar places. Afterwards he maketh relation of the Gospel after the Hebrewes, and Syrians, and seuerally of certaine Hebrew dialects: and that by meanes of the Hebrewes he attained vnto the Christian faith, with a recital of other vntwitten traditions of the Iewes. Forcouer *Egesippus*, and yet not onely he, but also *Irenaeus*, with the whole assembly and company of the elders, haue termed the Proverbs of Solomon, *Uisdom* it selfe, replenished with all kind of be: tie and godlinesse: and by occasion, reasoning of the Scriptures called Apocrypha, he said; that in his time, diuers of them were published by Heretikes. But now let vs proceed to speake of other things.

The gift of propheticke was in *Iustinus* and *Irenaeus* times: *Irenaeus* lib. 5. cap. 14. *Eusebius* not without cause suspecteth this opinion of *Irenaeus*, in his Prologue to the first booke of *Irenaeus*.

Egesippus.

Thebula through ambition became an heretike. *Dionysius*. *Clement*. *Dositheus*. *Gorthaeus*. *Masbuthai*. *Menandrianists*. *Marcionists*. *Carpocratians*. *Valentinians*. *Basilidians*. *Saturnians*. *Elizeans*. *Galilaeans*. *Hemerobaptists*. *Masbothians*. *Samaritans*. *Sadduces*. *Pharisees*. The Gospel after the Hebrewes, and Syrians. Proverbs of Solomon. Apocrypha published by heretikes.

Cap. 23. after
the Greeke.CHAP. XXII.
Of Dionysius bishop of Corinth, and his Epistles.Publius a
Martyr.
Quadratur.Dionysius
Areopagita
first bishop
of Athens.

Philip.

Basilides.
Elpisius.
Galma.Pinytus.
Vowed cha-
stite forbid-
den.Dionysius
writeth of
the Romaines
then: it he
were now
to write, he
would be like
another tale.Dionysius
readeth in the
Church of
Corinth the
epistle of the
Church of
Rome and
of Clement.
Dionysius
complained
that hereticks
corrupted
his Epistles.

First we haue to speake of *Dionysius*, who being bishop of Corinth fraily communicated his diuine and godly labour and industry, not onely to such as were vnder his charge, but also to strangers, shewing himselfe most profitable vnto all people, by those Catholike epistles which he directed vnto the Churches. Of which number is that epistle writtten by him vnto the Lacedemonians: containing the right institution of Christian peace and unitie. Moreover his epistle writtten vnto the Athenians stirreth the mindes of faithfull men to the embracing of faith and euangelicall conuersation of life: and reprehending the gainsayers and despisers thereof, he chargeth diuers of them, that they were now in a manner fallen from the faith: although *Publius* their bishop suffered martyrdome in the persecutions of those times. He remembreth *Quadratus* the succesor of *Publius* in the bishoprike (after his martyrdome,) and testifieth of him, that by his meanes they were vnited, and stirred to the faith. He sheweth moreover how that *Dionysius Areopagita* (conuerted vnto the faith by the Apostle *Paul*, according vnto that which is writtten in the Actes of the Apostles) was placed the first bishop of Athens. There is certant also another epistle of his vnto the Nicomedians, wherein impugning the heresie of *Marcion*, he compareth it with the right rule of truth. And vnto the church of the Gortineans, together with other congregations throughout Creta, he writteth, commending *Philip* their bishop, so that the church committed vnto his charge was beautified and bedecked by the testimony of many vertues, warning them withall, that they should auoyd the wilfulnes of peruerse heretiks. And writtting to the church of Amastris, together with the rest throughout Pontus, he mentioneth *Basilides*, and *Elpisius*, at whose instant motion he wrote, & *Galma* the bishop, interlacing expositions of sundry places of Scripture. He admonisheth them at large touching mariage and virginity: commanding also to receive after repentance such as fell, howsoeuer hapned, either of purpose, or by hereticall perswasion. Vnto this there is annexed an epistle vnto the Gnosij, wherein their bishop *Pinytus* is admonished not to charge the brethren with the grieuous burthen of vowed chastitie, as a matter of necessity, but to haue consideration of the imbecillity of many. Vnto the which *Pinytus* making answer, extollet & commendeth *Dionysius*, but withall exhorteth, that stronger meat being deliuered, he sed the flocke committed vnto his charge with more absolute & profound doctrine, lest they dwelling and continuing still in their milky and weake exhortations, wax old through negligence in childish instructions. In the which epistle of *Pinytus* the right rule of faith, and diligent care for the saluation of his flocke, also wisdom and vnderstanding of holy Scripture, is liuely set forth. Last of all there remaineth an epistle of *Dionysius* vnto the Romaines, namelsy vnto *Soter* their bishop, whereof if we alledge some part, it shall not seme impertinent, where he commendeth the Romaine custome, obserued vntill the persecution of our time, writtting thus: It hath bene your accustomed maner, euen from the beginning, diuersly to benefite all the brethren, and to send reliefe throughout the citie, supplying the want of the poore, by relieving them in this sort, and specially the want of the brethren appointed for slauish crudgerie and digging of mettals. You Romaines, of old do retaine the fatherly affection of Rome, which holy *Soter* your bishop not onely obserued, but also augmented, ministring large and liberall reliefe to the vse of the Saints, embracing louingly the conuerted brethren, as a father doth his sonnes, with exhortation of holy doctrine. Here also he remembreth the epistle of *Clement* writtten to the Corinthians, shewing the same of ancient custome to haue bene read in the Church: so thus he writteth: We haue this day solemnized the holy Sunday, in the which we haue read your epistle, and alwayes will for instructions sake, euen as we do the former of *Clement* writtten vnto vs. The same authoꝝ reporteth of his owne epistles, that they were patched and corrupted, in these wordes: When I was intreated of the brethren to write, I wrote certaine Epistles, but the messengers of Satan haue sowne them with tares, pulling away some things, and vntured to corrupt the sacred Scriptures of God, when as they went about to counterfet such writings of so small authoritie. Yet besides all these, there is found another epistle of *Dionysius* to *Chryphora* a faithfull sister, where, as it was most meete, he ministrerth vnto her spirituall foode conuenient for her calling. Thus much touching *Dionysius*.

CHAP.

CHAP. XXIII.

Of Theophilus bishop of Antioch, and his workes.

Cap. 24. after
the Greeke.

Theophilus.

Of *Theophilus* bishop of Antioch before mentioned, there are found three booke of Elementall Institutions, dedicated vnto *Anolicus*. Againe, another intituled, Against the heresie of Hermogenes, wherein he alledgeth many testimonies out of the Reuelation of *Saint Iohn*. There are also certaine other booke of his intituled, Institutions. But there is nothing worse then heretikes, which like tares then infected the true seed of Apostolike doctrine: whom the Pastors of the Churches repelled from the flocke of Christ, as if they had bene certaine sauage beasts, partly by admonitions and exhortations vnto the brethren, and partly by encountering with the heretiks themselves: sometimes disputing and questioning with them face to face, to the vtter overthrow of their trifling fantasies, and sometimes by their writtten commentaries, diligently confuting by way of reprehension their fond opinions. Among whom *Theophilus* together with others which then laboured against them, was counted famous, who also wrote a booke leuellling at *Marcion*, the which we know together with the rest, at this day to be extant. After the deceasse of this *Theophilus*, *Maximinus* being the seuenth from the Apostles, succceeded him in the Church of Antioch.

CHAP. XXIII.

Of Philip bishop of Gortyna, Irenaeus, and Modestus.

Maximinus
bishop of
Antioch. An.
Dom. 179.
Cap. 25. in
the Greeke.

Philip, whom by the report of *Dionysius* we haue learned to haue bene bishop of the church of Gortyna, wrote a most exquisite Tract against *Marcion*. So did *Irenaeus* and *Modestus*, which of all others chiefly detected his error vnto the world. So did sundry other learned men, whose booke are yet to be seene with diuers of the brethren.

CHAP. XXV.

Of Melito bishop of Sardis in Asia, and his workes.

Cap. 26. after
the Greeke.Melito and
the catalogue
of his booke.

About this time *Melito* bishop of Sardis, and *Apollinarius* bishop of Hierapolis florished, who both wrote vnto the Emperour of Rome then reigning, severall booke and Apologies, in the behalfe of our faith: whereof these of *Melito* his doings came to our hands: Two booke of Easter. Of politike conuersation, and the Prophets. Of the church. Of the Lords day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the senses. Moreover, Of the body and soule. Also, Of our regeneration, or new birth. Of the truth. Of faith, and the natiuitie of Christ. Likewise a booke of his, Of prophecie. Of the soule and body. Of hospitality. And a booke intituled, A key. Another, Of the diuell. Another, Of the Reuelation of *Saint Iohn*, and of God incarnate. Last of all, a booke dedicated vnto *Antoninus*. In his booke of Easter he declarerth the time when he wrote it, beginning thus: These things were written in the time of *Seruilus Paulus* Proconsul of Asia, at what time *Sagaris* suffered martyrdome, and the great stire was moued at Laodicea, touching the Saboth, which then by reason of the time fell out. Of this booke *Clement Alexandrinus* made mention in a severall Tract which he wrote of Easter, and purposely (as he testifieth himselfe) by occasion of *Melito* his booke. In his Apologie vnto the Emperour he reporteth the things practised against the Christians, writtting thus: The godly people grieved by reason of new Edicts which were published throughout Asia, and neuer before practised, now suffer persecution. For impudent sycophants, and greedy gapers after other mens goods, hauing gotten occasion through those proclamations, openly rob and spoile, day and night, such as commit no trespass at all. And after a few lines he saith: If this be done through your procurement, let it stand for good. For the Emperour that is iust, neuer putteth in practise any vniust thing, and we willingly will beare away the honor of this death: yet this onely we humbly craue of your Highnes, that you (after notice and triall had of the authors of this contention) do iustly giue sentence, whether they are worthy of death and punishment, or of life and quietnes. But if this be not your Maiesties pleasure, & the new Edicts proceed not from your power and authority, (which were not seemly to be set forth against barbarian enemies,) the rather

Melito in his
booke of Easter.
Sagaris martyred.
A peece of
the Apologie
of *Melito* vnto
the Emperour.

we pray you, that you despise vs not, which are grieved and oppressed with this shamefull spoile. **Againe, to these he addeth:** The diuine philosophy now in estimation amongst vs, first flourished among the Barbarians. For when as it flourished vnder the great dominion of *Augustus* your forefather of famous memorie, it fell out to be a most fortunate successe vnto your Empire. For from thenceforth the Romane Empire increased and enlarged it selfe with great glorie, whose successor now you are, greatly beloued, and haue bene long wished for, and wilbe together with your sonne continually praied for. Retaine therefore this religion, which increased with the Empire, which began with *Augustus*, which was reuerenced of your ancestors before all other Religions. This was a great argument of a good beginning, for since that our doctrine flourished, together with the happie Empire then beginning, no misfortune befell vnto it from the reigne of *Augustus* vnto this day: but on the contrary, all things glorious and glad some, as euery man wished. Onely of all others, *Nero* and *Domitian*, through the perswasion of certaine enuious and despitfull persons, were disposed to bring our doctrine into hatred: from whom this slander of flattering persons that was raised against the Christians, sprung vp after a brutish manner. But your godly ancestors corrected their blind ignorance, and rebuked oftentimes by their epistles their lundry rash enterprises. Of which number, *Adrianus* your grandfather is knowne to haue written, both vnto *Fundanus* Proconsull and president of Asia, and to many others. And your father, (yours, I say, in that you gouerned all things together with him) wrote vnto the cities in our behalfe, as vnto the *Larissians*, *Thessalonians*, *Athenians*, and to all the *Grecians*, that they should innouate nothing, neither practise any thing preiudiciall vnto the Christians. But of you we are fully perswaded to obtaine our humble petitions, in that your opinion and sentence is correspondent vnto that of your predecessors, yea and more gracious, and far more glorious. **Thus as ye reade, he wrote in the foresaid booke. And in his Proeme to his Annotations of the old Testament, he reciteth the catalogue of the booke of the old Testament, then certaine and canonicall (the which necessarily we haue annexed) writing thus:** *Meliton* vnto the brother *Onesimus* sendeth greeting: Whereas oftentimes you (being enflamed with earnest zeale towards our doctrine) haue requested of me, to select certaine annotations out of the Law and Prophets, concerning our Sauour, and our whole religion, and againe to certifie you of the summe of the booke contained in the old Testament, according vnto their number and order of placing, now at length I (being mindfull heretofore also of your petitions) haue bene carefull to performe that you looke for, knowing your endeuour, your care and industrie in setting forth the doctrine of faith, marching forwards with loue towards God, & care of euerlasting saluation, which you prefer before all other things. When that I trauelled into the East, and was there where these things were both preached and put in practise, I compiled in order the booke of the old Testament, such as were well knowne, and set it them vnto you whose names are these: The fise booke of *Moses*: Genesis, Exodus, Leuiticus, Numeri, Deuteronomium. Then Iesus Naue, the Iudges, the booke of *Ruth*, foure booke of Kings, two of Chronicles, the Psalmes of *Dauid*, the Prouerbes of *Solomon*, the booke of Wisedome, Ecclesiastes, the Canticles, *Iob*, *Esay* and *Ieremie* the Prophets: One booke of the twelue Prophets, *Daniel*, *Ezechiel*, *Esdra*. Vpon the which we haue written sixe booke of commentaries. **Thus farre Meliton.**

CHAP. XXVI.

Of the writings of Apollinaris, and Musanus.

ALthough there were many volumes written by *Apollinaris*, yet these onely came to our hands. A booke vnto the foresaid Emperour. Fise booke against the Gentiles. Two booke of the truth. Two booke against the Iewes. And such booke as afterwards he wrote against the *Phrygian* heresie, which not long after wared scale, then first budding out far of him. *Musanus* also spoken of before, wrote a certaine excellent booke intituled: Vnto the brethren lately fallen into the heresie of the *Encratites*, which then newly had sprung, and molested mankind with a strange and pernicious kind of false doctrine, the autho: whereof is said to be *Tatianus*.

CHAP.

CHAP. XXVII.

Of Tatianus, and his heresie.

WE meane that *Tatianus*, whose testimony a little before we haue alledged touching the renowned *Insinus*, whom also we haue reported to haue bene the Martyrs disciple. The same doth *Irenaeus* declare in his booke against heresies, writing of him and his heresie thus: Out of the schoole of *Saturninus* and *Marcion* sprang the Heretikes whom they call *Encratites* (that is to say, continent persons) who taught, that mariage was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by sequele, reprehending him that made the generation of man and woman. Againe, they haue commanded abstinence from liuing creatures, for so they call them, shewing themselves vngratefull towards God, which made all things for the vse of man. They deny that the first man was faued. And this blasphemie lately sprong vp, one *Tatianus* being originall thereof: who whilest that he was the auditor of *Insinus*, reuealed no such thing, but after his Martyrdome, falling from the Church, and being puffed vp with presumptuous estimation and selfe opinion of Doctorship, as though he passed all other, inuented a new forme of doctrine. He dreamed of certaine inuisible worlds with the *Valentinians*, preaching of mariage, corruption and fornication, as *Marcion* and *Saturninus* had done before, calling into controuersie of himselfe the saluation of Adam. **This doth Irenaeus write in the place before cited, and a little after thus:** One *Seuerus* reuiued the foresaid heresie, and became an author vnto his followers, so that of him they were called *Seueriani*. These receiue the Law, the Prophets, and the Gospels: they expound names of holy Scripture, as pleaseth them best: they reuile the Apostle *Paule*: they reiect his Epistles: they deny the Actes of the Apostles. Their first autho: was *Tatianus*, who patched together, I wot not what kind of mangle mangled consonance of the Gospels, and termed it *Diatessaron*, which as yet is to be sene of many. Some report that he presumed metaphasically to alter the words of the Apostle, correcting as it were the order of the phrase. He left in writing vnto the posterity a great number of commentaries, but of all the rest that booke of his against the Gentiles, is recounted famous, and taken for the best, and most profitable: where mention is made of the former times, with a bold protestation, That *Moses* and the Prophets among the Hebrewes, were far more ancient then the famous men among the Gentiles. And of these things thus farre.

CHAP. XXVIII.

Of Bardesanes a Syrian, and his booke.

Vnder the reigne of the same Emperour, when heresies increased, a certaine man in *Mesopotamia*, by name *Bardesanes*, being very eloquent and skilfull in logicke, published in writing in the Syrian tongue, Dialogues together with other booke, against *Marcion* and other grand heretikes: the which certaine learned men (whereof he had then a great number to his disciples, his gifts of utterance did so passe) translated from the Syrian into the Greeke tongue: of which booke, that dialogue intituled of *Destinie*, and dedicated vnto *Antoninus* the Emperour, is of great force. The report goeth, that he wrote many other booke, by occasion of the persecution raised in those times. This man was first schooled by *Valentinus*, but afterwards reprehending and condemning his fabulous dreames, he transformed and altered himselfe of his owne accord, and embraced the sounder sentence, and yet notwithstanding he was not altogether cleare of the filth of the former heresie. About this time *Soter* Bishop of Rome departed this life.

The end of the fourth booke.

Irenaeus lib. 1. cap. 30. 31. Saturniani. Marcionite.

Tatianus.

Valentiniani.

Seuerus. Seueriani.

Diatessaron.

Tatianus though an heretike, yet wrote he a learned booke against the Gentiles.

Bardesanes a Syrian.

Anno. 179.

Christian religion began to be made manifest in the time of Augustus, for then Christ was borne.

Meliton writeth vnto Onesimus of the canonical Scripture of the old Testament.

These two chapters in the Greeke were one.

Apollinaris.

Montanus heretike. Musanus. Encratites.

Tatianus.



THE FIFTH BOOKE OF THE EC-
CLESIASTICALL HISTORIE OF EVSEBIUS
PAMPHILVS BISHOP OF CÆSAREA IN
PALÆSTINA.

The Proeme of Eusebius.

*How that Eleutherius succeeded Soter in the see of Rome. The difference betwene
the Ecclesiasticall and prophane historie. He purposeth to write of martyrs.*

Eleutherius
b. of Rome.
Anno Domini
in 179.



Ouer when he had bene Bishop of Rome eight yeares, finished his mortall race, whom *Eleutherius* the twelfth from the Apostles succeeded. And then was it the seuentieth yeare of the reigne of *Antoninus Verus* the Emperour in which time persecution increasing against vs in all parts of the world, the people bering vs throughout their cities, we may easily coniecture, how many millions of martyrs suffered throughout y^e world, by such as happened vnto one nation, which for most true and euerlasting memory, hath bene thought worthy the writing, & is printed for the posterity. And although we haue heretofore compiled a booke of martyrs in most ample wise, containing not only hystoricall narration, but also enterlaced with doctrine: neuertheless we mind not now to omit any thing that may seme pertinent vnto this our present hystorie. Other Hystoriographers haue bene carefull to commit to letters onely warlike victories and noble triumphes against the enemies, valiant enterprizes of captains, notable courage of armed souldiers bespotted with bloud, and innumerable slaughters of tender sucklings, committed for countrey and substance sake: but this our hystorie containeth a policie gratfull vnto God, most peaceable warres for the quietnesse of the soule, for the truth of conscience rather then triall for our countrey, for godly fauour rather then worldly friendship. It containeth the valiant constancy of champions, buckling and wassling for the truth, the most victorious fortitude and triumphes against fire fiends of hell, the vpper hand of our inuisible aduersaries: to be short, it pronounceth for all these, crownes of euerlasting memory.

CHAP. I.

*Of the martyrdome of Saints, and cruell persecution in France,
under Antoninus Verus the Emperour.*

It was the countrey of France, wherein the theater of this wassling (before mentioned) lay. Whose chiefe cities and most frequented in respect of the rest in the same region, are *Lions* and *Vienna*, by both which cities the riuer *Rhodanus* doth runne, compassing that whole countrey. The holy Churches there, sent this letter touching their martyrs, vnto the Churches throughout Asia and Phrygia, making relation of their affaires after this maner.

*The seruants of Christ inhabiting Vienna and Lions Cities of France, vnto the brethren
throughout Asia and Phrygia, hauing with vs the same faith and hope of
redemption: peace, grace and glorie from God the Father,
and Christ Iesu our Lord, be multiplied.*

When they had premised certaine things by way of preamble, they proceed in these words: The greatnes of this our tribulation, the furious rage of the Gentiles against the Saints, and what things the blessed martyrs haue suffered, we are not able exactly to expresse by word, or comprehend in writing. For the aduersarie endeouored with all his might, shewing tokens of his preparatiues

The Epistle
of the breth-
ren vnto the
Churches of
Asia & Phry-
gia.

preparatiues and disposed entrance to persecution, and passing throughout all places, acquainted and instructed his limmes, to strue against the seruants of God: so that we were not onely banished our houses, bathes, and comon market places: but altogether euery one of vs straightly charged not to shew his face. Yet the grace of God withstood him, deliuering the weaklings, and contrariwise vpholding certaine others, as sure and immouable pillars, which through their sufferance were able not onely to repell the violence of the despitefull aduersarie, but also to prouoke him, patiently abiding all kind of slander and punishment. To be short, accounting great torments but as small trifles, they hastened vnto Christ, declaring as truth is, that the passions of these present times, are not worthy of the glory which shall be reuealed vnto vs. And first of all, they bare manfully all such vexations as the multitude layd vpon them: as exclamations, scourgings, draggings, spoiling, stoning, fettering, and the like, whatsoeuer the headie and sauage multitude accustomed to practise against their professed enemies. Next, being led vnto the open market place, and examination had, they were condemned in presence of the people by the Tribune and the other chiefe Potentates of the city, and cast into prison, vntill the Presidents comming. After that, when they were brought before the President, which had exercised all kind of extreame crueltie against vs, *Vetus Epagathus* of the brethren (hauing fulnesse of loue towards God and man, whose conuersation was so perfect, although a yong man, that he was thought comparable with *Zacharie* the Priest, for he walked vnblameably in all the commandements and ordinances of the Lord, and very seruiceable toward his neighbours, hauing great zeale and feruency of the spirit of God:) allowed not of the sentence vniustly pronounced against vs, but with vehement motion required, that audience might be giuen him to pleade for the brethren, alleadging that we had committed no impietie. Which being denied him (for he was a noble man) of such as compassed the tribunall seate, and of the President reiecting this iust petition, and onely demanding whether he was a Christian: he confessed it with a loud voice. And so he was receiued into the fellowship of the Martyrs, and called the Aduocate of the Christians. For he hauing the Spirit which is the comforter, in greater abundance then *Zacharie*, declared the fulnesse of loue that was in him, in that he spared not his life in defence of the brethren. He was and is the true disciple of Christ, following the Lambe whither soeuer he goeth. The other foremartyrs stirred vp by this example, hasten themselves vnto Martyrdome, and are become liuelier, and readier, accomplishing the confession of Martyrdome with all chearefulness of mind. There were certaine others found vnreadie, lesse exercised, and as yet weake, not of abilitie to beare the burthen of so weightie a combate, (in number ten) which fell through the frailty of the flesh, to our great heauinesse and sorrowfull lamentation, quailing the chearefulness of others, which were not as yet apprehended, but accompanied the Martyrs what torments soeuer befell them, and seuered not themselves from them. Then trembled we all for feare, and that greatly, because of the vncertaintie of confessions: being not terrified with any torments, but carefull for the end, lest any should fall from the faith. Dayly there were apprehended such as were worthy to fulfill the number of the fallen weaklings: so that out of both these Churches, as many as ruled and bare the greatest sway were taken and executed, and withall certaine of the Ethnicks being our seruants were taken, (for the President had commanded publicly, a generall inquisition to be made for vs) who being ouercome by the subtle sleights of Satan, and terrified with the fight of the torments which the Saints suffered, through the perswasions of the fouldiers, egging them forwards, fayned against vs, and reported, that we vsed the feastings of *Thyestes*, and the incest of *Oedipus*, with diuers other crimes, which may neither goddily be thought vpon, neither with modesty be vttered, neither without impietie be beleueed. These things now being bruted abroade, euery bodie was moued and incensed against vs, in so much that they which for familiarity sake vsed moderation before, now were exceedingly moued and mad with vs. Then was that saying of our Sauour fulfilled, to wit: The time will come, when as euery one that slayeth you, shall thinke that therein he doth God good seruice. Then suffered the holy Martyrs such torments as tongue can not expresse. And Satan also prouoked them with all might possible, that they should vtter some blasphemie. Great was the whole rage both of people, President, and fouldiers set against *Sanctus* Deacon of the Church of Vienna: and against *Maturus*, lately baptised, yet a notable warriour: and against *Attalus* a Pergamenian,

Rem. 8.

Vetus Epagathus martyred.
Luke 1.

Ten fell in persecution.

Slanders raised against the Christians.

Iohn 16.

Sanctus a Deacon.
Maturus a late conuerter.

Blandina a
woman.
1. Cor. 1.

Blandina
sheweth great
patience in
her torment.

Blandina con-
fesseth her-
selfe to be a
Christian.
Sanctus sheweth
great
patience.

Sanctus con-
fesseth him-
selfe a Chri-
stian.

Biblis a wo-
man a persecu-
tor entered.

Many of the
Martyrs died
in prison.

who was alwayes a pillar and fortresse of our faith: and against *Blandina*, a woman, by whom Christ shewed, that those things which in the sight of men appeare vile, base, and contemptible, deserue great glorie with God, for the true loue they bare towards him indeed, without boasting in shew. For when as we all quaked for feare, yea and her carnall mistresse (which also was one of the persecuted Martyrs) was very carefull lest that peradventure at that time of her answer, by reason of the frailtie of the flesh, she should not perseuere constant: *Blandina* was so replenished with grace from above, that the executioners which tormented her by turnes from morning to night, fainted for wearinesse, and ceased, confessing themselves ouercome: and that they were no longer able to plague her with any more punishments: maruelling that as yet she drew breath, hauing her whole body rent in peeces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cost her her life, much more so many, and so great. But this blessed woman, like a noble wraffler, was renewed at her confession, for as oft as she pronounced: I am a Christian, neither haue we committed any euill: she was recreated, refreshed, and felt no paine of her punishment. *Sanctus* also bare noble and valiantly, yea about the nature of man, all such vexations, as man could deuise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to haue heard some vndeceit and vncomely speech out of his mouth, his constancie was so great, that he vttered neither his owne name, neither his kindred, neither the countrie whence he was, nor whether he were bond or free, but vnto euerie question he answered in the Romaine tongue: I am a Christian. Thus confessed he often in stead of all other things, of his name, and Citie, and kindred; neither could the Gentiles get any other language of him. Wherefore the President and the tormentors were fiercely set against him. And when as now there remained no punishment vnpractised, at length they applied vnto the tenderest parts of his bodie, plates of Brasse glowing hoate, which fried, seared, and scorched his bodie, yet he remained vnmoueable, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestiall fountaine of the water of life, gushing out of the wombe of Christ. His bodie bare witness of the burning. For ouer all his bodie his flesh was wounded, his members bescarred, his sinewes shronke, so that the naturall shape and outward hew was quite changed, in whom Christ suffering, obtained vnspeakable glory, conquering Satan, and leauing an example for the instruction of others, that no torment is terrible where the Father is beloued, no lamentation loathsome where Christ is glorified. When as the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they punished him now (hauing his whole bodie pult vp with swelling and festered wounds, so sore, that it might not be touched, no nor with the least finger) they should ouercome him, and preuaile: or if that he died in torment, they should terrifie the rest, and so warne them to take heede: none of all these happened vnto him, but beyond all mans expectation, in the latter torments his body was released of the paine, recouered the former shape, and the members were restored to their former vse, so that the second plague through the grace of Christ, was no grievous maladie, but a present medicine. Againe Satan going about blasphemously to slander vs, procured *Biblis* a woman (one of them which had fainted before) to be brought forth, supposing her fraile and fearefull mind now to be quite altered from the Christian opinion, and consequently through her blasphemous deniall, to be in danger of damnation. But she at the very houre of torment, returned vnto her selfe, and waking as it were out of a dead sleepe, by meanes of these punishments temporall, considered of the paines eternall in hell fire, and vnlooked for, cryed out vnto the tormentors, and said: How could they deuoure infants, which were not suffered to sucke the bloud of brute beasts? Therefore when she confessed her selfe a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannicall torments were taken away of Christ, through the patience of the blessed Saints, the diuell inuented other mischiefs, to wit, the imprisoning of the Saints in deep and darke dungeons, fettering of them in the stocks, stretching their feete vnto the fitt bored chunke, with other punishments, which furious ministers full of diuellish rage, are wont to put in vre and practise vpon poore prisoners. So that many were stifled and strangled in prison, whom the Lord would haue so to end this life, & to shew forth his glorie. For the Saints being so fore weakened with grievous torments, that though all medicines were ministred vnto them, yet life seemed to them vnpossible, remained shut vp in close prison,

destitute

destitute of all mans ayde, but comforted of the Lord, and confirmed in body and minde, so that they stirred vp and comforted the rest. The yonger sort that were newly apprehended, whose bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, and were choaked vp with stinck. But blessed *Pothinus* to whom the charge of the bishops sea of Lions was committed, being aboue fourescore and ten yeares old, weake of bodie, scarce able to draw breath, because of the imbecillitie of nature, being strengthened with the cheerefulness of the Spirit, for the conceiued ioye of martyrdome which he desired, was brought forth before the tribunall seate, faint in bodie, for that he was old and sickly, his life being for this end reserued, that Christ by the meanes of it might triumph. He was carried of the fouldiers and layed before the tribunall seate, accompanied with the Potentates of the citie, and the whole multitude, diuersly shouting, as if he had bene Christ; he hath giuen a good testimonie. And being demanded of the President who is the God of the Christians, he answered: If thou become worthy thou shalt vnderstand. After this answer he was cruelly handled, and suffered many stripes: for such as were nearest vnto him strooke at him both with hand and foote, reuerencing his yeares nothing at all: and such as stood a farre off, looke what each one had in his hand, that was throwne at his head: and such as ceased from powring out of their poysoned malice, thought themselves to haue grievously offended, supposing by this meanes, to reuenge the ruine of their rotten Gods. But he almost breathlesse, is throwne into prison, where after two dayes he departed this life. Here was shewed the great prouidence of almighty God, and the infinite mercy of Iesus Christ, though very seldome outwardly appearing vnto the brethren, yet neuer destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they preuaile, or the deniall profite them: it was thought a sufficient fault, that they confessed to haue bene such: but these as murderers, and hainous trespassers, were twise more grievously plagued. The ioy of martyrdome, the hoped promises, the loue towards Christ, and the fatherly Spirit comforted the one companie: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went cheerefully with great maiesty and grace, their setters becoming them as the skirts of the new married ipoufe, garnished with sundry colours, and layd ouer with gold, and withall yeelding a Christian fragrant smell, so that many supposed their bodies to haue bene outwardly perfumed: but the other all sad and sorrowfull, as vile and abiect caitifes, mishapen creatures, full of all deformity, derided of the Gentiles themselves, deseruing death, as degenerating cowards, destitute of the most precious, glorious, and liuely name of Christianity. With the sight hereof many were confirmed, so that sodenly being apprehended, without stay they protested their faith, not hindered with one thought of diuellish perswasion. A little after in the said Epistle thus it followeth: After these things the formes of martyrdome are framed, and diuided into diuers sorts. For of many faire coloured and sweete smelling floures, they offered vnto God the Father one well twisted and compacted crowne or garland. It behoued noble champions, hauing borne the brunt of so variable a combat, and gotten a magnificall victorie, to triumph with an incorruptible crowne of immortalitye. *Maturus* then, and *Sanctus*, and *Blandina*, and *Attalus*, were led vnto the brute beasts, in the popular and publike spectacle of the Heathenish inhumanity, euen at the day appointed of set purpose by our men for so beastly a buckling. Where againe *Maturus* and *Sanctus* were diuersly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new meanes) repelling the aduersarie, they beare the victorious garland, suffering againe the wonted reuilings, all the cruelty of the sauage beasts, and whatsoever the outrageous multitude craued and commanded; and about all, they patiently suffered the yron chaire, wherein their bodies boyled as in a frying pan, filling such as were present with the lothsome saueur of that their fulsome froth. Neither were they thus contented, but practised further to ouercome the patient sufferance of the Saints. Neither could they get any other sentence of *Sanctus*, saue that confession which he cried at the first. At length when these Saints had endured this great and grievous triall, they were slaine and executed, after all that whole day they had bene made a spectacle vnto the world, in that variable combat, as commonly it falleth out in equall matches, where one buckleth with another. But *Blandina* was hanged in chaines, an obiect for the wild beasts, to exercise their sauage violence vpon; no doubt so done by the ordinance of God, that she hanging in the forme of crosse, might by her incessant prayer, procure

G 3

Pothinus b.
of Lipos af-
ter great tor-
ments is cast
into prison,
where after
two dayes he
departeth
this life.

A compari-
son or differ-
ence be-
twene such
as fainted, &
such as con-
tinued faithfull
in persecutio.

Maturus and
Sanctus be-
headed. Blandina hanged in gib-
bets so low,
that the wild
beasts might
reach her.

*Blandina is
cast into pri-
son.*

*Attalus
brought
forth & clapt
in prison.*

*Many that fell
repented
them againe.
Ezech. 18.*

*Alexander a
Physician es-
tablisheth the
Martyrs.*

*Alexander
torne in pec-
ces of wilde
beasts.*

*Attalus tried
to death.*

chearefulnesse of minde vnto the Saints that suffered, whereas they in that agony beholding with outward eye in their sister, him that was crucified for them, might perswade the faithfull that such as suffer for Christs sake, shall haue fellowship with the liuing God. After that she had hong a long while, and no beast touched her, she is taken downe, cast into prison, and reserved for further torment, that being conquerour of many combats, she might prouide for the crooked serpent inexcusable condemnation, and animate the brethren vnto chearefulnesse, she being a weake and contemptible person, putting on the great, the strong, and inuincible champion Christ Iesus, obtrayning through her often and manifold patience, the incorruptible crowne of glorie. *Attalus* also a famous man, was earnestly called for of the people vnto punishment, who being ready, and of a cleare conscience, came forth. For he being notable exercised in the Christian profession, was alwayes a witnesse and defender of the truth. Therefore when he was led about the Theater, with a scrole before him, wherein was written in the Romane tongue: This is *Attalus* the Christian: and the people had ragd against him, the President knowing that he was a Romaine, commanded him to be imprisoned, and closely kept with the other prisoners, concerning whom he had written vnto *Cesar*, and expected an answer. But the time passing betwene was neyther vaine nor fruitlesse, for the infinite mercie of Christ Iesus our Sauour, shined in the world through their patience. The dead were by the liuing reuiued: the Martyrs profited such as were no Martyrs, the pure virgine and mother the Church was greatly comforted and cherished, when she recouered and receiued for liuing, such as before she had lost as vntimely births and dead fruite. For many which before had fainted, by their meanes were restored, regenerated, stirred vp afresh, taught to protest their faith, and now being quickened, and strengthened, hauing tasted of him which will not the death of a sinner, but is mercifull vnto the penitent, they came forth before the tribunall seate, readie to answer vnto the interrogatories of the President. And because that *Cesar* had commanded by writing, that such as confessed themselves Christians, should be executed, and such as renounced should depart the frequented solemnitie (which by reason of the concourse of the Gentiles from euery countrey, was at the beginning very populous,) he brought forth from prison the blessed confessours into the open spectacle and presence of the people, to be scornfully gased vpon, and when he had againe made inquisition of them, as many as he found to be priuiledged persons of Rome, those he beheaded, the rest he threw to be rent asunder and torne in peeces of wilde beasts. Christ was greatly glorified in them, which at the first denied, and at last, beyond all the expectation of the heathen boldly confessed their faith. They feuerally were examined, to be set at liberty, but after confession they were coupled to the number of the Martyrs. But they taried without, which had no graine of faith, no feeling of the wedding garment, no sparkle of the feare of God, but rather through their wicked conuersation, blasphemed the way of God, as founnes of perdition. All the other were coupled to the Christian congregation: and at the time of examination, *Alexander* a Phrygian borne, professing Physicke, hauing dwelt in France many yeares, a man well knowne for his great zeale Godwards, and boldnesse of speech, (for he was not without Apostolike grace) stood hard by the tribunall seate, and nigh the examined persons, exhorting them to boldnesse of confession, by signes and tokens: so that by his sorrowing and sighing, by his hopping and skipping to and fro, he was derided of the standers by. And when the people in compasse had taken in euill part, that they which before had recanted, againe did confesse, with one consent they cried out against *Alexander*, as author thereof. And when the President had vrged him, and demanded of him what he was, he answered: I am a Christian: for which answer the President allotted him vnto the beasts, of them to be rent in peeces and deuoured. The next day after, together with *Attalus* he is brought forth, (for the President to gratifie the people, deliuered him vnto the beasts, to be bayted the second time.) And when these had tasted of all the torments prouided for them in compasse of the scaffold, and suffered great paine, in the end they were put to death. Of which number *Alexander* not once sighed, neither vttered any kind of speech, but inwardly from the heart talked with God. *Attalus* burning in the scalding iron chaire, glowing hoate, so that the saueur of his broyled body filled their nostrils, sayd vnto the multitude in the Romane tongue: Behold this that you do to be deuoure men: but we neither deuoure men, neither commit any other hainous offence. And being demanded what name God had, he answered: God is not called after the manner of men. After all these things, vpon the last day of the spectacles, *Blandina*, together with *Ponticus*, (a yong man of fiftene yeares of age)

was

was brought forth (which thing was dayly vsed, to the end they might behold the torments of the rest,) whom they compelled to sweare by their Idols names. But they constantly perseuering in their opinion, and condemning their Idols, set the multitude in such a rage against them, that they neither pitied the yeares of the yong man, nor spared the womankind, but plagued them with all kind of punishments vsed in their Theaters, vrging them now and then to sweate: which when they could not bring to passe, *Ponticus* being encouraged of the sister in presence of the Pagans, who then beheld how she exhorted and confirmed the yong man: after that he had suffered all kind of bitter torments, yielded vp the ghost. Last of all blessed *Blandina*, like a noble mother, hauing exhorted her children, and sent them before, as Conquerors vnto the King, pondering with her selfe all the punishments of her children hastened after them, ioying and triumphing at her end, as if she had bene inuited to a wedding dinner, and not to be cast among wilde beasts. After scourging, after buckling with wilde beasts, after the broyling of her body as it were in a frying pan, at length she was wrapped in a net, and tumbled before a wilde bull, which fanned and tossed her with his hornes to and fro; yet had she no feeling of all these things, her mind being fixed and wholly set vpon the conference which she had with Christ, and in the end she was beheaded, the Pagans themselves pronouncing: that neuer any woman was heard of among them, to haue suffered so many and so great torments. Neither did their cruelie and rage against the Christians so cease. For the sauage and barbarous Gentiles, being prouoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite vpon the dead carcases: neither were they pleased in that they were overcome, and voyd of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously prouoked, prosecuting vs with like hatred, that the Scripture might be fulfilled, which saith: He that is wicked let him be wicked still, and he that is iust, let him worke righteoulnesse still. For as many as were choked vp with the noisome stinch of the prison were throwne to be deuoured of dogs, and a continuall watch set, day and night, that none of them should be buried vs. And gathering together the reliques of the Martyrs bodies, some vndeouored of beasts, some vnburned by fire, partly tome, and partly burned, with the heads and stumps of others vncovered with earth, they committed them for the space of many dayes, vnto the custodie of foulders. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further reuengement of them. Others derided and scoffed them, magnifying their Idols as causers of this our calamitie. And such as were of a milder nature, and somewhat forrowed at our suffering, vpbraided vs, and said: Where is their God? and what profited them this religion, which they preferred before their liues? And such was the variable and diuellish disposition of the infidels, to our great sorrow, because we were not permitted to burie the dead bodies of the Martyrs. Neither stood the night vnto vs in any stead for that purpose, neither would money perswade the keepers, nor our prayers moue them, but they kept the brused carcases of the Saints, as if some great commodity grew vnto them by keeping them vnburied. Againe after a few lines, thus they write: To be short, after that the bodies of the blessed Saints had bene euery kinde of way spitefully and scornfully intreated, lying whole fixe dayes vnburied, at length they were burned to ashes, the ashes also they gathered and scattered in the riuer *Rhodanus* which passed by, so that no iote or relique thereof should longer remaine vpon earth. This they did to the end they might overcome God, and hinder the reuiuing of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully perswaded, bring amongst vs a strange and new religion, they contemne punishment, and hasten themselves cheerefully vnto death. Now let vs see whether they can arise, and whether their God can helpe and deliuer them from our hands.

*Ponticus of
the yeares of
15 martyred.*

*Blandina be-
headed.*

Apocal. 22.

*Dead car-
cases throwne
vnto Dogges.*

*The ashes of
the burned
bodies were
throwne into
the riuer
Rhodanus, to
take away
the hope of
the resurrec-
tion.*

CHAP. II.

*How the blessed Martyrs of God, receiued after repentance, such as
fell in persecution.*

Such were the calamities which happened vnto the Church of Christ vnder the said Emperour, whereby we may coniecture by all likelihood, what befell vnto them in other prouinces. Neither shall it be amisse, if out of the same Epistle we alleage further testimony, concerning the mercie and makenes of the aforesaid Martyrs, written in this maner:

The French men write thus of their Martyrs. Philop. 2.

The suffering of Christ is rather to be termed *Redemption*. 1. Pet. 1. then *martyrdom*. Who be martyrs, and who confessors. 1. Pet. 5.

4. 1. 7.

They receive after repentance such as fell in persecution.

They were such followers of Christ (who when he was in the forme God, thought it no robbery to be equall with God) that being set in such glorie, they suffered torments, neither once, nor twice, but often and againe, being taken from the beasts, hauing the print of hote yrons and skarres, and wounds in their bodies, neither called they themselues Martyrs, neither permitted others so to terme them: but if any of vs so named them in our Epistles, they sharply rebuked vs, they attributed the name of martyrdom with full minde vnto Christ, who was the faithfull and true Martyr, the first fruites of the dead, and the guide vnto life. They called to minde their miserable torments which ended the race and course of this life with blessed martyrdom, saying: They now are Martyrs, whom Christ vouchsafed to receiue vnto him by confession, and through the passage of this persecuted life, to seale their martyrdom among the number of the blessed Saints; but we are meane, and base, and humble confessours. They beseeched the brethren with waterish eyes and wet cheekes, to pray incessantly for their happie ends. They expressed liuely the power of martyrdom, while they resisted the Heathens with libertie and boldnesse, shewing their noble courage through patience, their constancy without feare or trembling, and being called Martyrs of the brethren, refused it with the fulnesse of the feare of God. And a little after, thus they wrote: They humbled themselues vnder the mighty hand of God, by the which they are now highly exalted; they rendred vnto all men an accompt in the defence of their faith: they accused none, freed all, and bound no man: they prayed for their persecutors, after the example of *Steuens* that perfect Martyr, which said: Lord lay not this sinne to their charge. If he prayed for them that stoned him, how much more for the brethren? Again, a little after they say: The greatest combat they had with him (meaning the serpent) was for the sincerity of loue. So that the roaring Lion being foyled before, now quickned and stirred vp such as he thought to haue had deuoured. They shewed no insolent arrogancie towards them that fell, but ministred vnto such as wanted of their abundance, being affectioned with motherly pitie and compassion towards them, and shedding many teares vnto God the Father for their sakes, they craved life, and he granted it them, which life they communicated to their neighbours: and so they passing as conquerours in all things, embracing peace, and shewing the same vnto vs, departed this life with peace, and posted vnto the heauenly and celestiall paradise; leauing no griefe behind them vnto the mother, no sedition or warre vnto the brethren: but ioy, and peace, and concord, and loue. I suppose these things not to haue bene vnprofitably spoken of vs, touching the loue of the blessed Martyrs towards the brethren that fell, where by we may note the vnnaturall and mercilesse mindes of such, as after these examples grievously afflict the members of Christ.

CHAP. I II.

Of the vision that appeared vnto Attalus the Martyr in his sleepe.

The French men in their foresaid epistle write thus also of Alcibiades.

Montanus, Theodotus and Alcibiades (not the former) false prophets.

The same Epistle of the foresaid brethren, containeth an history worthy of memory, which without let of the enuious, may be layd downe to the knowledge of the Reader: and it is thus: There was among them one *Alcibiades*, who liued miserably, feeding onely on bread and water. When he had determined with himselfe so to liue in prison, it was reuealed vnto *Attalus* after his first conflict on the Theater, that *Alcibiades* did not well, in that he vsed not the lawfull creatures of God, and also gaue an occasion of doubting vnto others. Hereof when *Alcibiades* was perswaded, he vsed all things indifferently, and praised God. For they were not destitute of the grace of God, but had the holy Ghost for their director. Of these things thus much. When as *Montanus*, and *Alcibiades*, and *Theodotus*, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophetic, (for many other miraculous operations, wrought by the diuine power of God in manie places, perswaded them that these had also the gift of prophetic) and because of them, sedition was raised: againe, the brethren inhabiting France, layd downe in writing, their godly and Catholike censure of them, and withall, alledged sundry Epistles of the holy Martyrs that suffered among them, which (being in close prison) they had written vnto the brethren, throughout Asia and Phrygia, in the which also they called and prouoked *Eleutherius* then Bishop of Rome, to the defence of the Ecclesiasticall peace.

CHAP.

CHAP. I III.

The Martyrs in France commend Irenaeus Bishop of Lyons, by their epistle vnto Eleutherius bishop of Rome.

The same Martyrs highly commended *Irenaeus* minister of the Church of Lyons, vnto the foresaid Bishop of Rome, as their owne words declare in this manner: Father *Eleutherius*, we wish you health in all things, and alwayes in God. We haue requested *Irenaeus* our brother and fellow labourer, to deliuer you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we vnderstood that any mans degree yielded forth and deliuered righteousness vnto the graduate, namely as being minister of the Church, as this man is, we would haue chiefly commended this in him. To what end should I now out of the same epistle, rehearse the catalogue of Martyrs. I meane of them which were beheaded, and of them which were deuoured of wild beasts, and of them which died in prison, and the number of those confessors, who then as yet liued? For if any man be disposed at large to reade hereof, let him take in hand my booke of Martyrs, where the collection therof is plainly to be seene. These things were thus done in the time of *Antoninus* the Emperour.

CHAP. V.

How that God in great necessitie sent raine at the faithfull Christian souldiers prayers, vnto the host of Marcus Aurelius an Heathenish Emperour.

Histories do record, that when his brother *Marcus Aurelius* the Emperour, warred against the Germans and Sarmatians, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitina*, moued againe and againe with faithfulness towards their Prince, bowed downe vpon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication vnto God. When as this sight seemed strange vnto the enemies, there was shewed a farre more strange spectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall a shew of raine to refresh the armie, which welnigh perishing with thirst, poured out their praises before the high throne of the maiesty of God. This historie is reported by such as fauoured not Christian faith, yet were careful to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselues the miracle is mentioned, but not expressly to proceed by the meanes of our men; yet our writers as friends and fauourers of the true doctrine, haue deliuered simply and plainly in deed as it was done. Whereof *Apollinaris* is a witnesse of credite, who reporteth that this legion (by whose prayers this miracle came to passe) was from that time forth called by the Emperour in the Romaine tongue after a peculiar name, the Lightning Legion. *Tertullian* also a man worthy of good credit, dedicating an Apologie in the Latine tongue, vnto the Romaine Senate, in the defence of our faith (whereof we mentioned before) hath confirmed this historie with a mightier and more manifest proofe. For he writeth, that most prudent epistles of *Marcus*, are yet extant, wherein he himselfe testifieth, that warring with the Germans, his army welnigh perished through the scarcity of water, but yet was saued through the prayers of the Christians. He saith, that this Emperour threatened them with death, which went about to accuse them. Vnto the foresaid things he addeth: What manner of lawes are these against vs? impious, vniust, cruell, which neither *Vespasian* obserued, although conqueror of the Iewes: which *Traian* partly frustrated, commanding the inquisition of the Christians to cease: which neither *Adrianus*, although busying himselfe with euery matter, neither he which was called *Pius*, confirmed. But weigh of this cure: man as pleaseth him, we will prosecute that which followeth by order of historie. When *Pothinus* of age of fourescore and ten yeares, had ended this life, together with other martyrs in France, *Irenaeus* succeded him in the Bishopricke of Lyons: whom we haue learned in his youth to haue bene the auditor of *Polycarpus*. This same *Irenaeus* in his third booke against heresies, rehearseth the succession of the Romaine Bishops vnto *Eleutherius*, whose times presently we prosecute, and reciteth the catalogue of them, as if it were his speciall duty, writing in this manner.

The Martyrs in France to Eleutherius b. of Rome, in the commendation of Irenaeus b. of Lyons.

Marcus Aurelius the brother of Antoninus.

The Christian souldiers do pray for raine, immediately it lightened and rained.

The lightning legion.

Tertullian in Apolog. cap. 6. Irenaeus who in his youth was the auditor of Polycarpus, succeded Pothinus in the bishopricke of Lyons in France.

Irenæus lib. 3.
cap. 3.
1. Timoth. 4.
Paul. e.
Peter.
Linus.
Anacletus.
Clemens.
Eusebius.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

THe blessed Apostles planting and building the Church, committed vnto *Linus* the government of the ministry. This *Linus*, *Paul* remembered in his Epistle vnto *Timothee*. Him succeeded *Anacletus*, after him *Clemens*, the third from the Apostles: which both saw them, had his conversation with them, & had both the preaching and tradition of the blessed Apostles grafted in his mind and painted before his eyes. Neither was he yet alone, for there liued at that time many which were ordained by the Apostles. In the time of this *Clemens* there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote vnto the Corinthians a worthy Epistle, reconciling them vnto peace, and renewing their faith and tradition lately receiued of the Apostles. A little after he saith: After this *Clemens* succeeded *Euaresius*: after *Euaresius*, *Alexander*: after *Alexander*, *Xystus*: he was the sixt from the Apostles. Afterwards *Telephorus*, which was gloriously crowned with Martyrdom. Him followed *Hyginus* then *Pius*: after him *Anicetus*, whom *Soter* succeeded. Now *Eleutherius* was the twelfth Bishop from the Apostles. The same order, the same doctrine, and tradition of the Apostles, truly taught in the Church, continued vnto this our time.

CHAP. VII.

How vnto that time Miracles were wrought by the faithfull.

Irenæus lib. 2.
cap. 57.

Irenæus lib. 2.
cap. 58.

Irenæus lib. 5.

These things *Irenæus* (agreeable vnto the histories mentioned before) hath layd downe in those five booke which he wrote to the subuersion and confutation of the falsly named science, to wit, of Heretikes: and againe in the second booke of the same argument, he signifieth how that vnto his time, examples of the strange and wonderfull power of God, were sene flourishing in certaine Churches, saying: They are far from raising of the dead as the Lord and his Apostles did, through prayer, and as many of the brethren many times, and oftentimes the whole Church of some certaine place, by reason of some vrgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the bodie, and man was by the earnest prayers of the Saints, restored to life againe. A little after he saith: But if they say the Lord wrought these things fantasticaly, we will leade them vnto the practised examples of the Prophets, and proue out of them that they all prophesied of him after this manner, and that these things were done indeede, and that he was the onely sonne of God. Wherefore in his name, they that be his true disciples, receiuing grace of him, bend their whole might to this end, that euery one after the quantitie of the talent receiued, do benefite the other brethren. Some soundly and truly expell diuels, so that they being deliuered of their euill spirits, embraced the faith, and were receiued into the Church: others haue the foreknowledge of things to come, they see diuine dreames, and propheticall visions: other cure the diseased and sickly, and restore them to their health, by their laying on of hands. Now according to our former saying, the dead were raised to life againe, and liued together with vs many yeares. For the gracious gifts of the holy Ghost are innumerable, which the Church (dispersed throughout the whole world) hauing receiued, disposeth dayly in the name of Iesus Christ crucified vnder Pontius Pilate, to the benefite of the Gentiles: seducing none, neither selling the to any at any price; for as she hath receiued the freely, so freely she bestoweth them. Againe in another place *Irenæus* writeth: As we haue heard of many brethren in the Church which had the gift of prophecying, which were able through the holy Ghost to speake with sundry tongues: which could reueale the secrets of men where it behoued, and expound the darke mysteries of God. Thus much of the diuersity of gifts, which flourished among the worthy men of that time.

CHAP. VIII.

What *Irenæus* wrote of, and concerning the holy Scriptures canonical, and the Septuagints Translation.

Fo: as much as in the beginning of this our Treatise, we haue promised in their severall places, to alledge the testimonies of the ancient Ecclesiasticall elders and writers, which they

they haue written to our knowledge, and deliuered to the posterity touching the canonical Scriptures of both the old and new Testament: now we will endeavour to performe the same. And beginning with *Irenæus*, first of all let vs see what he hath written of the new Testament, his words are these: *Matthew* deliuered vnto the Hebrewes the historie of the Gospell, written in their owne tongue. When *Peter* and *Paul* had preached at Rome, and planted the Church, after their departure *Marke* the disciple and interpreter of *Peter* also, deliuered vs in writing such things as he had heard *Peter* preach. And *Luke* accompanying *Paul*, comprised in one volume the Gospell preached of him. After these, *Iohn* the disciple of our Lord, which also leaned on his breast, published a Gospell vnto the posterity remaining at Ephesus. This hath he written in his third booke. And in the fift of the same argument he reasoneth of the Reuelation of *Saint Iohn*, and the calculation of Antichrists name: These things being thus, when as in all true and ancient copies, this number is laid downe: and they also testifie the same which saw *Iohn* with their eyes, and the word it selfe teacheth vs, that the number of the beasts name, according to the numbering of the Gentiles, is declared by the letters expressed in the word it selfe. (A little beneath of the same thus he saith.) We doubt nothing of the name of Antichrist, of the which we affirme sure and certainly. For if his name at this present were openly to be published, no doubt it had bene done by him which pronounced the Reuelation. Neither was the Reuelation scene long ago, but welnigh in this our age, about the end of *Domitians* reigne. Thus much he said of the Reuelation of *Saint Iohn*. He hath made mention of the first Epistle of *Iohn*, citing thence many testimonies. Also of the former of *Peter*. And he not onely knew, but allowed of the booke of *Hermes*, intituled Pastor, saying: That writing hath very well pronounced which faith, Before all things beleeue there is one God, which hath created and made perfect all things, &c. He hath used also certaine sentences selected out of the booke of *Wisdom* of *Salomon*, where he saith: The sight of God bringeth incorruption, incorruption draweth a man vnto God. He citeth the works of some one Apostolike elder, whose name he passeth over with silence, yet approueth his interpretation of holy Scripture. Whereouer he remembered *Iulianus Martyr*, and *Ignatius*, alleadging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the old Testament by the Septuagints, heare what he writeth, in these words: God then was made man, and the Lord himselfe hath saued vs, giuing vs a virgine for a signe, not as some say which presume to interpret the Scripture: Behold a damsel shall conceive and bring forth a sonne, as *Theodotion* the Ephesian, and *Aquila* of Pontus translated, which were both Iewish proselites, whom the Ebionites following, haue taught that *Christ* was borne of *Ioseph* and *Marie*. After a few lines he addeth saying: Before the Romaine Empire grew to be of such force, when as yet the Macedonians held Asia, *Ptolomeus* the sonne of *Lagus* fully minding to erect a librarie at Alexandria, and to replenish the same with all such good bookes as were extant, requested of the Iewes inhabiting Ierusalem, that they would send him their bookes translated into the Greeke tongue. They (forasmuch as they were as yet subiect vnto the Macedonians) sent vnto *Ptolomeus* seuentie elders from among them, very skilfull in their bookes, and both the tongues, God no doubt disposing this thing after his pleasure. *Ptolomeus* for trials sake, fearing, if they conferred together, they would conceale the truth reuealed in their bookes, commanded them severally euery man by himselfe to write his translation, and this in euery booke throughout the old Testament. Whenas they all came together in presence of *Ptolomeus*, and conferred their translations one with another, God was glorified, and the Scriptures diuine in deed were knowne. For all they from the beginning to the ending, had expressed the selfe same thing, with the selfe same words, and selfe same sentences. So that the Gentiles then present, pronounced those Scriptures to haue bene translated by the instinct and motion of the Spirit of God. Neither may it seeme marvellous vnto any man that God brought this to passe, for whenas in the captiuitie of his people vnder *Nabuchodonosor*, the Scriptures were perished (the Iewes returning into their owne region, after secentie yeares, in the time of *Artaxerxes* King of Persia) he inspired *Esdra* the Priest, of the tribe of *Leui*, that he restored againe all the sayings of the former Prophets, and deliuered vnto the people the law giuen by *Moses*. Thus saith *Irenæus*.

Irenæus lib. 3.
cap. 1.
Matthew.

Marke.
Luke.
Iohn.

Irenæus lib. 5.

When the re-
velation of
Saint Iohn
was first seen.
Irenæus al-
legeth Pa-
stor lib. 2.
mandat. 1.

Marcion.
Irenæus lib. 3
cap. 2. 1. 24.
Esay. 7.

Theodotion
Aquila.
Irenæus lib. 3
cap. 15.

The Septua-
gints.

Of Iulianus Bishop of Alexandria, and Pantenus professor there of diuinitie.

*Commodus succeeded Antoninus, Anno 180. Agrippinus brother of Alexandria. Iulianus brother of Alexandria. Paganus moderated the schoole of Alexandria. Euangelists. *Cap. 10. after the Greek. The Gospell of Matthew is Hebrew at India: preached there by Bartholomew.

Cap. 11. after the Greeke.

CHAP. X.

Of Clemens Alexandrinus.

Clemens Alexandrinus lib. 1. Stromatōn.

Cap. 12. after the Greeke.

Narcissus brother of Ierusalem.

When Antoninus had reigned ninetye yeares, Commodus toke the rule of the imperiall scepter: in the first yeare of whose reigne Iulianus was chosen Bishop ouer the Churches of Alexandria, after that Agrippinus had gouerned there twelue yeares. There moderated there at that time the schoole of the faithfull, a famous learned man called Pantenus, for that of old the exercise and disputation of holy Scripture flourished among them, instituted (as we are giuen to vnderstand) by such men as excelled in eloquence, and study of holy Scripture. It is writtē, that among them which then liued, this Pantenus was in great estimation, brought vp among the sect of Philosophers called Stoicks. He is said to haue shewed such a willing mind towards the publishing of the doctrine of Christ, that he became a preacher of the Gospell vnto the Easterne Gentiles, and was sent as farre as India. For there were, I say, there were then, many Euangelists prepared for this purpose, to promote and to plant the heauently word with goodly zeale, after the guise of the Apostles. * Of these Pantenus being one, is said to haue come into India, where he found the Gospell of Matthew writtē in the Hebrew tongue, kept of such as knew Christ, which was preached there before his coming by Bartholomew one of the Apostles, and as they report, reserued there vnto this day. This Pantenus then after he had done many notable things, gouerned the Church of Alexandria, where by preaching and by writing, he published much precious doctrine.

Together also with Pantenus at that time was Clemens found at Alexandria, well esteemed in holy Scripture, of the same name with him which sometime was Bishop of Rome and disciple of the Apostles; and namely in his booke intituled Hypotyposeon he maketh mention of Pantenus by the name of his maister. I suppose him to haue meant the same, in his first booke intituled Stromatōn, when he recited the most renowned and famous men of the Apostolike succession, whom he honozed, saying: This present Tract of mine is not made for any ostentation, but these monuments are layd vp as helps against the weakness of memorie in mine old age, that it may be vnto me a plaine image and portraiture, of that effectually and liuely doctrine which I was thought worthy to heare, and also of those blessed men who truly deserue to be extolled of all men. Of these one was of Greece an Ionick, another of great Greece, another of Cælosyria, another of Ægypt: some from the East, whereof one was an Assyrian; another of Palæstina of the Hebrew blood. He which is last in order of name, was the first in renowned vertue. When I remained in Ægypt, I found him there lying in secret. These haue obserued the right tradition of true doctrine, which before they had receiued of Peter, James, Iohn, and Paule, holy Apostles, as a tonne of the father, yet very few like their fathers. God no doubt disposing that those fatherly and Apostolike seeds should by them be layd vp and reserued for vs.

CHAP. XI.

Of the Bishops of Ierusalem.

At this time was Narcissus bishop of Ierusalem, a man very famous, the fiftieth in succession from the ouerthrow of the Iewes vnder Adrian. From which time we haue signified, that that Church (after them which were of the circumcision) consisted of the Publius, after Publius Maximus, after Maximus Iulianus, after Iulianus Caius, after Caius Symachus, after Symachus another Caius, after him another Iulianus: him succeeded Capito, after him Valens, after Valens Dolichianus, and after all Narcissus, the thirtieth in succession from the Apostles.

Of Rhodon, and the contradiction which he found in the heresie of Marcion.

Cap. 13. after the Greeke.

About the same time flourished one Rhodon an Asian, who (by his owne report being sometime the disciple of Tatianus at Rome) wrote many bookes, and together with others impugned the heresie of Marcion. He sheweth this heresie in his time to haue bene seuered into sundry sects. The authors of which schisme, & their false positions seuerally inuented, he hath sharply and in few words reprehended. Heare him, if you please, writing thus: Wherefore they varied among themselves, as maintaining an vnconstant opinion. Of that crue was Apelles, pretending a politicall kind of conuersation and sad grauitie: confessing one beginning, and saying, that prophecies are of a contrary spirit: fully crediting the sentences & diuelliſh doctrine of a maid called Philumena. Other some (as the rouer Marcion) haue layed downe two beginnings: of which opinion are Potinus and Basiliscus. These following Lycus of Pontus, not perceiving the right distinction of things (no more did he) ranne headlong out of the way, and published barely and nakedly, without shew or prooff of reason, two principall beginnings. Againe, other some falling from these things into farre worse, haue dreamed not onely of two, but of three natures, whose author and ring-leader is Synerus, by the report of them which fauour his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: By reasoning with this old Apelles, I tooke him with many fallhoods: whereupon he said, that no man was to be examined of his doctrine, but euery man to continue quietly as he beleeued. He pronounced saluation for such as beleued in Christ crucified: so that they were found exercised in good workes. His doctrine of the God of all things was marvellous darke and obscure. He confessed one beginning, agreeable with our doctrine. After he had laid downe his whole opinion, he saith: When I demanded of him, how prouest thou this? how canst thou affirme that there is one beginning? tell vs. He made answer, That he misliked with the prophecies themselves, for that they vttered no truth, but varied among themselves: that they were false and contrary to themselves. How there was one beginning, he said, he knew not: but yet he was so perswaded. Afterwards when I charged him to tell me the truth, he swore he said the truth; neither knew he how there was one God vnbegotten, yet beleued he the same. I truly contemned him with laughter, for that he called himselfe a Doctour, and could not confirme his doctrine. In the same booke Rhodon speaking to Calliston, confesseth himselfe at Rome to haue bene the disciple of Tatianus. He reporteth that Tatianus wrote a booke of Problemes. Wherefore when as Tatianus promised to sift out the darke speeches and hidden mysteries of holy Scripture, Rhodon promised also in a peculiar volume to publish the resolutions of his Problemes. His commentaries vpon the six daies works, are at this day extant. But Apelles wrote infinite tracts impiously against the law of Moses, reuiling in most of them the holy Scriptures: and in the reprehension, and (as he thought) the ouerthrow of them, he spent no small studie. Of these things thus farre.

Rhodon an Asian.

Apelles.

Philumena. Marcion. Potinus. Basiliscus. Lycus.

Synerus. Rhodon reporteth of the disputation between him and Apelles.

Rhodon in Hexameron. Apelles the heretic wrote infinite books.

CHAP. XIII.

Of the false Prophets in Phrygia, and false schisme raised at Rome by Florinus and Blastus.

Cap. 14. after the Greeke.

That twoyne enemy of the church of God, hater of all honesty, and embzacer of all spite and malice, omitting no oportunitie to deceiue men, stirred vp againe strange heresies to molest the Church. And of those heretiks some crept into Asia and Phrygia, after the manner of venomous serpents, and bagged of Montanus as a comforter, and of his women Priscilla and Maximilla as the Prophetesses of Montanus. Other some preuailed at Rome, whose captaine was Florinus a Priest excommunicated out of the Church. And together with him one Blastus, subiect to the same danger of soule, circumvented many, and perswaded them to their purpose, euery one seuerally establishing new doctrine, yet all contrarie to the truth.

Montanus. Priscilla. Maximilla. * Cap. 15. after the Greeke. Florinus. Blastus.

Cap. 16. after
the Greeke.*The censure of the old Writers touching Montanus and his
false prophets.*Apollinarius
B. of Hiera-
polis touch-
ing Monta-
nus and his
originall.Apollinarius
disputed and
confuted
Montanus
significants at
Ancyra in
Galatia.
Zoticus O-
tremus.Ardabau.
Montanus.

Math. 24.

Two women
the proph-
etesses of Mon-
tanus.The Cens-
ures the Sy-
node and
faithfull of A-
sia condemn-
ed Montan-
us.Apollinarius
of the ends
of the false
prophets.

The victorious and invincible power of the truth alwayes prevailing, hath raised by *Apollinarius* of Hierapolis (of whom we spake before) as a stiffe and strong defence, together with many other discret persons of those times, to the confutation of the forsaide Phrygian heresie; which have left behind them matter sufficient and very copious for this our historie. Wherefore one of them taking pen in hand to paint out these heretikes, signifieth at the entrance how he rebuked them with unwritten arguments: he beginneth thus: It is now a great while ago (welbeloued *Aurelius Marcellus*) since thou didst enioyne me this task, that I should publish some booke against the followers of the heretike *Miltiades*; whereupon I doubted vnto this day what was best to be done: not because I was not able to confute their fallhood, and giue testimony vnto the truth, but that I feared greatly lest by writing I should seeme to adde something to the doctrine of the new Testament, whereto nothing may be added, and whereto nothing may be taken away by him that will leade a life agreeable to the Gospel. I being of late at Ancyra in Galatia, found the Church throughout Pontus filled not with Prophets (as they call them) but rather (as it shall be proued) with false prophets: where through the Lord, as much as in me lay, I disputed in the Church the space of many dayes against them and their seuerall obiections; so that the Church reioyced, and was thereby confirmed in the truth: but the contrary part yet repined, and the gaine-sayers were very sorowfull. And when the Elders of that place required of me in the presence of our fellow minister *Zoticus Otremus*, that I would leaue them in writing some commentarie of such things as were vttered against the aduersaries of the truth, at that time I it did not, but promised that I would shortly, through the helpe of the Lord, write somewhat thereof vnto them. These and the like things laid downe in the preface: in the proecesse of his booke he writeth thus: Wherefore the originall of them, and their new found opinion against the Church of God, was after this sort. There is a certaine village in Mysia (a region of Phrygia) called Ardabau, where histories record, that first of all one *Montanus* a late conuert, in the time of *Gratus* Proconsul of Asia, puffed vp with an immoderate desire of primacie, opened a gap for the aduersarie to enter into him: and being mad and sodainly estranged and bereft of his wits, waxed furious, and published strange doctrine, contrary to the tradition, and custome of ancient succession (now receiued) vnder the name of Prophecy. They which then were auditors of this vnlawfull preaching, some chastised and checked him for a lunatike and one that was possessed of the spirit of error, and forbad him to preach, being mindfull of the forewarning and threatening of our Sauour, tending to this end, that we should take diligent heed of false prophets; other some waxing insolent, boasted & bragged of him not a litle, as if he were endued with the holy Ghost and the gift of prophecie: and being forgetfull of the forewarning of God, they called this dissembler, flatterer, and seducer of the people, a spirit, by the which they were snared and deceived, that through silence he should no more be hindred. The diuel through a certaine art, or rather a subtiler method, working the destruction of disobedient persons, being more honored then his merit did require, stirred vp & kindled their minds, swarued already from the faith, and slumbering in sinne, so that he raised two women possessed of a foule spirit, which spake fond, foolish and fanaticall things, euen as he had before, they reioyced and gloried in the spirit which pronounced them happy, and puffed them vp with infinite faire promises: yet sometimes by signes and tokens he rebuked them to their faces, so that he seemed a chastising spirit. There were few of the Phrygians seduced, notwithstanding that bold and blind spirit instructed them to blasphemie and reuile generally euery Church vnder heauen, because they neither did homage, neither curteously receiued among the that false spirit of prophecie. The faithfull throughout all Asia for this cause met often, and in many places examined the new found doctrine, & pronouncing it for prophane, they excommunicated, reiected and banished this hereticall opinion out of their Churches. When he had written these things in the beginning, and throughout his first booke reprehended their error, in his second booke he writeth thus of their ends: Because they charge vs with the death of the Prophets, for that we receiue not their disorderd fantasies (these say they, are the Prophets which the Lord promised to send his people) let the answer me:

me: I charge them in the name of the liuing God, o ye good people, is there any one of the sect of *Montanus* and these women, which hath bene persecuted by the Iewes, or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the synagogues of the Iewes either scourged or stoned at all; but *Montanus* and *Maximilla* are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at seuerall times, hanged themselves, and so ended their liues after the maner of *Iudas* the traitour. Euen as the common report goeth of *Theodorus*, that iolly fellow, the first founder of their prophecie, who being franticke, perswaded himselfe on a certaine time through the spirit of error, to take his flight vp into the heauens, and so being cast into the aire, tumbled downe and died miserably. Thus it is reported to haue come to passe: yet in so much as we saw it not with our eyes, we cannot (o worthy Sir) alledge it for certaine, whether *Montanus*, *Theodorus* and the woman died thus or no. Againe, he writeth in the same booke, how that the holy Bishops going about to rebuke the spirit which spake in *Maximilla*, were hindered by others that wrought with the same spirit, saying as folloiweth: Let not the spirit of *Maximilla* say as it is in the Epistle to *Asterius Urbanus*: I am chased as a wolfe from the sheepe. I am no wolfe, I am the word, the spirit and power: but let him manifestly expresse that power by the spirit, and preuaile. And let him compell such men as then were present to trie, and conferte with that talkatiue spirit, namely these worthy men and Bishops, *Zoticus* of Comanum, and *Julian* of Apamia, to confesse the same: whose mouthes when the companions of *Theodorus* had stopped, they suffered not the lying spirit and seducer of the people to be rebuked. In the same booke, after he had laid downe other things to the confutation of the false propheties of *Maximilla*, he declareth withall the time when he wrote, and their propheties foreshewing warres and seditions, whose fond fantasies he confuteth in this sort: And how can it otherwise fall out, but that this be found a manifest vntruth and open fallhood? For now it is more then thirteene yeares ago since this woman died, and yet in all this space hath there happened in this world neither ciuill nor generall wars; but especially the Christians through the mercie of God haue had continuall peace. Thus much out of the second booke. Out of the third booke we will alledge a few lines against them which glozied that many of them were crowned with martyrdome, for he writeth thus: When as they are in the premisses confuted and void of arguments, they flie for shift and refuge vnto Martyrs, reporting themselves to haue many, affirming that to be a sure and certaine prooofe of the prophetically spirit reigning among them. But this is not so euident a prooofe as it seemeth. For diuers other hereticall sects haue many martyrs, vnto whom notwithstanding we neither condescend nor confesse that they haue the truth among them. And first of all the Marcionites affirme they haue many martyrs, when as notwithstanding their doctrine is not of Christ himselfe according to the truth. A litle after he saith: Those that are called to their trial, to testifie the true faith by suffering of martyrdome, because they are of the Church, communicate not with any of the Phrygian hereticall martyrs, but are seuered from them, consenting no not one iote with the fond spirit of *Montanus* and his woman. And that this which I say is most true, it shall euidently appeare by the exampls of *Cains* and *Alexander*, martyrs of Eumeina, who suffered in our time at Apamia, situated vpon the ruer *Mxander*.

CHAP. XV.

Of Miltiades and his works.

In the aforesaid booke this *Apollinarius* remembered the commentaries of *Miltiades*, who likewise wrote a booke against the forsaide heresie. The words by him cited were in this sort: These things haue I briefly alledged, and found written in some one of their commentaries, which confute the booke of *Alcibiades*, where he declareth that it is not the property of a Prophet to prophecie in a trance. A litle after he rehearseth the Prophets of the new Testament, among whom he numbrieth one *Ammias* and *Quadrans*, saying as followeth: A false prophet in a trance, where licence and impunitie do concurre, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such trance of spirit, they shall be able to shew none of the Prophets, either of the old or of the new

Montanus &
Maximilla
hanged them-
selves.
Theodorus
the heretike
flying vp,
broke his
necke.Apollinarius
of the false
propheties
of the Mon-
tanists.Apollinarius
lib. 3.Not the
death but
the cause of
it proueth a
Martyr.Cap. 17. after
the Greeke.Apollinarius
out of Milti-
ades works al-
ledgeth this.

Prophets in
the new Te-
stament.

Miltiades
bookes.

Cap. 18 after
the Greeke.

Apollonius
against the
Montanists.

The proph-
etesse of Mon-
tanus receiue
gifts.
Themion a
Montanist
with money
deliuered
himselfe from
prison.

Alexander a
theologer a
martyr of
Montanus
test.

Math. 10.
Luke 9.

Math. 7.

Testament; neither shall they be able to glorie of *Agabus*, of *Iudas*, of the daughters of *Philip*, of *Ammias* the Philadelphian, of *Quadratus*, neither of any other, which may any thing auail them. *Againe he writeth*: If that (as they say) after *Quadratus*, and *Ammias* the Philadelphian, these women of *Montanus* succeeded in the gift of prophecie, let them shew who afterwards succeeded *Montanus* and his women. For the Apostle thinketh good that the gift of prophecie should reigne in euery church euen vnto the end: but now for the space of these foureteen yeares since *Maximilla* died, they are able to shew vs not one. So farre he. *This Miltiades whom he remembreth*, left vnto vs in writing other monuments of his labour and industry in the booke of the Scriptures, as well in the bookes he wrote against the Gentiles, as also in the bookes against the Iewes, satisfiying and confuting in two bookes their severall arguments and opinions. Afterwards he wrote an Apologie of the Christian Philosophie which he embrazed, dedicating it to the Potentates and Princes of this world.

CHAP. XVI.

Apollonius and his iudgement of the same heresie.

TO be brieve, this Phrygian heresie was confuted by *Apollonius* an Ecclesiasticall writer, who then (I say at that time) florished in Phrygia: he published a severall booke against it: he refuted their prophecies, accounting them for baine lies: he plainly opened and revealed the conuerfation of such as were principall & chiefe patrons of this heresie of *Montanus*: he wrote in this manner: But what kind of new Doctor this is, his works and doctrine do declare. This is he which taught the breaking of wedlocke: this is he which prescribed lawes of fasting: this is he which called *Pepuza* and *Tymium* (pelting parishes of Phrygia) *Ierusalem*, to the end he might intice all men from euery where to frequent thither: this is he which ordained tolle-gatherers and taxers of money: this is he which vnder pretence and colour of oblations, hath cunningly inuented the art of bribing: this is he which giueth great hire vnto the Preachers of his doctrine, that by feeding of the paunch his prophecies may preuaile. Thus much of *Montanus*. And immediatly of his Prophetesses he writeth: We haue shewed before, these first Prophetesses, from the time they were filled with their false spirit, to haue forsaken their husbands. How shamefully then do they lie, calling *Priscilla* a virgin? He addeth, saying: Doth not the whole Scripture forbid, that a Prophet should receiue rewards and money? When I see a Prophetesse receiue gold and siluer, and precious garments, how can I chuse but detest her? *Againe, of another he saith*: And besides these, *Themison* also inflamed with the burning thirst of couetousnesse, tasted not of the tart cognisance of confession before the tyrant, but shifted himselfe out of fetters with much money. And when as therefore he should haue humbled himselfe, yet he all in braggery, as if he were a martyr, after the example of the Apostle, wrote a Catholike Epistle, very presumptuously, to instruct them which beleued better then himselfe, and to exhort them to strue for the new doctrine together with him, and to reuile the Lord, and his Apostles, and his holy Church. *Againe, speaking of one of their highly esteemed martyrs, he writeth in this sort*: And that we trouble not our selues with many, let the Prophetesse tell vs touching *Alexander* who called himselfe a Martyr, with whom she hath banquered, whom also many do adore, whose thefts and other hainous crimes for which he suffered I will not presently rehearse, for they are publicquely knowne and registred: whose finnes hath he pardoned? Whether doth a Prophet yeld theft vnto a Martyr, or a Martyr an immoderate desire of gathering vnto a Prophet? For when as Christ commanded: You shall not possesse gold, neither siluer, neither two coates: these on the contrary seeke after the possession of vnlawfull substance. We haue declared, that they, whom they call Prophets and Martyrs, haue extorted money, not onely of the rich, but of the poore, the fatherlesse, and the widowes. But if they pleade innocencie, let them stay and ioyne with vs in issue in the same matter, vpon this condition, that if they be ouerthrowne, at leastwise from henceforth they will cease to commit the like sinne againe. The fruites of Prophets are to be tried. The tree is to be knowne by his fruit. And that the case of *Alexander* may be knowne of such as desire it, he was condemned at Ephesus by *Emilius Frontinus* Lieutenant, not for his profession, but for presumptuous and bold enterprised theft, being a leud person. And then with a false pretence of Christian profession, seducing the faithfull of that place, he

was

was pardoned and set at libertie. But the congregation whereof he was Pastor, because he was a theefe, would not admit him. They that will know further of his offences, I referre them vnto the publicke Records. For by confuting him, whom the Prophet hath not knowne by dwelling together many yeares, we declare vnto the world by him the stedfastnes of the Prophet. We are able to shew at large the conformitie of both parts. But if they haue any confident perieuerance, let them beare the reprehension. *Againe, in another place of the same booke, he writeth of their Prophets thus*: If they deny their Prophets to haue bene bribers, let them affirme it, conditionally that if it be proued, they be no longer Prophets. Hereof we are able to alledge many particular proofes. All the workes of a Prophet are necessarily to be proued. Tell me (I beseech you) is it seemely for a Prophet to paint himselfe in colours? is it seemely for a Prophet to smooth himselfe with the white glistering 'stibium? is it seemely for a Prophet to pinke and gingerly to set forth himselfe? is it seemely for a Prophet to dice and to carde? is it seemely for a Prophet to be an vsurer? Let them answer me whether these be lawfull or vnlawfull, I will proue these to be their practises. *This Apollonius in the same booke sheweth the time of his writing, to be the fortieth yeare since Montanus inuented this false and forged prophecie*. *Againe, he declareth how that Zoticus (mentioned before by the former authoꝝ) went about at Pepuza, to reprehend and confute the fained prophecie of Maximilla, and the spirit which wrought in her: but yet was forbidden by such as fauoured her folly*. He remembreth one *Thraseas* a Martyr of that time. He declareth as receiued by tradition, that the Lord commanded his Apostles not to depart from *Ierusalem* untill the twelfth yeares end. He alledgeth testimonies out of the Revelation, and reporteth how that *Saint Iohn* raised at Ephesus, by the diuine power of God, one that was dead, to life againe. Other things he writeth by the which he hath fully confuted, and ouerthrowne the subtil sleight of the foresaid heresie. These things out of *Apollonius*.

CHAP. XVII.

The censure of Serapion Bishop of Antioch, touching the Phrygian heresie.

This *Serapion* remembreth the workes of *Apollinarius*, where he confuted the said heresie, who then is said to haue succeeded *Maximinus* in the bishopricke of Antioch. He maketh mention of him in a peculiar epistle vnto *Caricus* and *Ponticus*, where also the said heresie is confuted, thus: And that ye may know this also, that the operation of this deceitfull doctrine called the new prophecie, is condemned as execrable, of all the Churches in Christendome, I haue sent vnto you the learned writings of *Claudius Apollinarius* that holy Bishop of Hierapolis in Asia. In this epistle of *Serapion* there are subscriptions of many bishops, of whom one subscribeth thus: I *Aurelius Cyrenus* Martyr wish you health. Another thus: *Ælius Publius Iulius* bishop of Debelum a citie of Thracia, as sure as the Lord liueth in heauen, when as holy *Zotas* of Anchia would haue cast out the diuell which spake in *Priscilla*, the dissembling hypocrites would not permit it. And many other bishops gaue the same censure, and subscribed with their owne hands to the said Epistle. The affaires then went after this sort.

CHAP. XVIII.

The industry of Irenæus in refuting the heresies blased at Rome by Blastus and Florinus.

Irenæus wrote diuers Epistles to the confutation of such as at Rome corrupted the sincere rites of the Church. He wrote one to *Blastus* of Schisme, another to *Florinus* of Monarchie: Wherin that God is not the author of euill. Which opinion *Florinus* seemed to be of, but afterwards he being seduced with the error of *Valentinus*, *Irenæus* wrote against him that booke intituled *Ogdoas*, by interpretation, the number of eight, where he signifieth himselfe immediatly to haue succeeded the Apostles. The end of which booke hath this notable inscription, which we thinke fit to be inserted in this our historie, which is as followeth:

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* Stibium is a white stone found in siluer mines, by rubbing the skinn it maketh it looke very faire.

* This tradition first is to be suspected, for that Christ (Math. 28. Maſke 16.) commanded the Apostles to passe throughout the world, and to preach the Gospel. Secondly, for that he charged them (Luke 24. Acts 1.) to tarry in Ierusalem but vntill they were endued with power from on high which was fiftie dayes after the Ascension. Cap. 19. in the Greeke. Serapion b. of Antioch Epist. ad Caricum Ponticum.

* Cap. 20. after the Greek Irenæus lib. de Ogdode, which is not exact.

Irenæus voto Florinus the schismaticke. Florinus a courtier, then a schismaticke, last an heretike.

Polycarpus used oft to repeat this saying.

Cap. 21. after the Greeke.

The accuser of Apollonius with the breaking of his legs died miserably. Apollonius a Christian philosopher exhibited an Apologie vnto the Senate of Rome, & afterwards is beheaded. A cruell law.

* I charge thee in the name of our Lord Iesus Christ, and his glorious comming, at what time he shall come to iudge the quicke and the dead, whoeuer thou be that copieest this booke; that thou peruse this copie, and diligently correct it after the example of mine owne hand writing, & that thou put to likewise this charge, and set it downe after the written copie. **This was probably spoken of him, and well remembred of vs, that we may behold the ancient and right holy men, as a most exquisite and right patterne of earnest care & diligence.** Againe, **Irenæus in his Epistle to Florinus** reporteth, that he had conuerſation with **Polycarpus**, saying: This doctrine (O **Florinus**) that I may boldly pronounce the truth, ſauoureth not for ſound: this doctrine diſagreeth from the Church, and bringeth ſuch as giue care vnto it into extreme impietie: this doctrine, no not the heretikes which were out of the Church, euer duſt to publiſh: this doctrine ſuch as were elders before vs, and diſciples of the Apoſtles, neuer deliuered vnto thee. I ſaw thee when I was yet a boy with **Polycarpus** in the lower Aſia, liuing gorgeouſly in the Emperours palace, and buſying thy ſelfe with all might to be in fauour and credit with him. For I remember better the things of old then the affaires of late. For the things we learne in our childhood, ſinke farther into our minds, and grow together with vs. So that I remember the very place where **Polycarpus** ſate when he taught: his going out, and his comming in, his trade of life, the figure and proportion of his bodie: the ſermon he made vnto the multitude: the report he made of his conuerſation with **Iohn** and others which ſaw the Lord: how he remembered their ſayings, and what he heard out of their mouthes touching the Lord, of his power, and doctrine: reciting precepts, and all things conſonant to holy Scripture, out of their mouthes (I ſay) who had ſcene with their eyes the Word of life in the fleſh. Theſe things at that time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually, through the grace of God, I ponder and meditate. And I am able to teſtifie before God, that if that holy and Apoſtolike Elder, had heard any ſuch thing he would ſtraight haue reclaimed, and ſtopped his eares, and after his manner pronounced: Good God into what times haſt thou reſerued me, that I ſhould ſuffer ſuch things! Yea and would ſtraight haue ſhunned the place where he ſitting or ſtanding had heard ſuch ſpeeches. To be ſhort, this may be reported for true out of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistles which he wrote to certaine brethren for admonition and exhortation ſake. Thus ſaith **Irenæus**.

CHAP. XIX.

The Church enioyeth peace vnder Commodus, the martyrdom of Apollonius a Chriſtian Philoſopher.

The ſame yære vnder **Commodus** the Emperour, the rage of the Gentiles was mitigated towards vs, ſo that peace was granted through the grace of God, vnto the vniuerſall Church throughout the world: and the heavenly doctrine led the minds of all moſtall men to the embracing of the true Religion of the onely and vniuerſall God: ſo that many of the nobles of Rome grew neare to their ſoules health and ſaluation, together with their whole houſes and families. It was a thing altogether intolerable for the diuell, whoſe nature is altogether enuious and ſpitefull, therefore he taketh vs in hand againe, and inuenteth diuers ſnares to intrap vs in. He procureth at Rome, **Apollonius**, a man among the ſaithfull of that time, for learning and philoſophy very famous, to be brought forth before the tribunall ſeate, raiſing his accuſer among them that were fit miniſters for ſo malicious a purpoſe. But the unhappy man came out of ſeaſon to receiue the ſentence of iudgement: for, becauſe it was decreed by the Emperour, that the accuſers of the Chriſtians ſhould die the death, **Perennius** the Judge forthwith gaue ſentence againſt him, that his legges ſhould be broken. Then the beloued Party, when the Judge had earnestly, and with many words intreated him to remember an account of his faith before the noble Senate, he exhibited in the preſence of them all a notable Apologie of his faith, in the which he ſuffered martyrdom. Yet neuertheleſſe by decree of the Senate he was beheaded, and ſo ended his life: ſo the ancient decree was of force, and prevailed among them, that the Chriſtians which were once preſented before the tribunall ſeate & not reuoked their opinions, ſhould no more be

of Eusebius Pamphilus. Lib. 5.

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be ſet at liberty. **Wherefore the words of Apollonius** which he answered to **Perennius** ſtanding at the barre, and his whole Apologie offered to the Senate, who liſteth to know, let him reade our booke of **Partys**.

CHAP. XX.

Of the ſucceſſion of Biſhops in the moſt famous Churches.

In the tenth yære of the reigne of **Commodus**, when **Eleutherius** had gouerned the biſhopricke of Rome thirtene yeaeres, **Viſtor** ſucceeded him, at what time alſo **Iulianus** after he had continued ten yeaeres in the Biſhops ſea of Alexandria, dyed, and **Demetrius** came in place: at what time likewiſe **Serapion** (mentioned a litle befoze) was knowne to be the eight Biſhop of Antioch after the Apoſtles. When was **Theophilus** Biſhop of Cæſarea in Paleſtina, and **Narciffus** (befoze remembred) biſhop of Ieruſalem, and **Banchillus** biſhop of Corinth in Hellada, **Polycrates** biſhop of Ephelus, and an infinite number moze (as it is very likely) beſides theſe, excelled at that time. But we rehearſe them by name, and that juſtly, by whoſe means and writings the Catholike faith hath bene continued vnto our time.

CHAP. XXI.

Of the controuerſie about the keeping of Eaſter day.

At the ſame time there aroſe no ſmall contention, becauſe that all the Churches throughout Aſia, as of an ancient tradition, thought good to obſerue the high feaſt of Eaſter in the fourteenth moone, on which day the Iewes were commanded to offer their Paſcall Lambe. As much to ſay, as vpon what day ſoever in the weeke that moone fell, the faſting dayes finiſhed and ended: when as the other Churches throughout the world accuſtomed not to celebrate Eaſter after this manner, but obſerued the Apoſtolike tradition and cuſtome as yet retained, to wit, that the faſting dayes ſhould be broken by on no other day, but the day wherein our Saviour roſe from death to life. **Wherefore Synods and meetings of Biſhops** were ſummoned, where all with one accord ordained an Eccleſiaſticall decree, which they publiſhed by their Epistles vnto all Churches: That vpon no other then the Sonday the myſterie of our Saviours reſurrection ſhould be celebrated, and that on that day, and no other, the faſting beſed befoze Eaſter ſhould haue an end. Their Epistle is at this day extant, who at that time for this cauſe aſſembled together in Paleſtina, of whom **Theophilus** Biſhop of Cæſarea, and **Narciffus** Biſhop of Ieruſalem were chiefe. At Rome likewiſe there was a Synod gathered together for the ſame cauſe, of the which **Viſtor** their Biſhop was Preſident. Againe, there was another of Biſhops at Pontus, where **Palmas** as the moſt ancient did gouerne. Another of Biſhops throughout France, which **Irenæus** did ouerſee. To be ſhort, another of the Biſhops throughout Oſtroena and the cities therein contained, and ſpecially of **Banchillus** biſhop of Corinth with many others, all which with one and the ſame ſentence and iudgement, ordained the ſame decree, and their vniſorme aſſent was thus made maniſeſt vnto the world.

CHAP. XXII.

By the report of Polycrates the Churches in Aſia celebrated Eaſter in the fourteenth moone.

Polycrates was the chiefe of the biſhops throughout Aſia, which affirmed that their ancient cuſtome delivered them of old was to be retained. **This Polycrates** in his epistle vnto the Church of Rome, ſheweth the cuſtome of Aſia obſerued vnto his time, in theſe words: We celebrate the vniuolated day of Eaſter, neither adding any thing thereto, neither taking ought therefro. For notable pillars of Chriſtian religion haue reſted in Aſia, which ſhall ariſe at the laſt day, when the Lord ſhall come from heauen with glorie, and reſtore all the Saints to ioy: **Philp** one of the twelue Apoſtles, now lying at Hierapolis, and his two daughters who kept themſelues virgins all the dayes of their liues, the third alſo after the end of her holy conuerſation, reſted at Ephelus. Againe, **Iohn** who lay on the Lords breaſt, and wore the prieſtly attire,

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Cap. 22. in the Greeke.

Anno Dom. 192. all theſe biſhops flouriſhed at one time. Viſtor b. of Rome. Demetrius. Serapion. Theophilus. Narciffus. Banchillus. Polycrates. Cap. 23. after the Greeke.

An. Dom. 199 Exod 12. Eaſter & the faſting dayes going before laid downe by decree. Theophilus & Narciffus were chiefe in Paleſtina: Viſtor at R. Palmas at P. Irenæus in France: the biſhops of Oſtroena in their provinces: Banchillus at Corinth, and not the biſhop of Rome ouer all.

Cap. 24. after the Greeke.

Polycrates b. of Ephelus writeth to Viſtor and the church of Rome. Iohn the Apoſtle being a prieſt wore the prieſtly attire.

both a Martyr and a Doctor, slept at Ephesus. Moreouer *Polycarpus* Bishop of Smyrna, and a Martyr: *Thraseus* an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speake of *Sagaris* both a Bishop and a Martyr, lying at Laodicea? Also of blessed *Pappyrus*, and *Melus* an Eunuch, who was led and guided in all things that he did by the holy Ghost, and now resteth at Sardis, waiting the message from heauen, when he shall arise from the dead? * All these celebrated the feast of Easter according vnto the Gospell, in the foureteenth moone, swearing no where, but observing the rule of faith. To be short, and I *Polycrates*, the meane of you all, do retaine the tradition of my forefathers, of which also I haue imitated some. For there were seven Bishops before me, and I am the eighth, which alwaies haue celebrated the feast of Easter on that day, in the which the people remoued the leauen from among them. I therefore (my brethren) which now haue liued threecore and fife yeares in the Lord, haue conferred with the brethren throughout the world, and haue read, and ouer-read the holy Scriptures, yet will not be moued at all with those things which are made to terrifie vs. For my ancestors and elders haue said, that we ought rather to obey God then men. Afterwards he speaketh of the bishops that consented, and subscribed to his epistle after this manner: I could repeat the bishops which were present, whom you requested me to assemble, whom also I haue assembled together, whose names if I should write would grow vnto a great number; they haue visited me a simple soule, and a man of small accompt, and haue consented to this epistle. They also know that I beare not this gray haire in vaine, but alwayes haue had my conuersation in *Christ Iesu*.

CHAP. XXIII.

The censure of certaine Bishops touching this controuersie.

Immediatly vpon this, *Victor* bishop of Rome, goeth about to seuer from the vnitie in the communion, all the Churches of Asia, together with the adioynning congregations, as shewing not aright, and inueryeth against them in his epistles, and pronounceth flatly, all the brethren there for excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seeke after those things which concerned peace, and vnitie, and looke to twene brethren. Their wordes are at this day extant that sharply reprehended *Victor*. Of which number *Irenaeus* in the name of all the brethren in France that were under his charge, wrote and allowed the same sentence, to wit: The mystrie of the resurrection of our Sauour to be celebrated on the Sunday onely. Yet as it was very meet, he put him in remembrance at large of his duty, that he should not estrange or cut off all the Churches of God which retained the tradition of old custome. His wordes are these: Neither is this controuersie onely of the day, but also of the kinde or manner of fasting. Some thinke they ought to fast one day, some two, some more, some foure, and telling the houres throughout day and night, they count a day. Neither began this variety of fasting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they despised and altered the simple and common custome retained of old. Yet for all this were they at vnitie one with another, and as yet we retaine it: for this variety of fasting commendeth the vnitie of faith. After this he adioyneth a certaine historie, which I will alledge as peculiarly incident to this place. They (saith he) that were bishops before *Soter*, of that sea which now thou gouernest, I meane *Anicetus*, *Pius*, *Hyginus*, *Tesphorus* and *Xystus*, neither did so obserue it themselves, neither left they any such commandement vnto the posteritie, and yet they (though not observing the same custome) were at vnitie with them which resorted vnto them from other churches, and did obserue the same, although their obseruation was contrary to the minds of such as obserued it not. Neither was the like euer heard of, that any man, for such kind of fasting, was excommunicated: but the Bishops themselves which were thy predecessours, haue sent the Eucharist vnto the brethren of other churches that obserued a contrary custome. And *Polycarpus* being at Rome in the time of *Anicetus*, they both varied among themselves about trifling matters, yet were they soon reconciled, and not a word of this matter. Neither was *Anicetus* able to perswade *Polycarpus* that he should not retaine that which he had alwayes obserued with *John* the disciple of our Lord and the rest of the Apostles, with whom he had bene conuersant: neither did *Polycarpus* perswade *Anicetus* to obserue it, but told him, that he ought to obserue the ancient custome of the elders, whom he succeeded. These things being at this point, they communicated one

one with another. And in the church *Anicetus* granted the Eucharist vnto *Polycarpus* for reuerence he owed vnto him, and in the end they parted one from another in peace, and all such as retained contrary obseruations throughout the whole vniuersall church, held fast the bond of loue & vnitie. Thus *Irenaeus* not degenerating from the etymologie of his name, passing all other in the gift of reconciling the brethren, practised for the ecclesiasticall peace. He wrote not onely to *Victor*, but also to sundry gouernours of diuers other Churches, in seuerall epistles, concerning the said controuersie.

CHAP. XXIII.

The censure of the Bishops of Palestina touching the said controuersie of Easter, with the repetition of the bookes of certaine Ecclesiasticall writers.

The Bishops of Palestina (mentioned a litle before) *Narcissus*, *Theophilus*, and with them *Cassius* Bishop of Tyrus, and *Clarus* bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition deliuered vnto them by succession from the Apostles: in the end of their epistle they write thus: Send out with speed the copies of our epistle throughout the parishes, that we be not charged with their error, which easily are brought to snare euen their owne soules. We signifie vnto you, that at Alexandria they celebrate the feast of Easter vpon the selfe same day with vs. Their epistles are brought vnto vs, and ours vnto them, that we may vniformely and together solemnize this holy feast. Besides these alleaged and translated letters and epistles of *Irenaeus*, there is extant another booke of his, very learned and necessary, against the Gentiles, intituled of knowledge: another vnto *Marcianus* his brother, intituled A declaration of the Apostles preaching: and another booke of diuers Tracts, where he maketh mention of the Epistle vnto the Hebrews, and the booke of Wisedome, called *Salomons*, whence he alleageth testimonies. These are the workes of *Irenaeus*, which came to our knowledge. When *Commodus* had bene Emperour 17. yeares, and *Pertinax* after him not fully the space of six moneths, *Seuerus* succeeded him in the Empire. There are referred at this day in many places many notable workes of diuers ecclesiasticall persons, whereof these came to our hands. The commentaries of *Heracleus* vpon *Paule*: *Maximus* of that common question in heretikes mouthes: whence euill proceeded: and whereof this substance was made: *Candidus* of the creation or worke of the six daies: *Apion* of the same argument: *Sixtus* of the resurrection: And a certain tract of *Arabianus*: with a thousand mo. All which writers time doth not permit, neither is it possible to publish them in this our historie, because they minister no occasion to make rehearfall of them.

CHAP. XXV.

Of such as from the beginning impugned the heresie of Artemon, the behavior of the heretike, and his presumption in reiecting and corrupting the Scriptures.

Among these bookes there is found a volume written against the heresie of *Artemon*, which *Paulus Samosatenus* in our dayes endeouored to reuiue: wherein is contained a narration wortie to be published among these our histories, which are here and there diuersly collected. When this booke had confuted the sayd presumptuous heresie, which affirmed *Christ* to be a bare and naked man, and that the authours thereof had gloried of it as an ancient opinion, after many lines and leaues, to the confutation of this blasphemous vntruth, he writeth thus: They affirme, that all our Ancestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and embraced vnto the time of *Victor* the thirteenth Bishop of Rome after *Peter*, and corrupted by his successor *Zephyrinus*. This peradventure might seeme to haue some likelihood of truth, if it were not oppugned first of all by the holy Scriptures, next by the bookes of sundry men long before the time of *Victor*, which they published against the Gentiles, in the defence of the truth, and in confutation of the hereticall opinions of their time. I meane *Justinus*, *Miltiades*, *Tatianus* and *Clemens*, with many others, in all which workes *Christ* is preached and published to be God. Who knoweth not, that the workes of *Irenaeus*, *Melus*, and all other Christians, do confesse *Christ* to be both God and man? To be short, how many Psalmes, and Hymnes, and Canticles, were written from the beginning by the faithfull Christians, which do celebrate and praise *Christ* the Word of God, for no other then God indeed?

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* Cap. 25. after the Greeke.

Act 4.

Cap. 26. after the Greeke. Where then was the saying, that the Bishop of Rome must iudge all, and be iudged of none? *Irenaeus* b. of Lyons. *Victor* b. of Rome.

* Rufinus translating these wordes, vnderstands that *Anicetus* granted the ministration of the communion vnto *Polycarpus*, which is verie like to be true.

* *Irenaeus* signifies a peace maker. Cap. 27. after the Greeke.

The provinciall council held at Palestina, wrote thus vnto the Province throughout. Certaine workes of *Irenaeus*. *Commodus* was Emperour 13. yeares. *Pertinax* fixe moneths, *Seuerus* created Emperour An. Dom. 195 vnder this *Seuerus* the first great persecution was raised. Cap. 28. after the Greeke.

The opinion of *Artemon* the heretike?

An ancient writer (as I suppose *Maximus*) in the consultation of the sect of *Artemon*.

How then is it possible, according vnto their report, that our Ancestors vnto the time of *Viclor* should haue preached so, when as the Ecclesiasticall censure for so many yeares is pronounced for certaine, and knowne vnto all the world? And how can they chuse but be ashamed, thus vnto truly to report of *Viclor*, when as they know for surtie, that *Viclor* excommunicated *Theodotus* a Tanner, the father and founder of this apostacie, which denied the diuinitie of Christ, because that he first affirmed Christ to be but onely man? If *Viclor* (as they report) had bene of their blasphemous opinio, how then could he haue excommunicated *Theodotus* the author of that heresie? And *Viclor* was thus affectionated. But when he had gouerned the Ecclesiasticall function the space of ten yeares, *Zephyrinus* succeded him about the tenth yere of the reigne of *Seuerus*. The same autho; which wrote the aforesaid booke against the founder of this heresie, declareth a certaine historie that was done in the time of *Zephyrinus*, after this maner: Therefore to the end I may aduertise diuers of the brethren, I will rehearse a certaine historie of our time, which (as I suppose) if it had bene in Sodome, they would haue fallen to repentance. There was one *Natalius*, who not long before, but euen in our time became a confessor. This *Natalius* was on a time seduced by *Aclepiadotus*, and another *Theodotus* an exchanger; they both were disciples of *Theodotus* the Tanner, who then being author of this blasphemous opinion (as I said before) was excommunicated by *Viclor* Bishop of Rome. For *Natalius* was perswaded by them for a certaine hire and reward, to be called a bishop of this hereticall opinion, to wit, an hundred and fiftie pence, monethly to be payd him. Now he being thus linked vnto them, the Lord warned him off by visions. For God and our Lord *Iesus Christ*, full of mercy and compassion, would not that the witness of his passions should perish out of the Church. And for that he was altogether carelesse & negligent in marking the visions frō above, being now as it were hooked with the sweet baits of primacie, honour and filthy lucre, whereby thousands do perish, at length he was scourged by an Angell of the Lord, and for the space of a whole night chastised not a litle, so that when he rose early in the morning, clothed in sackcloth & sprinkled with ashes, with much wo and many teares, he fell downe flat before the seete of *Zephyrinus* Bishop of Rome, not after the maner of a cleargie man, but of the lay people, beseeching the Church (prone alwayes to compassion) with warriish eyes and wet cheekes, for the mercy of Christ, to tender and pittie his miserable case: and vsing many petitions, and shewing in his body the print of the stripes, after much ado he was receiued vnto the communion. Wee thinke best to adde vnto these, other relations of the same autho; for thus he writeth: They corrupted the holy and sacred Scriptures without any reuerence: they reiected the Canon of the ancient faith: they haue bene ignorant of Christ, not searching what the holy Scriptures affirmed, but exercising themselves therein, and sifting it to this end, that some figure or forme of a syllogisme might be found, to impugne the diuinity of Christ. And if any reasoned with them out of holy Scripture, forthwith they demaunded whether it be a coniunct or a simple kind of syllogisme. And laying aside holy Scripture, they practise Geometrie, as being of the earth, they speake earthly, and know not him which came from above. *Euclid* among a great many of them measureth the earth busily. *Aristotle* and *Theophrastus* are highly esteemed. *Galen* is of diuers worshipped. But what shall I say of these, who (being farre from the faith) abuse the art of infidels to the establishing of their hereticall opinion, and corrupt the simplicitie of holy Scripture, through the subtilie craft of finfull persons? For to this purpose they put their prophane hands to holy Scripture, saying, they would correct them. And that I report not this vnto truly of them, or partially against them, if any man please, he may easily know it. For if any will peruse their copies, and conferre them one with another, he shall find in them great contrarietie. The bookes of *Aclepiades* agree not with them of *Theodotus*. There is found betweene them great difference, for their disciples wrote obscurely such things as their maisters had ambitiously corrected. Againe, with these the copies of *Hermophilus* do not consent. Neither are the copies of *Apollonius* at concord among themselves. If their allegations be conferred with their translations and alterations, there shall be found great diuersitie. Belike they are altogether ignorant what presumption is practised in this leud fact of theirs. For either they perswade themselves that the holy Scriptures were not indited by the instinct of the holy Ghost, and so are they infidels; or else they thinke themselves wiser then the holy Ghost: and what other thing do they in that, then shew themselves possessed of a diuell? They cannot denie this their bold enterprise, for they haue written these things with their owne hands. They cannot shew vs who instructed them, who deliuered them such scriptures, & whence they translated their copies.

Diuers

Theodotus a Tanner and an heretike.

Zephyrinus b. of Rome an. Dom. 203.

A worthy history of Natalius an hereticall bishop repenting himselfe.

God sendeth his Angell to scourge him by night.

The practise of the hereticall sect of Artemon.

Euclid. Aristotle. Theophrastus. Galen. Hereticks presume to correct, alter and translate holy Scriptures.

A notable dilemma.

Diuers of them vouchsafe not to corrupt the Scriptures, but flatly they deny the law and the Prophets, and vnder pretence of their detestable and impious doctrine of fained grace, they fall into the bottomlesse gulfe of perdition. But of them thus much shall suffice.

The end of the fift Booke.



THE SIXT BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIVS

PAMPHILVS BISHOP OF CÆSAREA
IN PALÆSTINA.

CHAP. I.

Of the persecution under the Emperour Seuerus.



When *Seuerus* persecuted the church of God, there were euery where famous martyrdomes of such as stroue for godlinesse; but especially at Alexandria, whither chosen champions out of Egypt and all Thebais (as vnto a most notable Theater of God) were brought, & after a most patient sufferance of sundry toyments and diuers kinds of death, were crowned of God with garlands of immortality. Of this number was *Leonides* (called the father of *Origen*) there beheaded, who left his son very yong, and of tender yeares: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time vnseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small peece of worke to paint in paper the life of this man, and that it will require a whole volume to it selfe: but at this present, cutting off many things, vsing as much breuity as may be, we will runne ouer certaine things which concerne him, selected out of their Epistles and histories, which were his familiars, whereof some liued in our time, and reported certaine things of him. To be short, we will declare such things as shall seeme worthe of memorie, and that were done of him euen from his cradle. *Seuerus* had gouerned the Empire ten yeares, *Letus* gouerned Alexandria and the rest of Egypt, and *Demetrius* after *Julianus* had newly taken vpon him the ouersight of the congregations there.

An. Dom. 204

Leonides the father of Origen beheaded.

Seuerus went on the tenth yeare of his reigne, when the great persecution was raised.

Letus ruled Alexandria and Egypt.

CHAP. II.

Origen desirous of martyrdom, was in great danger, and being deliuered he professed Diuinitie at Alexandria with earnest studie, and led a maruellous honest life.

When the heat of persecution was very belement, & an infinit number of persons were crowned with martyrdom, *Origen* being yet very yong, bare in his mind a seruent desire of martyrdom, so that he hazarded himself often, & coueted voluntarily to thrust himselfe into that dangerous combat. He narrowly did he escape, for it had cost him his life, had not the diuine & celestiall prouidence of God stayed him by means of his mother, to the further commoitie and profit of many. She at the first intreated him with many words to tender her motherly affection; but perceiuing him to be moze vehemently incensed & kindled, knowing his father to be kept in close prison, and wholly minded to suffer martyrdom, she constrained him to remaine at home, hiding from him all his apparell. He then being able to do no other thing, moze prompt in mind than ripe in yeares, could not rest, but wrote vnto his father a letter, in the which he exhorted him thus: O father, faint not, neither imagine amisse because of vs. Let this be the first token of the industry & sincere mind of *Origen* in his childehood towards Christian religion, set forth in this our history. For he be-

* Cap. 3. after the Greeke. *Origen* by the means of his mother auoydeth great perill. *Origen* being a child exhorted his father to martyrdom.

Origen of a
child brought
up in holie
Scriptures.

ing of a child trained by and exercised in holy Scriptures, shewed then no small signs of the doctrine of faith. His father furthered him not a little to the knowledge of them, when as he sides the study of liberal arts, he instructed him in these, not as the lesser part. For first of all before the exercise of prophane literature, he instructed him in the holy Scripture, and demanded of him daily a certaine taske of that he learned and rehearsed. And this trade was not vnprofitable for him being a child, but he grew thereby vnto such facilitie and promptnes, that he contented not himselfe with the bare & vsuall reading of the wordes, but sought farther, searching the perfect and profound vnderstanding thereof; so that diuers times he would set out grauell his father, demanding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to search ought about the capacity of his yeares, and more then the plaine letter came to vnderstand: yet to himselfe he reioyced greatly, yielding vnto God the author of all goodnes hearty thanks for that he had made him the father of such a sonne. The report goeth that the father often vncouerred the breast of his sonne in his slepe, and solemnely kissed it, as if the holy Ghost had taken there the inner part of his priuie closet, and thought himselfe happy of such an offspring. These and the like things they remember to haue happened vnto Origen being yet a child. When his father dyed a martyr, he was left an orphan of the yeeres of seuentene with his mother & other children his brethren, to the number of sixe: his fathers substance being confiscated to the Emperors treasury, the want of necessaries pinched him, together with his mother and brethren, he casteth his care vpon the diuine prouidence of God, he is receiued and refreshed of a certaine matrone which was very rich, and also religious, which harboured in her house a certaine man of Antioch, a notable heretike, of the sect then fresh at Alexandria, one that was accepted of her for her sonne & deare friend. Origen then of necessity vsing his company, shewed forth manifest proofes of his cleauing fast vnto the right and true faith: for when as an infinite multitude not only of heretikes, but also of the true faith, frequented vnto *Paulus* (so was he called) for he was called a profound and wise man, he could not be perswaded to be present with him at prayers, but obserued the non of the Church from a child, and detested (as he witnesseth himselfe in a certaine place) the doctrine of heretikes. He was of his father absolutely instructed in the prophane learning of the Gentiles, but after his fathers death he applied a little more diligently the study of the tozicke; and hauing before meanelly applied humanitie, now after the death of his father he so addicted himselfe vnto it, that in short space he got sufficiencie to serue his turne, both tolerable for the time, and correspondent to his yeares. For he being idle at schole (as he himselfe in a certaine place reporteth) when as none occupied the time of catechizing at Alexandria, because that euery one was faine to flie away by reason of the threating thunderbolts of persecution, diuers of the Gentiles came to him to heare the preaching of the word of God: whereof he saith the first to haue bene *Plutarch*, who besides that he liued well, was crowned with martyrdom. The second was *Heraclius* the brother of *Plutarch*, who after he had profited very much, and sucked at his lips the iuyce of Christian Religion and heauenly philosophy, succeeded *Demetrius* in the Bishopricke of Alexandria. Origen went now on the eighth year when he catechized in the schole of Alexandria; at what time he happily prospered whilst that vnder *Aquila* Lieutenant of Alexandria in the heate of persecution he purchased vnto himselfe a famous opinion among all the faithfull, in that he cherefully embraced all the Martyrs, not only of his acquaintance, but such as were vnto him unknowne. He visited not onely such as were fettered in deepe dungeons and close imprisonment, neither onely such as looked for the last sentence of execution, but after iudgement giuen and sentence pronounced, he was present with the Martyrs, boldly accompanying them to the place of execution, putting himselfe in great perill oftentimes, boldly embracing, kissing & saluting them, so that once the furious rage of the fowle multitude of the Gentiles had stoned him to death, if the diuine power of God had not maruellously deliuered him. The same diuine & celestiall grace of God at other times, againe and againe, so oft as cannot be told, defended him, being assaulted of the aduersaries, because of his noble hardines & prompt mind to publish the doctrine of Christ. So extremely was he dealt withall of the Infidels, that souldiers were commanded to watch about his house, because of the multitude that came to be instructed of him in Christian faith. The persecution daily pcurailed, & was so vehemently bent against him, that

A certain matrone of Alexandria receiued Origen with his mother and brethren.

Origen takes heed of heretikes. Tit. 3. Origen studieth Rhetorike.

Plutarch a martyr. Heraclius after Demetrius bishop of Alexandria. Origen a catechizer being 16. yeares old. Origen comforteth the martyrs.

that he could no where passe safely throughout Alexandria, but often changing lodgings, he was euery where pursued, because of the multitude which frequented vnto him for instructions sake. For his works expressed the most notable rules of the most true and Christian philosophy. They say, as he taught to be liued, and as he liued so he taught. Wherefore the diuine power of God specially pcurailing with him, an infinite number were stirred up by his yeale. When he perceived many disciples to frequent vnto him, and that the charge of the schole was now by *Demetrius* the Bishop committed vnto him alone, he supposed the reaching of humanity to be out of season, and transfor meth the schole, as altogether vnprofitable by reason of prophane literature and humanity opposite vnto sacred letters, to the exercise of godly discipline. Againe, after god aduice taken for necessary prouision, he sold the prophane writers which he had diligently perused & lay by him, enioyning the buyer, to pay him daily foure halpence of the set price, wherewith he contented himselfe. And this philosophical trade continued he the space of many yeeres, cutting off from himselfe all occasion of youthly concupiscence. For though the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture; & in his philosophical life, as much as lay in him, he vfed fasting, taking his rest at certain temperate times of the yeare, not on his bed, but very warily on the bare ground. Specially about all other places, he supposed the sayings of our Saviour in the Gospel to be obserued, which exhorted vs not to weare two coats, neither shoes, neither to care for the time to come with a greedy or couetous desire. For he endured cold & nakednesse more cherefully then became his yeeres, and suffered such extreame need and necessity, as greatly amazed his familiar friends, and offended many that willingly would haue supplied his want & necessity, for the painfullnesse they saw him take, in setting forth the heauenly doctrine of Christ Iesus our Saviour. But he being given to patient sufferance, passed many yeeres without the wearing of shoes, ioyning naked foot to bare ground. And he is said moreover for the space of many yeeres to haue abstained from wine, and other such like, (necessary sustenance onely excepted,) so that he ran in great danger, lest that through weaknes of limmes, and faintnes of body, he should decay and cast away himselfe. This philosophical trade of life being wondred at of others, stirred by a great many disciples to imitate the like trade and study: so that of the Gentiles and Infidels, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: in so much that (the heauenly word of God taking deep root in their faithfull minds) they continued stedfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen, as he taught belieued, and as he liued he taught.

Origen sold his philosophical books.

Origen had many followers.

CHAP. III.

Of the martyrs that suffered out of the schoole of Origen.

Cap 4. after the Greeke.

The first of them was *Plutarchus* remembered a little before. Whom Origen accompanied to the place of execution, not without great danger of his life, when as his owne citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the prouidence of God deliuered him from them. The next of the disciples of Origen after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gaue trial and proofe of the faith he receiued, and that by fire. The third Martyr out of the same schole was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same schole came forth the fifth champion, a second *Serenus*, who after patience in great torments and grievous paine, was beheaded. And of women also, *Rhais*, as yet a Catechumenist, baptized (as Origen himselfe reporteth) in fire, departed this life.

Plutarchus a Martyr. Serenus burned. Heraclides beheaded. Heron beheaded. Serenus beheaded. Rhais a woman burned.

CHAP. IIII.

The martyrdom of Potamiana a virgin, Marcella her mother, and Basilides a souldier.

Cap. 5. after the Greeke.

Basilides shall be numbred the seventh among the former Martyrs, which led forth the renowned virgine *Potamiana* to execution, of whom vnto this day great fame is blazed abroad among the inhabitants of that prouince, how that for the chastitie of her bodie

Potamiana burned.

and purity of mind, she stroue very stoutly with her louers. She was endued with ripenesse of mind, & goodly beauty of body. When she had suffered infinitely for the faith of Christ, last of all, after great and grievous torments, terrible to be spoken of, together with her mother *Marcella* she was burned with fire, and consumed to ashes. The report goeth that *Aquila* the Iudge commanded her whole body to be scourged over, and that very sore, and threatened her, he would deliuer her body shamefully to be abused of fencers and ruffians: and that after she had mused a while with her selfe, & they demanding an answer, to haue said such things as pleased not the Gentiles, and therefore immediately after sentence pronounced, to haue bene taken and led of *Basilides* (a souldier of authoritie among the host) to execution. When the multitude molested her sore, spitefully handling her with opprobrious termes, *Basilides* repressed and rebuked their railing speeches, pitying her very much, & practising great curtesie towards her. She on the other side approued and acknowledged his courteous dealing towards her, and bad him be of good chere, saying: that after her departure she would intreate her Lord for him, and shortly requite the curtesie shewed vnto her. When she had ended this communication, pitch scalding hote was poured by little and little over all her bodie, from the crowne of her head to the soale of her fote, the which she manfully endured in the Lord. And such was the sore combat which this worthy virgine sustained. But not long after, *Basilides* being required of his fellow souldiers to sweare for some occasion or other, affirmed plainly it was not lawfull for him to sweare, for he said he was a Christian, and that he would in very deed protest the same. At the first he was thought to dally, but when he constantly auouched it, he is brought before the Iudge, and there having confessed the same, is clapt in prison. But when the bethel had visited him, and demanded of him the cause of his sodaine and maruellous alteration, the report goeth, he declared to them how that *Potamiana* three dayes after her martyrdome appeared vnto him by night, and couered his head with a crowne, and said: she had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life. After these sayings, and the seale of the Lord received by the bethel, he was beheaded, and so suffered martyrdome. They write that many others in Alexandria, embraced plentifully the doctrine of Christ, for that *Potamiana* appeared vnto them in sleepe, and called them to the faith. Of these things thus much.

The Translator vnto the Reader, for the remouing of suspition rising of two things which Eusebius laid downe in the chapter going before.

Here are two things in this former chapter of Eusebius with good aduise ment to be considered: The first, whether *Potamiana* after her martyrdome prayed for *Basilides*; the second, whether after her martyrdome she appeared vnto him, & to others, as Eusebius (by heare say) layeth downe. Touching the first, if we may credite *Augustine*, The soules of the departed are in such a place where they see not those things which are done, and which happen vnto men in this life. He saith further, that they haue care over vs, as we haue over them, although we are altogether ignorant what they do. *Peter Martyrs opinion is this*: Although I could easily grant, that the Saints in heauen do with most feruent desire the saluation of the Elect, yet for all that, I dare not affirme that they pray for vs, in so much as the Scripture hath no where layd that downe. *Potamiana* this holy virgine and martyr, seeing the kindnesse this souldier shewed vnto her, was greatly pleased with him, and in the seruencie of her Christian loue towards him, said: that she would intreate the Lord for him after her departure. In the like sort also I reade that *Cyprian* Bishop of Carthage moued *Cornelius* Bishop of Rome, that whether of them both should first depart this life, the same without intermission should pray vnto God for the other; such was the seruencie of loue betwene them. In the like sence men commonly say: God haue mercy on his soule. Which saying the learned and zealous do not so well like of. For though the good motion (as they say) and disposition of the mind be expressed thereby, yet doth it the dead no good at all, when as his soule being already in the hands of Gods, needeth not our prayer. God no doubt second, whether she appeared vnto him after her death, the godly can iudge. *Saint Augustine* saith: If the soules of the dead departed, were present at the affaires of the liuing, then would they speake vnto vs, when we see them in our sleepe: and to omit others, mine owne tender mother, would forsake me neuer a night, which followed by sea & by land, to the end she might lue together with me.

me. God forbid that she should become cruell in the happier life, so that (if ought at any time grieve my heart) she comfort not her sorrowfull son, whom she loued entirely, whom she would neuer see sad. But in good sooth that which the sacred Psalme soundeth out, is true: My father and my mother haue forsaken me, but the Lord tooke me vp. If our fathers haue forsaken vs, how are they present at our cares and businesse? If our parents be not present, what other of the departed be there which know what we do, or what we suffer? *The Prophet Esay: Abraham* hath bene ignorant of vs, and *Israel* hath not knowne vs. God of his great goodnes promised *King Josias*, that he should die, and be gathered vnto his people, lest that he should see the plagues which he threatened should happen to that place and people. *Chrysostome* saith: The soule that is seuered from the body, cannot wander in these regions. Again he saith: It may not be that the soule departed the body can be conuerfant here with vs: a little after he saith: It may be proued by many testimonies of holy Scripture, that the soules of iust men, wander not here after their death. And lest any thinke that the wicked do wander, thus he writeth: That neither the soules of the wicked also can linger here, harken what the Rich man saith, weigh what he requested, and obtained not. For in case that the soules of men could be conuerfant here, then had he come according vnto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the soules after their departure out of the body, are brought into some certaine place, from whence at their will they cannot returne, but waite for the dreadfull day of iudgement. *Theophylact* also the sum-marist of *Chrysostome*, hath the same words. *Origen* writing against *Celsus*, is of the same opinion: affirming that the soules wander not, but such as wander to be diuels. *Chrysostome* writeth that the diuel wisteth to say vnto the liuing, anima talis ego sum, I am such a mans soule: to the end he might deceiue him *Samuel* whom the witch raised, was not *Samuel*, but the diuel in his forme, as *Augustine* writeth. *Cyprian* saith: The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolden the hart-strings & entrailes: they gouerne the flying of birds: they sort lots: they sift our oracles: they mingle alwayes falshood and truth together. For they deceiue and are deceiued: they trouble the life: they disquiet the sleepe: and creeping into the bodies, they fray the secrets of the mind: they bring the limmes out of fashion: they dis temper the health: they vex with diseases, that they may compell the poore silly wretches to the worshipping of them: that being filled with the fauour from the Altars and burnt bodies of beasts; loosing the things which they bound, they may seeme to cure. For this is their curing & healing, when they cease to hurt. Now seeing this harmony of learned fathers, affirming the soules not to wander, and they which wander be plaine diuels, let vs examine what credit can be giuen to Eusebius, and how it may be understood, that *Potamiana* appeared not only to *Basilides* in sleepe, but also to many others for their conuerfion. *Pharao* cup-bearer dreamed he saw a vine hauing three branches, but it was not so (according vnto the letter: *Ioseph* telleth him that the three branches are three dayes. *Pharao* dreamed he saw seven leane kine, it was not so: *Ioseph* telleth him they are seven yeares of famine. *Mardocheus* dreamed he saw two dragons ready to wage battaile with the iust: it was not so: but *Haman* and the King wholly bent to destroy the Iewes. *Polycarpus* dreamed he saw the pillow set all on fire vnder his head, it was not so: but a signe and token of his martyrdome: *Sophocles* hauing robbed the temple of *Hercules*, dreamed that *Hercules* accused him of theft, it was not so: but his conscience pricked him that he could find no rest. Euen so *Basilides* with diuers others, hauing fresh in memory the martyrdome of *Potamiana*, and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them witnesse of the fault, to their repentance and conuerfion. So that he appeared not (after the letter) but her martyrdome was a course vnto their conscience, crowning them with garlands of beaunty glorie, if haply they would repent.

CHAP. V.

Of *Clement* Alexandrinus *Origen*s master, and of his bookes of *Stromaton*.

Clement succeeded *Pantenus*, and vnto that time he was a catechizer in the Church of Alexandria, so that *Origen* became one of his disciples. This *Clement* writing his bookes *Stromaton*, compriseth in the first volume a Chronicle, containing the times vnto the death of *Commodus*, so that it is euident, he finished his bookes vnder *Seuerus*, the histoize of whose time we do presently prosecute.

Psalme 37.

Esay 63
4 Reg. 22.Chrysost. 8.
cap. Math.

Luke 16.

Theophylact.
in 8. cap. Mat.
Origen lib. 7.
contra Celsum.
Chrysost. in 8.
cap. Math.
1 Reg. 28.
Augustinus
lib. 2. de mi-
rab. sacrae
Strip. cap. 11.
Cyprian de
Idol. vanitate.Pharao cup-
bearer.
Pharao.
Mardocheus;
Polycarpus.
Sophocles.

Basilides.

Cap. 6. after
the Greeke.Pantenus.
Clement and
Origen were
catechizers
in the schoole
of Alexandria.Marcella bur-
ned.Basilides be-
fore a Pagan
now a Chri-
stian, before
a rountherer,
now a mar-
tyr.
Basilides bap-
tized in pri-
son, after-
wards behea-
ded.August. lib.
de cura pro-
mori agend.
cap. 13.
Pet. Martyr
in 8. cap. 21
Rome.Cyprian lib.
1. epist. 11.August. lib.
de cur. pro mor.
agend. ca. 13.

CHAP. VI.

Of Iude an Ecclesiasticall writer, and his bookes.

Cap. 7. after
the Greeke.

Iude.

ABout this time there flourished one *Iude*, who published commentaries vpon the auentie woekes of *Daniel*, ending his Chynographie the tenth yeare of *Seuerus* reigne; he thought verily that the coming of Antichrist was then at hand, because the great heate of persecution raised against vs at that time, berced out of measure the minds of many men, and turned by side downe the quiet state of the Church.

Cap. 8 after
the Greeke.

CHAP. VII.

Origen embracing chastitie, gelded himselfe. The censure of others touching that fact of his.

Origen gelded
himselfe

Marth. 19.

AT that time *Origen* executing the office of a Catechizer at Alexandria, practised a certaine act, which expressed the shew of an vnperfect sense and youthly hardinesse, but a notable example of faith and chastitie. He vnderstanding simply and childishly the saying of the Lord: There be some which make themselves Eunuches for the kingdome of heauens sake: and withall, purposing to fulfill the wordes of our Saviour, for that he being young in yeares preached and made manifest, not onely to men, but also to women, the mysteries of God, sought meanes to cut off all occasion of wantonnesse and the slander of the Infidels, practised vpon himselfe to performe the wordes of our Saviour, carefully minding to conceale from his familiar friends this fact of his. But it was vnpossible to cloke and couer so great a matter; which thing when *Demetrius* bishop of that place vnderstood, he wondred at his bold enterpryse, yet allowed of his purpose, and the sincerity of his faithfull mind, bidding him be of good chere, and continue the office of a Catechizer. Though *Demetrius* was then of that mind, yet not long after, seeing *Origen* luckily to prosper, to be highly esteemed, reuerenced, renowned, and famous among all men, he was pickt with some humane passion, so that he published abroad vnto all the bishops throughout the world, the gelding of *Origen*, as a most foule and absurd fact. Yet the best accepted and worthiest bishops throughout Palestina, to wit, of Cesarea and Ierusalem, because they had found him worthy of dignitie and honour, made him Minister through the laying on of hands. When when he came to great estimation, and was well accepted of all men, and got no small commendation for his vertue and wisdom, *Demetrius* hauing no other thing to charge him withall, accused him of the old fact done of a child, and for company was not ashamed to accuse such as advanced him vnto the order of the Ministerie. These things were put in practise within a while after. From that time forth *Origen*, without let or hinderance, fulfilled the woike he had in hand, preached at Alexandria day and night the word of God vnto such as frequented vnto him, applying his whole mind vnto holy Scripture and the profite of his disciples. When *Seuerus* had held the Imperiall scepter the space of eightene yeares, his sonne *Antoninus* succeeded him. And of them which manfully persevered in the persecution of that time, and after confession and sundry torments and conficts, by the prouidence of God were deliuered, one was *Alexander*, whom a litle before we signified to haue bene Bishop of Ierusalem. He because he persevered constant in the confession of the name of Christ, was there chosen Bishop, *Narcissus* his predecessor, being yet aliue.

Cap. 9 after
the Greeke.

CHAP. VIII.

Of Narcissus Bishop of Ierusalem, his miracle and approved innocencie.

If thou thinke
gentle Reader, thus
miracle to be

The Citizens of that sea remember many miracles wrought by *Narcissus*, which they received by tradition deliuered from one to another: among which, such a miracle is reported to haue bene done. When on a certaine time the solemn vigils of Easter were celebrated, the Ministers wanted oile, and the whole multitude being therewith much grieved,

Narcissus commanded such as had charge of the lights, speedily to bring vnto him water drawn by out of the next well: that being done, he prayed ouer it, and had them poure it into the lamps with seruent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderfull power of God, was changed into the qualitie of oyle. And they report farther, that a small quantitie thereof for miracles sake was reserved of many of the brethren a long while after, even vnto this our time. Many other notable things worthy of memory they report of this mans life, whereof this is one: certaine leud varlets seeing the constancie and brightness of his life, could not bryoke neither away with it, fearing that if through his meanes they were attained, there was no other way but execution: therefore they in conscience being prynced to infinit leud practises, prevent the same, & charge him a with grieuous accusation. Afterwards to perswade the hearers the sooner, they confirme their accusation with oathes. The first swoze: If I lie, let me be buried to ashes. The second: if I report not the truth, let my whole body be tormented and wasted away with some cruel disease. The third: if I beare false witness, let me be smitten with blindness. But for all their swearing and staring, not one of the faithfull beloued them, the chastitie and bright conuersation of *Narcissus* so prouailed among all men. He took grieuously their despitefull dealing, and because that of old he had bene of the philosophical sect, he fled and forsooke his Church, and hid himselfe priuily in desert and obscure places for the space of many yeares. Yet the great and watchfull eye that iustly auengeth, would not permit such as had maliciously practised this lewdnes, to haue perfect rest, but speedily & swiftly compassed them in their owne craft, & wrapped them in the same curses they had craued vnto themselves, if they lied. The first therefore, without any circumstance at all, in plaine dealing, had a small sparkle of fire fallen in the night vpon the house where he dwelt, where by he, his house, and his whole family by fire were consumed to ashes. The second was taken with the same disease from top to toe which he had wished vnto himselfe before. The third seeing the terrible end of the two former, and fearing the ineuitable vengeance of God that iustly plagueth periured persons, confessed vnto all men their compacted deceit and pretended mischief against that holy man, and did so punish himselfe with sorrowfull mourning, and wept so long and so much, till he lost both his eyes. And such were the punishments of false witnesses and periured persons.

a tale, take it
as cheape as
thou findest
it: it be true
maruell not
at all therat,
for God bringeth
stranger
things then
this to passe.

The iustice
of God
against
periu-
red persons.

CHAP. IX.

Of the succession of Bishops in the Church of Ierusalem.

Cap. 10, in
the Greeke.

After the departure of *Narcissus*, when it was not knowne where he remained, the Bishops of the bordering Churches, ordained there another bishop whose name was *Dios*, whom (after he had continued but a small space) *Germanion* succeeded, and after *Germanion*, *Gordius*, in whose time *Narcissus* shewed himselfe againe, as if he had risen from death to life, and is intreated of the brethren to enioy his bishopricke againe, being much maruelled at for his departure, for his philosophical trade of life, and especially for the vengeance and plagues of God powred vpon his accusers. And because that for his old yeares and heauie age he was not able to supply therome, the diuine prouidence of God through a vision by night reuealed vnto him, prouided *Alexander* bishop of another prouince, to be *Narcissus* his fellow helper, in discharging the function due vnto the place.

Dios,
Germanion,
Gordius,
Narcissus and
Alexander
his helper.

CHAP. X.

Of Alexander Bishop of Ierusalem, and Asclepiades Bishop of Antioch.

Cap. 11. after
the Greeke.

For this cause therefore (as warned by a vision from aboue) *Alexander* who afore was bishop of Cappadocia, took his iourney to Ierusalem for prayer sake, and visiting of the places there: whom they of Ierusalem receiue bountifully, and suffer not to returne home againe, and that did they according vnto the vision which appeared vnto them in the night, and plainly pronounced vnto the chiefe of them, charging them to hasten out of the gates of their citie, and receiue the Bishop ordained of God for them. This they did through the aduice of the bordering bishops, constraining him of necessity to remaine among them. *Alexander*

Alexander b.
of Ierusalem,
Epist. contra
Antiochitas,
Asclepiades.

Alexander b.
of Ierusalem
vnto the
Church of
Antioch.

Cap. 12. in
the Greeke.

Domous.
Pontius.
Carcus.

Serapion bi-
shop of Anti-
och vnto the
Church of
Rofse, touch-
ing the gospel
after Peter.

Marcanus an
heretike.

Cap. 13. in
the Greeke.

ΣΕΡΑΠΙΩΝ.

ΥΠΟΤΥΠ-
ΩΣΙΣ.

der himselfe in his epistles (at this day extant) against the *Antinoites*, maketh mention of this bishopricke in common betwene him and *Narcissus*, writing thus about the latter end of an epistle: *Narcissus* greeteth you, who gouerned this bishopricke before me, and now, being of the age of an hundred and sixteene yeares, prayeth with me, and that very carefully, for the state of the Church, & beseecheth you to be of one mind with me. These things went then after this sort. When *Serapion* had departed this life, *Asclepiades* was stilled bishop of Antioch, and constantly endured the time of persecution. *Alexander* remembeth his election, writing to the Church of Antioch after this manner: *Alexander* the seruant of the Lord, and the prisoner of Iesus Christ, vnto the holy church of Antioch sendeth greeting in the Lord. The Lord eased and lightened my fetters and imprisonment when that I heard *Asclepiades*, a man well practised in holy Scripture, by the prouidence of God, for the worthines of his faith, to haue bene placed bishop of your church. This epistle he signifieth in the end to haue bene sent by *Clemens*. This epistle I haue sent vnto you my masters and brethren by *Clemens* a godly Minister, a man both vertuous and well knowne, whom you haue seene, and shall know, who also being here present with me, by the prouidence of God, hath confirmed and furthered the Church of Christ.

CHAP. XI.

Of the workes of *Serapion* Bishop of Antioch.

It is very like that sundry epistles of *Serapion* are reserved among others, but those onely came vnto our knowledge which he wrote vnto one *Domnus*, who renounced the faith of Christ in the time of persecution, and fell to Iewish apostasie: and vnto one *Pontius* and *Carcus* Ecclesiasticall persons: Againe epistles vnto other men: And also a certaine booke of the Gospel which they call after *Peter*, written to this end, that he might confute the falshood specified in the same, for that diuers of the church of Rofse went astray after false doctrine, vnder colour of the foresaid Scripture. It shal seeme very expedient if we alledge a few lines out of it, whereby his reſure of that booke may appeare: thus he writeth: We (my brethren) receiue *Peter* and the other Apostles as messengers of Christ himselfe, but their names being falsly forged, we plainly do reiect, knowing we receiued none such. I truly remaining amongst you, supposed you were all sound and firme in the right faith, and when I had not perused the booke published in *Peters* name, entitled his Gospel, I said: If this be onely the cause of your grudging and discouraging, let it be read: but now, in so much as I perceiue a certaine hereticall opinion to be thereby cloaked and coloured by occasion of my words, I will hasten to come vnto you. Wherefore my brethren expect shortly my coming. For we know well enough the heresie of *Marcanus* who was found contrary to himselfe, he vnderstood not that which he spake, as you may gather by the things which he wrote vnto you. We might peraduenture our selues, lay down more skilfully the ground of this opinion vnto his successors, whom we call coniecturers. For by perusing the expositions of their doctrine, we haue found many things fauouring of the true doctrine of our Sauour, and certaine other things borrowed and enterlaced, which we haue noted vnto you. Thus farre *Serapion*.

CHAP. XII.

Of the workes of *Clemens* Bishop of Alexandria.

The bookes of *Clemens* entitled *Stromaton* are in all eight, and extant at this day, bearing this inscription: The diuers compacted bookes of *Titus Flavius Clemens*, of the science of true Philosophie. There are also of the same number bookes of his entitled: Dispositions or Informations, where by name he remembeth his Master *Pantanus*, expounding his interpretations and traditions. There is extant another booke of his of exhortation vnto the Gentiles, and three bookes entitled the Schoolemaster, and another thus: What rich man can be saued? Again, a booke of Easter, and Disputations of fasting, and of slander. An exhortation to newnesse of life for the late conuers. The canon of the church; or, against the Iewes, dedicated vnto *Alexander* the bishop aboue named. In the bookes *Stromaton* he expounded not onely the diuine but also the heathenish doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of Grecians and Barbarians, the which diuers men highly do esteeme. And to be short, he confuteth the false opinions of grand heretikes, dilating many

hypothesies,

hypothesies, and ministring vnto vs much matter of sundry kinds of doctrine. With these he mingleth the opinions of Philosophers, fitly entitling it for the matter therein contained, A booke of diuers doctrine. He alledgeth in the said booke testimonies out of writers not allowed, as out of the booke called the Wisdome of Solomon, *Iesus Syrach*, the Epistle to the Hebrewes, *Barnabas*, *Clemens*, *Iude*. He remembeth the booke of *Tatianus* against the Gentiles, and of *Cassianus*, as if he had written a Chronographic. Moreover he remembeth *Philo*, *Aristobolus*, *Iosephus*, *Demetrius*, *Eupolemus*, Iewish writers: and how that all they pronounced in their writings, that *Moses* and the nation of the Hebrewes and Iewes, were far more ancient then the Gentiles. The bookes of the foresaid *Clemens* containe many other necessary and profitable tracts. In his first booke he declareth, that he succeeded the Apostles. And there also he promisseth to publish Commentaries vpon Genesis. In his booke of Easter he confesseth himselfe to haue bene ouer-treated of his friends, that he should deliuer vnto the posteritie in writing those traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenaeus*, and of certaine others whose interpretations he alledgeth. To conclude, in his booke of Dispositions or Informations, he reciteth also bookes of the canonical Scripture: neither omitted he the rehearſall of such as were impugned. I speake of the Epistle of *Iude*, the Catholike Epistles, the Epistle of *Barnabas*, the Reuelation vnder the name of *Peter*.

* Cap. 14. after the Greeke.

CHAP. XIII.

Clemens Bishop of Alexandria, of the Canonical Scripture. *Alexander* Bishop of Ierusalem, of *Clemens* and *Pantenus*. *Origen* cometh to Rome in the time of *Zephyrinus*.

The Epistle vnto the Hebrewes he affirmeth to be *Pauls* for vndoubted, and therefore written in the Hebrew tongue for the Hebrewes sakes, but faithfully translated by *Luke*, and preached vnto the Gentiles, and therefore we find there the phrase and manner of speech which is vsed in the Acts of the Apostles. It is not to be misliked at all, that *Paul* an Apostle is not preferred to this Epistle. For (saith he) writing vnto the Hebrewes, because of the ill opinion they conceiued of him, very wisely he concealed his name, lest that at the first he should dismay them. Againe he saith: For euen as *Macarius* the elder said: for so much as the Lord himselfe was the messenger of the Almighty, and sent vnto the Hebrewes, *Paul* for modesties sake being the Apostle of the Gentiles, wrote not himselfe the Apostle of the Hebrews, partly for the honour due vnto Christ, and partly also for that he freely and boldly being the Apostle of the Gentiles wrote vnto the Iewes. Afterwards of the order of the Euangelists according vnto the tradition of the elders, he writeth thus: The Gospels which containe the genealogies, are placed and counted the first. The Gospel after *Marke*, was written vpon this occasion. When *Peter* preached openly at Rome, and published the Gospel by rote, many of the auditors intreated *Marke* being the hearer and follower of the Apostle a long while, and one that well remembered his words, to deliuer the in writing such things as he had heard *Peter* preach before. Which thing, when he had signified to *Peter*, he neither forbad him, neither commanded him to do it. *Iohn* last of all, seeing in the other Euangelists the humanity of Christ set forth at large, being intreated of his friends and moued by the holy Ghost, wrote chiefly of his diuinitie. Thus farre *Clemens* bishop of Alexandria. Againe, the foresaid *Alexander* in a certaine Epistle to *Origen*, writeth how that *Clemens* and *Pantenus* were become his familiar friends, after this manner: This as you know very well, was the will of God, that our friendship begun euen from our progenitors, should continue and remaine immouable, yea and become more feruent and stedfast. We take them for our progenitors, who going before, haue taught vs the way to follow after, with whom after a while we shall be coupled, I meane blessed *Pantenus* my Master, and holy *Clemens* Master also, which did me much good, and if there be any other such, by whose meanes I haue knowne you thoroughly for my master and brother. So farre *Alexander*. But *Adamantius* (so was *Origen* called) writes in a certaine place, that he was at Rome when *Zephyrinus* was bishop there, for he was very desirous to see the most ancient Church of the Romaines; where after he had continued a litle while, he returned to Alexandria, executing most diligently the accustomed office of Catechizing, when as *Demetrius* bishop of Alexandria vsed all meanes possible together with him, to the end he might profite and further the brethren.

Clemens alledgeth this out of *Macarius*.

Clemens of the order of the Gospels. *Matthew*. *Luke*. *Marke*.

Iohn.

Alexander bishop of Ierusalem vnto *Origen*.

Origen came to Rome about Anno Domini 210.

Cap. 15. after
the Greeke.

CHAP. XIII.

Of *Heracles* *Origen's* companion in catechizing.

Heracles ca-
techizer at
Alexandria.

When *Origen* saw himselfe not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his schoole granted no leisure at all; he from morning to night in severall companies, one overtaking another, they flockt to be preaching: he ordained *Heracles* of all the other his familiars, his fellow helper and blower, a man expert in holy Scripture, discret and wise, and a profound philosopher, committing to him the instruction of the inferior sort, and lately come to the faith, reserving unto himselfe the hearing of such as were farther and better entred.

Cap. 16. after
the Greeke.

CHAP. XV.

Origen studied the Hebrew tongue, and conferred the translations of holy Scripture.

O*rigen* had so great a desire of searching out the deepe mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Jewes, which were written in Hebrew letters. He searched and conferred the Septuagints translation of holy Scripture, with others at that time extant.

Cap. 17. after
the Greeke.

CHAP. XVI.

Origen compiled and set forth the translations of holy Scripture, terming the one edition *Tetrapla*, that is fourfold: the other *Hexapla*, that is sixfold.

Many greek
translations
of the old Te-
stament.
Aquila.
Symachus.
Theodotion.

5.
6.
7.
Hexapla.
Tetrapla.
Symachus an
Ebionite.
The heretic
of the *Ebion*-
ites.

O*rigen* found certaine other translations besides the common and vulgar, varying among themselves, to wit, the translation of *Aquila*, of *Symachus*, and of *Theodotion*. Which I wot not where, lying hid a long while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusty and moath-eaten, he knew not the authors, but this only he signifieth, that the one he found at Nicopolis, on the shore of Aetium, the other in some other odd place. In the sixfold edition of the Psalms, after the four famous translations, he annexed not only the fifth, but the sixth and the seventh, reporting againe how that he found one of them at Hiericho in a tun, in the time of *Antoninus* the sonne of *Severus*. These being compacted together in one volume, and the pages divided into pillars, columns, every copy set over against the other, together with the Hebrew, he published the same, & entitled it *Hexapla*: joining withall, the translations of *Aquila*, of *Symachus*, of *Theodotion*, and of the Septuagints, intitling them *Tetrapla*. Yet have we to understand, that of these interpreters, *Symachus* was an *Ebionite*. The *Ebionites* opinion was recounted an heretic, for that they taught *Christ* to be borne of *Ioseph* and *Mary*, and that *Christ* was but a bare man. They taught, that the Law was to be observed after the Jewish manner, as we have already learned by histories heretofore. The commentaries of *Symachus* are at this day extant, wherein he uttereth against the Gospel after *Matthew*, endeavouring to establish and uphold the fore said hereticall opinion. These workes of *Symachus*, together with other translations of holy Scripture, *Origen* reporteth himselfe to have found with a certaine woman called *Juliana*, which said that *Symachus* delivered her them to keepe.

Cap. 18. after
the Greeke.

CHAP. XVII.

Origen renoketh *Ambrose* from the heresie of *Valentinus*, he professeth Divinitie and Philosophie with great admiration.

This *Ambrose* was not
he of Milan.

At that time *Ambrose* addicted unto the *Valentinian* heresie, and confuted by *Origen*, was enlightened with the truth, which shined as the Sunne beames, and embraced the sound doctrine of the Church, together with many other learned men which resorted unto him. When the rumour was now euerie where bruted abroad of the fame of *Origen*, they came to trie the truth of his doctrine, and to have experience of his utterance in preaching. Heretikes also very many, and Philosophers specially of the most famous, whereof not a few

a few gave diligent care and attentive heed, and were instructed of him, not onely in divine but also in prophane literature. As many as he pertained towardly and sharp witted, he led them unto philosophicall discipline, expounding unto them Geometry and Arithmetike, with the other liberall arts. Against the absurd opinions of philosophers he alledged philosophers authorities, and expounded them, considering severally of them as by way of commentarie: so that he was renowned, famous, and recounted among the Gentiles for a great philosopher. He persuaded also unto the study of the liberall arts, many of them which were dull witted, affirming they should thence procure unto themselves great commoditie and helpe to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophicall discipline, was very necessary and profitable for himselfe.

Origen readeth the liberall arts, exhorting both the subtle and simple to studie them.

Cap. 19. after
the Greeke.

CHAP. XVIII.

What divers men thought of *Origen*.

The heathenish philosophers who then flourished are witnesses appoyed of his good purpose and industry in this behalf, in whose commentaries we find often mention made of this man, whereof some have dedicated their books unto him, other some have dedicated by their works unto him, as unto the censure of their matter. But what that I speake of them, when as *Porphyrus* himselfe, then in Sicilia, striving and struggling against us with his books, endeavouring to confute holy Scripture, remembred the interpreters thereof: and being not able to charge, neither to impugn to any purpose our doctrine, any kind of way, now void of reason, he fell to railing speeches & slandering the expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to have knowne of a child, yet through his unadvised forgetfulness he commendeth the man, sometime reporting truly, when as he could not otherwise chuse: sometime untruly, thinking thereby to delude others: and while that now he accuseth him for being a Christian, anon he painteth forth, and wrongeth at his singular gift and excellency in philosophicall discipline. Heare him therefore, for thus he writeth: Many being desirous to find out, not the imperfection and impiety of Jewish Scriptures, but the resolution, have turned themselves unto expositions not coherent, and interpretations of the scripture inconuenient, and not onely allowing of forged scriptures, but also approving and extolling the commentators. For they alledging the darke speeches which are said to be manifest in *Moses*, and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed iudgement, through the arrogancy of their mind, & shew forth their expositions. Again, after a few lines he saith: This is the absurd manner and guile of that man, with whom I, being very yong, have had conference, who then was very famous, & at this day also by reason of the commentaries he left behind him (I meane *Origen*) is much spoken of, whose great praise is blased farre and nigh, among the maisters and fauourers of that doctrine. For when he was the disciple of *Ammonius*, who in our time excelled for his fame in Philosophie, he profited very much vnder him being his maister, and obtained great knowledge in the sciences: but as touching the right institution of life, he tooke in hand another trade quite contrary to his. For *Ammonius* being a Christian, and brought vp of Christian parents, when he had growne into ripeness of iudgement and the knowledge of Philosophie, forthwith he framed his trade of life conformable unto the lawes: but *Origen* being a Gentile, and brought vp in the sciences of the Gentiles, degenerated and fell into that barbarous temeritie, wherewith being taken, he corrupted both himselfe and the perfection of those sciences, leading a life after the manner of the Christians, contrary unto the lawes: according unto their opinions of celestiall matters and of God, preferring strange fables before the science of the Gentiles. He continually perused *Plato*, he read ouer the works of *Numenius*, *Cronius*, *Apollophanes*, *Longinus*, *Moderatus*, *Nichomachus*, and the rest of the *Pythagoreans*, counted profound and wise men. He was well scene in *Cheremon* the Stoike, and in the works of *Cornutus*, whence he borrowing the Grecian manner of the allegoricall interpretation of mysteries, applied it unto the Jewish Scriptures. These things hath *Porphyrus* written in his third booke against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but untruly, in that he said he should degenerate from the Gentiles. For how can he pronounce the truth, when as he praetiseth to write against the Christians?

Porphyrus an Atheist (whose words the church 3. contr. Christianos) wrote fifteen books against the Christians, whom Eusebius canuted in 20. bookes: of the which 20. were extant in the time of Ierome, but at this day not one.

* The blasphemie of *Porphyrus* against Christianity.

Origen learned of the Grecians to write allegorically.

Porphyrius
slandered O-
rigen and
Ammonius.

He saith that *Ammonius* from leading a good and a godly life, fell into heathenish idolatry. For the doctrine of *Christ* which *Origen* received of his forefathers, the same he retained as we have largely declared before. And *Ammonius* also (contrary to his report) kept still and retained the sound and uncorrupted philosophy of God, even unto his last end as his commentaries at this day beare record, which he left behind him. Namely the famous worke entitled; The agreement of *Moses* and *Iesu*, and other tracts. Whatsoever other men have found written. These things are laid downe to the commendation of *Origen* against the slanderous mouth of that despitefull man, and of the great skill of *Origen* in the Grecians discipline and doctrine: touching the which, when he was reprehended of some for his study therein, he defended himselfe in a certaine epistle, writing after this maner.

Cap. 20. after
the Greeke.

CHAP. XIX.

*How Origen defended himselfe against such as reprehended him for
studying philosophie. Of his voyage into Arabia
and Palestina.*

Origen in a
certaine epi-
stle writeth
thus of him-
selfe for his
studie in phi-
losophie.

When that I studied for the increase of knowledge, and a rumour or fame was spread abroad of the perfection of my learning and doctrine, heretikes, and specially such as were profound in Philosophie, and in the doctrine of the Gentiles, resorted vnto me: wherefore I thought good to search out the selfe opinions of heretikes, and whatsoever might be said out of Philosophie for the confirmation of the truth. This haue I done first of all after the example of *Pantenus*, who profited a great many before my time, and had singular skill and knowledge therein. Secondly after the example of *Heraclius*, now a minister of the Church of Alexandria, whom I found with a professour of Philosophie which was his maister, five yeares before I applied my mind to the studie of their sciences. Who also in times past vsed the common and vsuall attire, now laying that aside, he took the Philosophers habite, the which he retaineth as yet, and ceaseeth not vnto this day with earnest labour and industrie to reade ouer the Philosophers bookes. These things hath he written to the clearing of himselfe for his study in prophane writers. When as at that time he continued at Alexandria, there came a certaine soldier from the gouernour of Arabia, with letters vnto *Demetrius* Bishop of that sea, and vnto him who then was Lieutenant of Egypt, requesting them with all speed to send *Origen* vnto him, which might communicate vnto him some part of his doctrine. *Origen* then being sent of, taketh his voyage into Arabia. Not long after, when he had accomplished the cause of his voy-
ney, he returned to Alexandria. In the meane while there was raised such a sedition in the-
tie, and the wars being so hote, that there was no being for him there, he left Alexandria, and
foreseeing that he could be safe no where in all Egypt, he went into Palestina and remained
at Cesarea, where he was intreated by the Bishops of that prouince, to dispute in the open
Church, and to expound holy Scripture, being as yet not called to the ministerie. Which
may euidently appeare by that which *Alexander* bishop of Ierusalem, and *Theodotus* bishop of
Cesarea wrote in defence of the fact, vnto *Demetrius* concerning him, after this manner: (he
laid this downe in his letters, that there was neuer such a practise heard of, that there should
no where the like precedent be found, that Lay men in presence of bishops haue taught in the
Church.) We know not for what cause he reporteth a manifest vntruth, when as there may be
found such as in open assemblies haue taught the people, yea when as there were present, learned
men that could profit the people, and moreover holy Bishops at that time also exhorting them to
preach. For example sake: at Laranda *Euelpis* was requested of *Neon*, at Iconium *Paulinus* was
requested by *Celsus*, at Synada *Theodorus* was requested by *Articus*, who were godly brethren. It
is like also that this was practised in other places, though vnknowne to vs. Thus was *Origen* ho-
nored being a yong man, not onely of his acquaintance, but of bishops that were strangers
vnto him. Afterwards when *Demetrius* had called him home by his letters, and diuers Dea-
cons of the Church had earnestly solicited his returne, he taketh his voyage againe vnto A-
lexandria, and there diligently applyeth his accustomed maner of teaching.

Alexander b.
of Ierusalem
and Theodo-
tus b. of Ce-
sarea, write
thus vnto De-
metrius b. of
Alexandria,
which found
fault that a
Lay man in
presence of
Bishops
should dis-
pute or in-
terpret.

CHAP.

CHAP. XX.

*Of the famous writers in Origen's time, and how the Emperours
mother sent for him.*

Cap. 21. after
the Greeke.

There flourished at that time many other learned and profound Ecclesiasticall persons, whose Epistles writing from one to another, are at this day to be seen, and found re-
served in the librarie builded at Ierusalem by *Alexander*, who was Bishop there at that
time, from whence we haue compiled together the substance of this our present historie. Of
this number *Beryllus* (besides his Epistles and Commentaries) hath left vnto the posterity
sundry monuments of his sound faith, for he was bishop of Bostra in Arabia. Likewise *Hip-
polytus* bishop of another place. There came also into our hands the disputation of *Caius* a no-
table learned man, had at Rome in the time of *Zephyrinus*, against *Proclus* a patron of the
Phrygian heresie: In the which (to the confutation of the temeritie and bold enterprise of the
contrary part in alledging of new found Scriptures) he maketh mention onely of thirtene
Epistles of *Saint Paul*, not naming the Epistle vnto the Hebrews in the number. For euen to
this time diuers Romaines haue thought that Epistle not to be *Pauls*. When *Antoninus*
had bene Emperour seuen yeers and six months, *Macrinus* succeeded him in the Empire, and
after this *Macrinus* had departed this life in the first yeare of his reigne, another *Antoninus*
tooke the imperiall scepter to rule ouer the Romaines, in the first yeare of whose coronation
Zephyrinus bishop of Rome died, when he had gouerned the Ecclesiasticall sea the space of
eightene yeares, whom *Calistus* succeeded: who continuing the space of five yeares, left the
Church to *Vrbannus*. Againe after that *Antoninus* had bene Emperour foure yeares full, he di-
ed, in whose Rome *Alexander* immediately followed: at what time *Philetus* succeeded *Ascle-
piades* in the Church of Antioch. When *Mamea* the Emperours mother, a woman most god-
ly and religious (when the fame of *Origen* was spread farre and nigh, so that it came euen vn-
to her eares) thought her selfe a happy woman, if she might see him and heare his wisdom
in holy Scripture, which all men wondered at. Wherefore remaining at Antioch, she sent of
her gard for him, who also came, and after that he had continued a while, and published ma-
ny things to the glory of God, and of the power of the heauenly doctrine, he returned againe
vnto his accustomed schoule.

Beryllus.
Hippolytus.
Caius against
Proclus.

13. Epistles of
Paul.
*an. Dom. 220
Macrinus suc-
ceeded An-
toninus in the
empire.
Antoninus 2.
Emperour.
an. dom. 231.
Calistus b. of
Rome.
Vrbannus b. of
Rome.
Alexander
Emperour
an. Dom. 244.
Philetus b. of
Antioch.

CHAP. XXI.

*The catalogue of Hippolytus workes. Origen beginneth
to comment.*

Cap. 22. after
the Greeke.

At that time *Hippolytus* amongst many other of his monuments, wrote a booke of Ea-
ster, where after supputation of times laid downe, he set forth a certaine canon of Ea-
ster, comprising the compass of sixtene yeares, ending the reigne of the Emperour *A-
lexander* in the first yeare. Of his other workes these came to our knowledge: Of the six
dayes creation: Of the things which follow the six dayes workes. Against *Marcion*. Vpon the
Canticles of *Salomon*. Vpon certaine peeces of *Ezechiel*. Of Easter. Against all heresies. With
many others, which thou shalt find extant among other men. About that time *Origen* began
to comment vpon holy Scriptures, *Ambrose* diuersly prouoking him, not onely with wordes
and faire speeches, but also bying him with large offers of necessary expences. For *Origen*
had at certaine times appointed for him, mo in number then seuen swift footarres, euery
one supplying the Rome by turne, and writing that which he uttered vnto them: and as ma-
ny more scriueners, together with maidens well exercised and practised in penning, whose
necessary expences and charges *Ambrose* exhibited, yea and that abundantly. Who also to-
gether with him bestowed great diligence in the exercise and study of the sacred Scriptures,
whereby chiefly he prouoked him to write commentaries vpon holy Scripture. When these
things were thus a doing, after *Vrbannus* had gouerned the Church eight yeares, *Pontianus* suc-
ceeded him in the sea of Rome, and in the Church of Antioch *Zebinus* succeeded *Philetus*.

The workes
of Hippolytus

Origen's No-
taries and
Scriueners.

Pontianus b.
of Rome.
Zebinus b.
of Antioch.

Cap. 23. after
the Greeke.

CHAP. XXI I.

Origen is made minister at Cesarea.

At that time when the necessity of the Ecclesiasticall affaires so constrained, Origen being sent into Greece, was made minister at Cesarea in Palestina of the bishops there abiding. But what strife fell out touching that matter in his behalfe, and what was decreed by bishops concerning the controuersies about him, and what other things he suffered for preaching the word of God: in so much as they require a seuerall volume, we will passe them over, referring the Reader vnto the second Apologie which we published in the defence of him, where we haue lightly run them over.

Cap. 24. after
the Greeke.

CHAP. XXI I I.

Of certaine commentaries of Origen.

These things are also to be annexed vnto the rest, how that in the first booke of his Annotations vpon Iohn, he declareth the five first to haue bene written by him at Alexandria. But all the tracts that came to our knowledge vpon this Euangelist, amounted to the number of twenty and two tomes. In his ninth tome vpon Genesis (whereof all are twelue) he signifieth not onely the former eight to haue bene written at Alexandria, but also his Annotations vpon the first five and twenty Psalmes. Again, he wrote vpon the Lamentations, (of the which we haue some five tomes) where he made mention of his booke of the Resurrection, in number two. He wrote also of principall beginnings, afore his departure out of Alexandria. And the booke intituled Stromateis in number ten, he wrote in the same city, in the time of the Emperour Alexander, as all the titles prefixed to the tomes do declare.

Cap. 25. after
the Greeke.

CHAP. XXI I I I.

The catalogue of the booke of the old and new Testament,
alleged out of Origen's workes.

In his exposition vpon the first Psalme he reciteth the booke of the old Testament, writing thus: We may not be ignorant that there are two and twenty booke of the old Testament after the Hebrewes, which is the number of the letters among them. Again, a little after he saith: The two and twenty booke after the Hebrewes are these: The first, Genesis, of vs so called, but of the Hebrews *Bresith*, the title being taken of the beginning of the booke, which is as much to say as: In the beginning. The second, Exodus, in Hebrew *De elie smoth*, that is, These are the names. The third, Leuiticus, in Hebrew *De skra*, that is, And he called. The fourth, Numeri, in Hebrew *Hammi sparim* or *Pecudim*. The fifth, Deuteronomium, in Hebrew *Elle hadebarim*, that is, These are the words. The sixth, Iesus the sonne of Naue, in Hebrew *Iosue Ben Nun*, that is, Iosue the sonne of Nun. The seventh, Judges and Ruth, with them one booke, in Hebrew *Sophetim*, that is, Iudges. The eighth, of Kings the first and second, with them one booke, in Hebrew *Samuel*, that is, Called of God. The ninth, the third and fourth of Kings, with the one booke, in Hebrew *De hamlech David*, that is, And the reigne of David. The tenth, the first and second of Paralipomenon, with them one booke, in Hebrew *Dibre haiaimim*, that is, The words of dayes. The eleventh, the first and second of Esdras, with them one booke, in Hebrew *Ezra*, that is, A helper. The twelfth, the booke of Psalmes, in Hebrew *Sepher thilim*. The thirteenth, the Prouerbs of Solomon, in Hebrew *Mishle*. The fourteenth, Ecclesiastes, in Hebrew *Cokeleth*. The fifteenth, the Canticle of Canticles: we may not reade as some thinke, the Canticles of Canticles, in Hebrew *Sir hasirim*. The sixteenth, *Ecclesiasticus*, in Hebrew *Iesua*. The seventeenth, *Ieremias* with the Lamentations & the Epistle in one booke, in Hebrew *Iirma*. The eighteenth, *Daniel*. The nineteenth, *Ezechiel*, in Hebrew *Iesekiel*. The twentieth, *Iob*, in Hebrew *Hioh*. The one and twentieth, *Hester*. Besides these there are booke of the Machabees, intituled in Hebrew *Sarbet Sarl meil*. These things hath Origen laid downe in the foresaid commentary. And in the first tome vpon the Gospel after Matthew, obseruing the ecclesiasticall canon, he testifieth there be onely foure Gospels, writing thus: As I haue learned by tradition of the foure Gospels (which alone without contradiction are receiued of all the churches vnder heauen) the first is written by Matthew, who was first a Publican, then an

Apostle

Apistle of Iesu Christ. He published the same in writing vnto the faithfull Iewes in the Hebrew tongue. The second is after Marke, who wrote the same according vnto the preaching of Peter, Marke, who in his catholike Epistle calleth him his sonne, saying: The Church which is in Babylon, elected together with you, saluteth you, and my welbeloued sonne Marke. The third is after Luke, written for their sakes who of the Gentiles turned to the faith, which also was commended of Paul. The fourth is after Iohn. Again, in the fifth tome of Annotations vpon Iohn, the same Origen touching the epistles of the Apostles saith thus: Paul enabled a minister of the new Testament, not according to the letter but after the spirit, who preached the Gospel abundantly euery where from Ierusalem vnto Illyricum, wrote not vnto all the Churches which he instructed, but vnto whom he wrote, he wrote in few lines: but Peter vpon whom the Church of Christ was built, against the which the gates of hell shall not preuaile, left behind him one Epistle wherof we are certaine. Be it that he left another: but this is in controuersie. What shall I say of Iohn, who leaned on the breast of our Lord Iesu? who wrote one Gospel, and confessed withall, so many Gospels might haue bene written, that if they had bene written the world could not haue contained them. He wrote also the Reuelation, being commanded to concale and not to write the words of the seven thunders. He left behind him an Epistle comprising very few verses. Be it that the second and the third be annexed, though some take them not for his: in both which there are not an hundred verses. Whosoever of the Epistle vnto the Hebrews, in his Homilies expounding the same he writeth thus: The character of the Epistle vnto the Hebrewes setteth not forth the style of Paul, who confesseth himselfe to be rude in speech, for the phrase of that Epistle saureth very much of the Greek tongue. Whosoever he be that hath any iudgement and discerning of phrases, will confesse the same. Again, that the doctrine of this Epistle is sound, and not inferiour to those Epistles which without contradiction are knowne to be the Apostles, whosoever will with iudgement reade the Apostle, he will also confesse the same to be most true. A little after he saith thus: I truly for mine owne part, that I may speake as I thinke, do say, that the doctrine of this Epistle is the Apostles for vndoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contriued such things as he had heard of his master, into short compendious notes. Wherefore if any Church heretofore hath receiued the same as the Epistle of Paul, let her still embrace and receiue the same vnder his name. For the learned men of old haue not without great consideration deliuered the same vnto vs for the Epistle of Paul. But who wrote it God the onely truth knoweth: yet histories haue declared vnto vs, that some thought it to haue bene written by Clemens bishop of Rome, some by Luke; who wrote both the Gospel and the Acts of the Apostles. But of these things thus much.

The Apoc-
lyptic.
Iohns 3. e-
pistles.Origen in e-
pist. ad Rom.

CHAP. XXV.

Origen professeth diuinitie at Cesarea. Heraclius is chosen
bishop of Alexandria.Cap. 26. in the
Greeke.

It was in the tenth yeare of the reigne of the aforesaid Emperour when Origen left Alexandria, and got him to Cesarea, when also he committed the office of Catechizing there, vnto Heraclius. In a while after Demetrius the bishop of Alexandria dieth, when he had continued in the same roome the space of thre and forty yeares: him succceeded Heraclius. There flourished also at that time Firmilianus bishop of Cesarea in Cappadocia.

Anno Dom. 324.

CHAP. XXVI.

Of the Bishops that were Origen's familiar friends.

Cap. 27. in the
Greeke.

This Firmilianus so highly esteemed of Origen, that one while he sent for him vnto his owne prouince to cōfise his Churches, another while he toke his voyage into Iudaea vnto him, where for a certaine space he continued with him for farther understanding of the holy Scriptures. Besides him, Alexander bishop of Ierusalem, and Theodotus bishop of Cesarea, continually were of his side, permitting vnto him alone, as maister, the interpretation of holy Scripture, with the rest of the ecclesiasticall function.

Firmilianus.
Alexander.
Theodotus.

Cap. 28. in the
Greece.

CHAP. XXVII.

Of the persecution which Maximinus the Emperour raised.

Maximius
was created
Emperour
an. Dom. 237.
under whom
the first per-
secution was
raised.
Gordianus
created Em-
perour anno
Dom. 240.
Anterus b. of
Rome.

After that the Emperour Alexander had ended the reigne of thirtene yeares, Maximinus Caesar succeeded him, who being incensed with the anger, spite and grudge he bare unto the house of Alexander, which harbored many of the faithful, he stirred up the first flame of persecution, and gave commandment that the governours onely of the Churches, as principall authors of the doctrine of our Saviour, should be put to death. At that time Origen wrote a booke of Martyrs, the which he dedicated unto Ambrose and Protocletus ministers of Cesarea, for that both they suffered no small affliction in that troublesome time, wherein also they had endured most constantly examination and confession, Maximinus himselfe continuing Emperour no longer then three yeares. Origen noted the time of this persecution, both in the two and twentieth tract of his Commentaries upon Iohn, and in sundry of his Epistles. But when Gordianus had succeeded Maximinus in the Empire of Rome, Anterus also followed Pontianus, after he had governed five yeares in the Bishops sea of Rome.

CHAP. XXVIII.

Of the strange election of Fabianus Bishop of Rome. Of the succession of
Bishops at Antioch and Alexandria.Cap. 29. in
the Greeke.Fabianus b. of
Rome.

After that Anterus had enjoyed the ecclesiasticall function the space of one moneth, Fabianus succeeded him: who as report goeth, came from the countrey after the death of Anterus, together with certaine others for to dwell at Rome: when such a thing as neuer was seene before at the election of a Bishop, happened then by the divine and celestiall grace of God. For when all the byethzen had gathered themselves together for the election of a Bishop, and many thought upon diverse notable and famous men, Fabianus himselfe being there present together with others, when as every one thought least, nay nothing at all of him, suddenly from above there came a Dove, and rested upon his head, after the example of the holy Ghost, which in likenesse of a Dove descended upon our Saviour: and so the whole multitude being moved thereat, with one & the same spirit of God, cried out cheerfully with one accord, that he was worthy of the bishopricke: and immediatly (as they report) he was taken and enskalled Bishop. At that time, when Zebinus bishop of Antioch had departed this life, Babylon came in place. And at Alexandria, when Heraclius the successor of Demetrius had finished his mortall race, Dionysius one of Origen's disciples, supplied the room.

Babylas b. of
Antioch.
Dionysius b.
of Alexandria.Cap. 30. in
the Greeke.

CHAP. XXIX.

Of Gregorius and Athenodorus disciples of Origen.

Theodorus,
who also was
called Gre-
gorius Neo-
caesariensis, as
Socrat. lib. 4. c. 22
Athenodorus.
Cap. 31. in
the Greeke.

When Origen executed his accustomed maner of teaching at Cesarea, many doctours unto his lessons, not onely men of that country, but also infinite foreigners, who forsaking their native soile, became his disciples: of which number as yet we haue knowne Theodorus, he was the same Gregorius the most renowned Bishop among vs, and his brother Athenodorus. He being studious in the Greeke and Romane disciplines, persuaded them, that they embracing the sincere loue of philosophie, altered their former studies unto the exercise and studie of holy Scripture. And after they had continued with him the space of five yeares, they profited so much in holy Scripture, that both being as yet young men, they were ordained bishops of certaine churches in Pontus.

CHAP. XXX.

Of Aphricanus an ecclesiasticall writer, and his bookes.

The historie
of Sufana
doubted of.

About that time was also Aphricanus renowned and much spoken of, the author of those Commentaries entituled of Cestes, or Wedding girdles. There is extant also an Epistle of his unto Origen to this effect, that he doubted whether the historie of Sufana commonly read in Daniel, was true or fained: whom Origen fully satisfied. There came also

to our hands of the same Aphricanus doing, five volumes of Chronicles curiously penned, wherein he reporteth himselfe to haue travelled unto Alexandria because of the great fame of Heraclius, whom, extolling in philosophicall sciences and discipline of the Gentiles, we haue shewed before to haue bene chosen Bishop of Alexandria. There is also of the same author, an Epistle unto Arisides, of the difference or disagreeing in the Genealogie of Christ written by Matthew and Luke, wherein he manifestly proueth the consent and agreement of the Evangelists, out of a certaine historie which came to his hands: whereof in his proper place, that is, in the first booke of this present historie, we haue already made mention.

CHAP. XXXI.

When and where Origen wrote upon the Prophets.

Cap. 31. in
the Greeke.

About this time Origen published commentaries upon Esay, afterwards upon Ezechiel: of the which upon the third part of the Prophet Esay, unto the vision of the fourfolded beasts in the wilderness, there came unto our hands thirtie Tomes. And upon the Prophet Ezechiel in the whole five and twentie, the which he wrote being at Athens. He began to comment upon the Canticles, so that thereupon he finished five bookes, and afterwards returning from Cesarea he made them out ten bookes. What need we presently to recite an exact catalogue of his workes, for it requireth a feuerall volume: when as we haue run them ouer in the life of Pamphilus, who suffered martyrdom in our time: where we (commending the life of Pamphilus, his earnest and great study) haue made catalogues and indices for the librarie which he builded, gathering together both the workes of Origen and also of other ecclesiasticall writers: where if any man be disposed, he shall readily find all the perfect volumes of Origen, as many as came to our knowledge. Now let vs proceed further, to the discourse of that which followeth in this present historie.

CHAP. XXXII.

Origen reduceth Beryllus into the right way, who aforetime iudged not
aright of the diuine nature of Christ.Cap. 32. in
the Greeke.

Beryllus bishop of Bostra in Arabia, of whom we haue spoken a little before, went about to establish foraine and strange doctrine from the faith, to the overthrow of the ecclesiasticall canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and seuered substance, and that he had no proper diuinity, but onely his Fathers diuinity, dwelling in himselfe. When as by reason of this matter many Bishops had dealt with him by conference and disputation, Origen also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiuing him not to beleeue aright, he rebuked him, persuaded him with reasons, convicted him with manifest proofe, restrained him with true doctrine, and restored him againe to his former sound opinion. The acts of Beryllus, the Synods summoned for his sake, the questions moved by Origen unto him, the disputations held in his owne congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things haue our elders remembred of Origen, all which I passe ouer as impertinent to this our present purpose. Such things as concerne him and are necessary to be knowne, may be gathered out of the Apologie the which we wrote in his behalfe, together with Pamphilus martyr (a man that flourished in our time) against contentious quarrellers.

Beryllus de-
nied Christ to
be the second
person in Tri-
nity before
he was made
man.

CHAP. XXXIII.

Of Philip a Christian Emperour and his humilitie.

Cap. 34. in
the Greeke.

When Gordianus had bene Emperour of Rome five yeares, Philip together with his sonne Philip, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and ioyned with the multitude in the ecclesiasticall prayers upon the last day of Easter Vigils, could not be admitted untill he had first rendered an account of his faith, and coupled himselfe with them which for their sins were examined,

Philip crow-
ned Emperour
an. Dom. 246.

and placed in the rōme of penitents. For except he should haue done this, he could not be admitted: therefore because he was faulty in many things, he willingly obeyed, and declared by his workes his sincere and religious mind towards God.

Cap. 35. in
the Greeke.

CHAP. XXXIII.

Dionysius succeeded Heraclas at Alexandria.

Anno Do-
mini 249.

It was the third yeare of the reigne of Philip, and the sixteenth yeare of Heraclas Bishop of Alexandria, when Dionysius succeeded him in the Bishops sea.

Cap. 36. in the
Greeke.

CHAP. XXXV.

What time Origen set his Scriveners on worke, and when his other workes were written.

About that time, faith (as it was requisite) taking root, and the Gospel freely preached throughout the world, Origen (as they report) being about threescore yeares old, and much worne and wasted by reason of his long study and painefull exercise, now at length permitted that those things which he had publickly preached and disputed, should by Notaries be copied out, which before he would not suffer to be done. Then wrote he against the booke of Celsus the Epicure, intituled The word of truth, eight bookes. After them five and twenty tracts vpon the Gospel after Mathew. And others vpon the twelue Prophets, whereof we haue found five and twenty in the whole. There is eartan an epistle of his vnto the Emperour Philip and another vnto his wife the Emperesse Seuerus, with sundry others vnto other men. Of the which as many as we could find being scattered here and there (which exceeded the number of an hundred) we haue collected and comprized in severall volumes, to the end they should no more be dispersed. He wrote also to Fabianus Bishop of Rome, and to sundry other Bishops and gouernours of Churches, of his sound opinions and doctrine. The specialities thereof thou mayest see in the first booke of our Apologie written in his behalfe.

Cap. 37. in
the Greeke.

CHAP. XXXVI.

Origen confuted the Arabians which taught that the soules were mortall.

Of this opi-
on was Iohn
the 22. bishop
of Rome.

There arose certaine at that time in Arabia which were authors of pernicious doctrine, who taught that in this present life the soules died, and perished together with the body, and that in the generall resurrection they arose together, and were restored to life againe. A great Synod was summoned together for this cause, so that againe Origen was sent for, who publickly so discoursed and disputed of this question, that he purged and withdrew their seduced minds from this soule error.

Cap. 38. after
the Greeke.

CHAP. XXXVII.

Origen openeth and confuteth the heresie of the Helcesaites.

Origen in 82
Psalme.

Then also sprang by another poisoned opinion, namely the heresie of the Helcesaites, which was no sooner risen, but it was rooted out. Origen made mention thereof, expounding the fourescore & second Psalme in the open audience of the congregation, where he faith thus: In these our dayes slept forth one which boasted, that he was able to maintaine the most detestable opinion, called the heresie of the Helcesaites, lately sowne in the Church. What cankered poyson is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie disalloweth of some of the holy Scripture wholly, and alloweth of some other, both in the old and new Testament. This heresie denieth Paul wholly. This heresie counteth it an impious faithfull in thine heart. They vse a certaine booke which (as they say) came down from heaven, the which who soeuer heareth and beleueth (say they) shall obtaine another kind of remission of sinnes then that which Christ purchased for vs. Thus went the affaires then.

CHAP.

CHAP. XXXVIII.

Of the persecution vnder Decius, the martyrdoms of many Bishops, and how that Origen was persecuted.

Cap. 39. after
the Greeke.

After that Philip had bene Emperour seuen yeares, Decius succeeded him, who because of his grudge towards Philip, raised persecution against the Church, in the which persecution Fabianus Bishop of Rome was martyred, whom Cornelius did succeed. In Palestina Alexander Bishop of Ierusalem, when he had the second time endured confession for Christs sake before the tribunall seate of the President of Cesarea, is cast into prison, where after a notable and famous testimonie of his true faith, giuen before the iudgement seate of the Lieutenant, he ended his mortall life: after whom Mazabanes was chosen Bishop of Ierusalem. And Babylus likewise Bishop of Antioch, (even as Alexander Bishop of Ierusalem) after he had rendered an account of his faith, died in prison, whom Fabius succeeded. But what things and how great they were which hapned to Origen in that persecution, & how he died, the spitefull diuell deadly pursuing him with his whole troppe, striving against him with all might, and euery kinde of sleight that possibly could be invented: and specially against him about all the rest which then were persecuted to death: and what and how great things he sustained for the doctrine of Christ: imprisonment and torments of body, scourging at iron stakes, stinch of close prison: and how that for the space of many dayes his fate lay stretched foure spaces asunder in the stocks: & how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: & what end he made after the Judge had wrought all meanes possible to saue his life: and what speeches he vttered, very profitable for such as need consolation: sundry of his epistles truly, faithfully and curiously penned, do declare.

CHAP. XXXIX.

How Dionysius Bishop of Alexandria reporteth the perils himselfe stood in.

Decius crowned Emperour An. Dom. 254 vnder whom as Orosius faith, the 7. persecution was raised. Fabianus b. of Rome martyred. Cornelius b. of Rome. Alexander b. of Ierusalem died in prison. Mazabanes b. of Ierusalem. Babylus b. of Antioch died in prison. Fabius b. of Antioch. Origen is persecuted. Cap. 40. in the Greeke.

Touching Dionysius, I will alledge out of his owne Epistle vnto Germanus, where he of himselfe, writeth thus: I take God to witness of that I speake, and he knoweth that I lie not. I fled away not greatly regarding mine owne person, and yet not without the will of God. Long before that the persecution vnder Decius preuailed, Sabinius sent the purveyor of come to seeke me, for whose coming I remained at home three dayes. But he searching all places, highwayes, riuers and fields, where he coniectured that I either hid my selfe or passed by, was I wot not how blinded, so that he found not my house. He little thought that I continued at home in that heate of persecution. At length with great difficultie (God no doubt disposing my departure) the fourth day, I and my children, together with many other brethren left the Citie. And that our departure was caused by the diuine prouidence of God, the sequels declared where in peradventure I stood vnto many in good stead. A little after he reporteth the casualties which happened after his flight, in this sort: About Sunne set I was led by the souldiers together with my company, vnto Taposiris, but Timothe (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the seruants keeping it, but he perceived that we were taken and gone. Againe after a few lines: And what a wonderfull chance was that? I will truly report it you: One met Timothe by the way as he fled, and seeing him troubled and disquieted in minde, demanded of him the cause of his so quicke speed, who forthwith openeth vnto him the whole matter. The which when the passer by learned, he passeth by & goeth still on his journey, which was to a banquetting bridehoue (the maner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had bene a made match, rose vp and with all speed pursued vs with a clamorous tumult: and when the souldiers which garded vs fled away, they fell vpon vs as we lay in our beds. I (God knoweth) at the first tooke them for theeces, and because I thought their coming was to rob and spoile, as I lay in my naked bed I wrapped me in the sheet, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then vnderstanding their drift, I cried out, praying and beseeching them that they would suffer vs to be gone. If they would benefit me at all, I prayed them to preuent such as would bring

Dionysius b. of Alexandria vnto Germanus.

Dionysius b. of Alexandria was married.

*This custom in diuers places is now a dayes in vire.

me forth, and to behead me themselues. When I had cried thus, as my companions and partakers do very well know, they rushed out violently. I truly then cast my selfe prostrate vpon the pavement, they tooke me by hand and foote, they lugged me forth and carried me away. There followed after such as can testifie all these things, namely, *Gaius, Faustus, Peter and Paul*, which led me out of my lodging, and laid me vpon the bare backe of an Asse. Thus *Dionysius* wrote of himselfe.

CHAP. XL.

Dionysius Bishop of Alexandria reporteth the constancie of such as were martyred at Alexandria vnder Decius.

Cap. 41. in the Greeke.

Dionysius vnto Fabius b. of Antioch.

Metras after tormēt is flō- ned to death.

Quinta flō- ned to death.

Heb. 10.

Apollonia is burned.

Serapion was thrown down and his necke broken.

The Edict of Decius against the Christians. March. 24.

The same *Dionysius* in his Epistle vnto *Fabius* Bishop of Antioch, describeth the torments of them which suffered martyrdom at Alexandria vnder *Decius*, writing thus: This persecution was not begun by the Emperours Edict, but one whole yeare before. For there came vnto this Citie a certaine soothsayer and inuener of mischiefe, who moued and stirred vp the whole multitude of the heathens against vs, and excited them to defend the superstition of their natiue soile: by whom they being thus prouoked, and hauing wonne to their side such as were of power and authoritie, to perpetrate all impious acts, they perswaded themselves that the onely worship of Diuels and our slaughter, was pietie it selfe. First then they apprehend a certaine Minister whose name was *Metras*, and command him to vtter blasphemie, who for disobedience therein is beaten with clubs, his face and eies they pricked with sharpe quills, afterwards they led him forth into the suburbs and stoned him to death. Againe they bring into the temple of Idols a faithfull woman named *Quinta*, and constrained her to worship, who contrarying and abhorring their Idols, had her feete bound together, and by them traile and lugged all along the streetes, which were paved with sharpe stones, and withall being beaten against mil-stones and fore scourged, she was brought forth to the same place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and euery one of the wicked leade the heady multitude vnto their neighbours houses whom they knew to be godly and well disposed; and they destroy, spoile, steale and beare away the precious iewels: but the vile, the base, and the wooden stuffe, they throw out into the street, and burne it to ashes: shewing forth thereby a resemblance or spectacle of a citie taken and ransacked by the enemy. But the brethren gaue backe, and withdrew themselves aside, taking in good part and very chearefully, the losse of their goods, much like vnto them of whom *Paul* hath testified. Neither do I remember anie (one onely excepted) of them which were apprehended, vnto this day that denied the Lord. Furthermore they laid hold vpon the elderly & renowned virgin *Apollonia*, they beat her cheeks, and knocke out all the teeth in her head.ouer against the Citie they prepare a pile, and threaten to burne her quicke, vnlesse she would together with them vtter blasphemy. But she lingring a litle while, as though she would take further deliberatiō, sodainly leaps into the fire, and is consumed to ashes. To be short, they laid hold vpon *Serapion*, who continued in his owne house, whom they vex with sundry grievous and bitter torments, brusing all the members of his bodie, and throwing him downe headlong from an vpper chamber. There was no way left for vs to passe, nor the common high way, nor any by-passage, either by day or night; they cried out all, and exclaimed euery where, There was no other choise but either to vtter blasphemy, or to be drawne and burned at the stake. And these things (the more is the pitie) endured too too long. But in the end this sedition and euill warre ouertooke the seditious persons themselves, and turned vpon them the selfe same cruelty which they before had practised vpon vs. So that for a litle season we reuelled our selues, their fury wherewith they raged against vs being somewhat abated; but a while after, the alteration of the Imperiall scepter was made knowne vnto vs, which afore time was very fauorable vnto vs, but now threatened great mischiefe to ensue. For the Emperours Edict is proclaimed, and that most dreadfull saying of our Sauour prognosticated long ago now taketh place, That if it were possible the very Elect themselves should be offended. All do tremble and quake for feare, some forthwith of the mightier sort flie away, doubting what would befall them; some of their owne accord are caried away with their worldly affaires; some are perswaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become

sacrifices

sacrifices and oblations to the Idols, so that the whole multitude in compasse derided them: for they seemed manifestly to be timorous, both to die, and also to do sacrifice. Some went stoutly vnto the altars and affirmed boldly, that they were new Christians, of whom the Lord hath truly foretold, that such should hardly be faued. Some other there were that held with both sides: some fled, and some were taken, whereof diuers endured setters and imprisonment. Other some after long imprisonment, before they came vnto the tribunall seate renounced their faith: some others after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarkes of the Lord, being strengthened by him, and stout in protesting their faith, hauing gotten vnto themselves worthie constancie and courage sufficient, became renowned martyrs in the kingdome of heauen. The first was *Julianus* a gowtne man, not able either to stand or go; he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called *Cronion*, whose surname was *Ennus*, together with the old *Julianus*, confessed and acknowledged the Lord (as it was meete) with a perfect and sound faith. They were both layed vpon Camels, and scourged aloft, and in the end being throwne into the flashing fire, they were burned to ashes, in presence of the people which compassed them round about. When as they were brought forth, a certaine souldier rebuked such as reuiled them, wherefore they exclaimed against him, so that this valiant warrior of the Lord was brought forth to fight, who after that he had stoutly behaued himselfe in that great skirmish for the Christian faith, was beheaded. After him another, by nation a Libyan, by appellation and blessing the true *Macar*, was often admonished by the Iudge to deny Christ and renounce his faith, and for not consenting vnto it, was burned quicke. After them *Epimachus* and *Alexander*, when they had bene long punished with fetters, tormented with sharpe razors and bitter scourges, were throwne into a fire pile, together with foure women. *Ammonarion* also a holy virgine, whom the Iudge grieuouly tormented, for that she foretold him, she would obey him in nothing (which indeed she performed) was brought forth to execution. The rest, as *Mercuria* a very honest matron, and *Dionysia* a very fruitfull woman for child bearing, (the which children notwithstanding she preferred not before the Lord) when they had confounded the Iudge, which vsed all kind of perswasions, and now was of the women overcome, after they were so tormented that they were past all sense and feeling, they were beheaded with the sword: but *Ammonarion* passed them all, notably enduring all kind of torment. *Heron* also and *Ater*, and *Isidorus* being Egyptians, together with *Dioscorus* a young man of fiftene yeares old, were committed. First of all the Iudge tooke the young man in hand with faire speeches, as though he were easie to be intreated, afterwards with torments, as though he were soone terrified; but he for all his perswasions would neither bow at his flatteries, nor breake at his threats. The rest after they had endured the most cruell rending and disioynting of their bodily members, he commanded to be burned with fire, but *Dioscorus* he set at libertie, wondering at his gracious countenance which gaue a glistering shine, and the wise answers which proceeded out of his mouth, saying, He would graunt him longer space to repent and remember himselfe, for his tender yeares sake. So that euen at this day the most renowned *Dioscorus* remaineth among vs, waiting for a larger and longer combat. *Nemesion* also an Egyptian is accused of theft, whereof after he had openly purged himselfe before the Centurion, againe he is accused of Christianitie; wherefore he was bound and brought before the President. But the most cruell and vniust Iudge deliuered him among the theues, to be twice more grieuouly tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seate certaine souldiers; *Ammon*, *Zenon*, *Ptolomaeus*, *Ingenus*, and together with them old *Theophilus*, who (when anie of the Christians came to heare the sentence or iudgement, and now was ready to shrink) so struggled that they were readie to burst within themselves; they nodded with their countenance, and beckened with their hands, exhorting them to constancie with all signes and gestures of the body. The which when the multitude in compasse had perceiued, before that any layd hands on them, preventing their doings, they step forth before the barre and proclaime themselves to be Christians: so that the President and his assistants were amazed, and the Christians vpon whom the sentence had passed, were thereby emboldened to suffer, and the Iudges maruellously afraid. These therefore departed from the tribunall seate very chearefull, and reioyced in the testimony of their faith, God gloriously triumphing in them.

Julianus burned. Cronion was burned.

A souldier beheaded.

Macar is burned.

Epimachus is burned.

Alexander is burned.

Foure women burned.

Ammonarion is beheaded.

Mercuria and Dionysia beheaded.

Heron burned.

Isidorus burned.

Dioscorus a confessor.

Nemesion a Martyr.

Ammon, Zenon, Ptolomaeus, Ingenus, and Theophilus confessors.

Cap. 43. in
the Greeke.

*Of Ischyron the martyr with others. Of receiuing after repentance such
as fell in persecution.*

Dionysius b.
of Alexandria
vnto Fabius
b. of Antioch.
Ischyron was
beaten to
death with
a cudgell.

Charemon
b. of Nilus
was married.

Ezechiel 18.

Cap. 43. in the
Greeke.

The Noua-
tians call
themselves
xathesdes,
that is, anti-
tians.

Nouatians
excommuni-
cated.

MAny others (saith Dionysius) throughout the Cities and villages were quartered and dis-
membred by the Ethnicks, whereof for example sake I will rehearse one. *Ischyron* being
a Noble mans hired seruant, and by office his Steward, was commanded by his Master
to do sacrifice, and when he obeyed not, he was contumeliously reuiled. The heathen maister
seeing his Christian seruant so constant, persisting in his former opinion, taketh a great cudgell in
his hand, and beates his body and bowels till breath departed. What shall I say of the multitude
of them which wander in the desert and waste mountaines, consumed with famine & hunger, and
cold, and diseases, spoiled by theeuers, and deuoured of beasts, whose blessednesse and victories
they that remaine aliue are able to testifie? Of these also I will alledge one for example. There was
one *Charemon* a very rich man, Bishop of a citie called Nilus, who together with his wife fled vn-
to the mountaines of Arabia, and returned home no more, nor could euer afterwards be seene.
And though they were often sought for of the brethren, yet could neither they nor their carkasses
be found. Many also in these mountaines of Arabia were taken captiues of the barbarous Sa-
racens, whereof some were hardly ransomed for great summes of money, some not as yet, no ne-
uer vnto this day appeared. And these things (brother) I write not in vaine, but that thou mayest
vnderstand what and how great euills and mischiefs haue happened amongst vs, whereof they
know more, which among all others haue felt moit. And after a few lines againe he writeth
thus: The Martyrs themselves which liued amongst vs, now associates with Christ, coheires of
his kingdome, and partakers of his iudgement, in that they shall iudge together with him, haue
receiued againe certaine of the brethren which swarued from the faith, and fell to offer sacrifice
vnto Idols; and beholding their conuersion and repentance, knowing for surety that they were
to be receiued, in so much as God will not the death of a sinner, they embraced them, retained
them, and made them partakers of their prayers and trade of life. But what do ye aduise vs my bre-
thren concerning such? What haue we to do in this case? Shall we be of one and the same minde
with them? Shall we retaine their sentence and fauour, and shall we tender such as they haue pi-
tied? or shall we reiect their censure, and sit in iudgement vpon their sentence? Shall we require
kindnesse with iniurie? Shall we destroy order? Shall we prouoke God against vs? These things
to good purpose hath *Dionysius* mentioned touching them which fell in time of persecution.

CHAP. XLII.

*Of receiuing againe such as fell. The testimony of Cornelius Bishop of Rome. The
heresie of Nouatus, and his impietie. A Synod held at Rome
for the condemning of his heresie.*

Nouatus a priest of Rome, puffed bp with pride against such as fell in time of perfec-
tion through infirmities of the flesh, as though there were no hope of saluation left for
them, yea though they performed al that appertained vnto true conuersion and right
confession of the faith; became himselfe the authoꝝ and ringleader of his owne hereticall sect,
to wit, of such as through their swelling pride do call themselves Puritans. And heretofore there
was a Synod gathered together at Rome of thescoꝝe Bishops, besides many ministers and
deacons. Againe, there met scuerally many pastoꝝs of other prouinces, determining what
was to be done in this case: where by vniuersall consent of all, it was decreed, that *Nouatus*
together with such as swelled and consented vnto this vnnatural opinion, repugnant to bop-
tizerly loue, should be excommunicated and banished the church; and that the brethren fallen
through the infirmity of the flesh in the troublesome times of persecution, should be receiued
after that the salue of repentance and medicine of confession were applied vnto their mala-
dies. There came to our hands the Epistles of *Cornelius* bishop of Rome written vnto *Fabius*
bishop of Antioch, touching that Synod held at Rome, shewing therein what was decreed by
all the bishops of Italy and Affricke, and of other prouinces. Againe, other Epistles of *Cyprian*
in the Romane tongue, with the subscription of diuerse other Bishops, wherein they shewed
their consent in this behalfe: that such as shrank were to be upholden and cured: and that
according

according vnto iustice, the authoꝝ of this heresie together with his adherents, was to be ba-
nished the Catholike Church. Vnto these there was annexed another Epistle of *Cornelius* of
the Synods decrees. Againe, another of the cause that moued *Nouatus* thus to fall from the
Church, whereof it will not be amisse here to alledge some part, that the Reader may vnder-
stand what manner of man he was. And to the end he would certifie *Fabius* of *Nouatus* his
disposition, *Cornelius* writeth thus: I giue thee to vnderstand, that this iolly *Nouatus* longed of
old after a bishopricke, and to the end he might conceale this his peeuish desire, vsed this cloke
of arrogancie. But first I will declare how he linked to his side certaine confessors. *Maximus* one
of our ministers, and *Urbanus*, who by confessing of their faith procured vnto themselves twise a
notable name and estimation among vs: againe *Sidonius* and *Celerinus*, who through the good-
nesse of God endured constantly all kind of torments, confirming the weaknes of the flesh by the
strength of their faith, & valiantly overcame the aduersarie: these men when they had considered
better of him, and perceiued his guile and inconstancie, his periury and falshood, his inhumanitie
and suspicious head, returned vnto the holy Church, reuealed and detected vnto many Bishops,
and Elders, and lay people which then were present, all his sleights and diuellish subtilties, the
which of long time they had concealed, weeping and wailing that they had beleued this deceit-
full and malicious monster, and that they had forsaken the Church, yea although it was but a litle
while. Againe after a few lines in the same Epistle he saith: We haue seene in him (welbelo-
ued brother) a wonderful alteration and sudden change in a short space. This good man when he
had protested with certaine dreadfull othes, that he neuer coueted any bishopricke, suddenly as it
were by certaine iugling feats, he stepped forth a Bishop. This law-maker and protector of the
Ecclesiasticall science, when that he presumptuously endeouored to challenge vnto himselfe the
title of a Bishop not granted vnto him from aboue, chose two men of a desperate condition, to be
partakers of his heresie, whom he might send to a certaine corner or lesser part of Italy, & thence
to seduce three Bishops, plaine, simple, and countrey men, by some craftie meanes, auouching and
affirming, that they must in all the haste come to Rome, saying that they together with other Bi-
shops meeting for the same purpose, should appease and remoue a certaine schisme raised in the
Citie. These being simple men (as we said before) not knowing their craftie and mischieuous fet-
ches, after their coming were inclosed by such leud persons as were suborned for the purpose, and
about ten of the clocke, when as they were somewhat tipple, and well crammed with victuals, were
constrained to create him Bishop, with imaginatiue and friuolous laying on of hands, the which
craftily and subtilly, not compatible for his person, he chalenged vnto himselfe. One of them af-
terwards repented him, and returned vnto the Church, bewailing his fall, & confessing his fault,
the whole multitude also intreating for him, whom we receiued vnto the company and comun-
ion of the laitie. In the roomes of the other Bishops we ordained and sent from vs such as should
succeed them. Wherefore this iolly defender of the Gospel was ignorant that there ought to be
but one Bishop in the Catholike Church, in the which he knoweth (for how should he be igno-
rant) that there are sixe and forty priests, seuen deacons, seuen subdeacons, two and forty acolytes,
two and fifty exorcists, and readers, with porters; widowes and impotent persons, aboue a thou-
sand and fifty soules, who all are releued through the grace and goodnesse of almighty God:
whom so great a multitude and so necessary in the Church, and by the prouidence of God so co-
pious and infinite, yea a number of innumerable people, could not conuert and time to the
Church, from this desperate & damnable presumption. Againe a litle after he writeth thus:
Now forwards I will orderly declare by what meanes, and by what trade of life he purchased vnto
himselfe the title of a Bishop. Thinke you that it was because of his conuersion in the Church
from the beginning, or because he endured many skirmishes and conflicts for his name, or that
he stood in manifold and great perils for pieties sake? None of all these was true in him. The oc-
casion of beleueing he tooke of Satan, which entred into him, and made there long abode. When
he was deliuered by the Exorcists, he fell into a dangerous disease, and because he was very like
to die, was baptized in the bed where he lay, if it may be termed a baptism which he receiued.
For he obtained not after his recovery that which he should haue done according vnto the canon
of the Church, to wit, Confirmation by the hands of the Bishop. In so much then as he obtained
not that, how came he by the holy Ghost? And againe a litle after he saith: He being loth to
die, and desirous of life, in the time of persecution denied himselfe to be a priest. When he was
intreated by the deacons, and admonished to come forth out of the house wherein he had in-

*Cornelius b.
of Rome vn-
to Fabius b.
of Antioch.
Maximus,
Urbanus.
Sidonius and
Celerinus for-
looke Noua-
tus. The quali-
ties of Nouatus.*

*How Noua-
tus the here-
tike was made
bishop.*

*The order of
the clergie in
the church of
Rome in the
time of Cor-
nelius.*

*Nouatus fell
in time of
persecution
and denied
his order.*

closed himselfe, and to minister vnto the necessity of the brethren which wanted, he was so farre from yeelding to the Deacons, that he went away and departed in a chafe, saying that he would no longer play the priest, but addiect himselfe vnto another trade of philosophie. And againe to this he annexeth that which followeth: This good man forsooke the Church of God, wherein he was baptized, and where also he tooke priesthood vpon him, by fauour of the Bishop which through the laying on of hands allotted him thereunto, and (though all the clergie, yea and many of the laitie withstood it, because it was not lawfull to admit into the clergie any that had bene baptized in bed as he was) requested that he might be permitted to allow only this one. Another insolencie of this man passing all the former, he reporteth thus: When he distributed the oblation, & deliuered to euery man part thereof, he added this withall (constraining the sillie soules before they receiued of his oblation, to sweare, holding both their hands together, not loosed before they had thus sworne, I will vse their owne words) Swear vnto me by the body and bloud of our Lord Iesus Christ, that thou wilt neuer forsake me, and sie vnto *Cornelius*. The wretched man tasted not thereof before he had vowed vnto him, and in stead of that when he receiuing the bread should haue said, Amen, he answered, I will not go vnto *Cornelius*. Againe a little after he saith: Now that thou mayest vnderstand, that he is all bare and forsaken, reiected and left of the brethren who daily returne vnto the Church, whom blessed *Moses* (a Martyr, who of late endured amongst vs a maruellous and notable martyrdom, being aliue and perceiuing his temeritie and arrogancie) did excommunicate, together with fise other priests, which seuered themselves with him from the Church. In the end of the Epistle he reciteth the catalogue of Bishops, who at their being at Rome condemned the mad fantasie of *Novatus*, writing both their names, and the prouinces where they gouerned. He citeth also the names and cities of such as were absent, and had subscribed by their letters. These things hath *Cornelius* signified by his letters vnto *Fabius* Bishop of Antioch.

The communion was then ministered and deliuered into their hands, not popt in their mouths.

Moses a martyr.

Cap. 44. after the Greeke.

CHAP. XLIII.

Dionysius Bishop of Alexandria reporteth of *Serapion* that fell in persecution, how at his end he was desirous to receive the Sacrament of the Lords Supper.

Dionysius also Bishop of Alexandria in his letters to the aforesaid *Fabius*, who in a manner yielded to the schisme, wrote many things of repentance, painting forth their patience which lately had bene martyred at Alexandria. Whereof omitting many things, this one strange and worthy of memorie we haue thought good to publish in this our history: for thus he wrote: I will certifie thee (saith he) of this one example which happened amongst vs. There was one *Serapion* dwelling amongst vs, a faithfull old man, which of a long time liued without reprehension: but being tempted in persecution, fell from the faith. He intreated very often that he might be receiued againe, but none gaue eare vnto him, for he had done sacrifice: and falling into a dangerous disease, lay speechlesse and benumbed of all his senses the space of three dayes; the fourth day after, being somewhat recouered, he called vnto him a nephew of his, his daughters sonne, and said vnto him: How long (o my sonne) do ye withhold me? I beseech you make haste, and absolue me quickly: Call vnto me one of the Priests; the which as soone as he had spoken he was speechlesse againe. The boy ran vnto the Priest. But it was night, and the Priest was sicke, and could not come with him. Yet (because I gaue commandement, that such as were about to die, if humbly they requested, should be admitted, to the end that being strengthened in faith they might depart in peace) he deliuered vnto the boy a litle of the Eucharist, and commanded him to crumble or foke it, and so drop it by a litle and a litle into the old mans mouth. The boy returneth, and brings with him the Eucharist. When he was hard by, before he came in, *Serapion* said: Comest thou my sonne? the Priest cannot come, therefore dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or foked the Eucharist, and withall let it by drop meale into the old mans mouth: whereof when he had tasted a litle, forthwith he gaue vp the ghost. Is it not manifest, that this old man was so long held backe, vntill he were absolued and loosed from the linke of sinne, by confessing in the presence of many the fault he had committed? Thus farre *Dionysius*.

Dionysius b. of Alexandria, vnto Fabius b. of Antioch.

Men of old receiued the Communion a litle before their deaths.

CHAP.

CHAP. XLIIII.

The Epistle of Dionysius Bishop of Alexandria vnto Novatus.

Cap. 45. in the Greeke.

Now let vs see what he wrote vnto *Novatus*, who at that time molested the Church of Rome. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise though the perswasion of certaine brethren, as if he were thereunto compelled by them, marke how he writeth vnto him: *Dionysius* vnto the brother *Novatus* sendeth greeting. If thou wast constrained against thy will, (as thou sayest) thou wilt declare the same, if thou returne willingly. Thou shouldest haue suffered any thing rather then to rend asunder the Church of God. Neither is this martyrdom which is suffered for not seuering and diuiding the Church, of lesse glorie then that which is tollerated for deniall of sacrifice vnto diuels. Yea in my iudgement, it is of farre greater glory. For in the one, martyrdom is suffered for one soule, in the other for the vniuersall Church. But if thou either perswade the brethren, or constrain them to returne to vnitie, this notable act will be farre greater then the fault that went before; and the one will not be imputed, the other will be commended. If thou canst not periwade the rebellious and disobedient, saue at leastwise thine owne soule. I desire thy health in the Lord, and thy embracing of peace and vnitie. Thus he wrote to *Novatus*.

Dionysius b. of Alexandria, vnto Novatus the heretike.

CHAP. XLV.

The Catalogue of Dionysius Alexandrinus Epistles concerning repentance.

Cap. 46. after the Greeke.

He wrote an Epistle of repentance vnto the brethren throughout Egypt, wherein he layeth downe his censure of such as fell, and describeth meanes to correct vices. Of the same matter there is extant an Epistle of his vnto *Conon* Bishop of Hermopolis, and an exhortation vnto his flocke of Alexandria. Among these there is another written vnto *Origen*, of martyrdom. Likewise he wrote of repentance vnto the brethren of Laodicea, whose Bishop was *Thelymidres*; and to the brethren throughout Armenia, whose Bishop was *Meruzanes*. Moreover he wrote vnto *Cornelius* Bishop of Rome, approuing his Epistle against *Novatus*: where he reporteth that he was called of *Elenus* Bishop of Tarsus in Cilicia and other his companions: *Firmilianus* Bishop of Cappadocia, and *Theoctistus* Bishop of Palestina, to mete them at the Synode held at Antioch, where diuerse went about to establish the schisme of *Novatus*. He addeth besides, how he signified *Fabius* there to haue deceased, and *Demetrius* to haue succeeded him Bishop of Antioch. He wrote of the Bishop of Ierusalem these words: The renowned *Alexander* died in prison. There is extant another Epistle of *Dionysius* vnto the Romaines, deliuered by *Hippolytus*. Againe he wrote another of peace and repentance: Another vnto the confessors which cleaued vnto the opinion of *Novatus*: A gaine other two Epistles vnto such as were converted vnto the Church. And to many others he wrote very profitable Tracts for the studious Readers to peruse.

Conon b. of Hermopolis.

Thelymidres Meruzanes. Cornelius. Elenus. Firmilianus. Theoctistus. Fabius. Demetrianus. Alexander. Hippolytus.

The end of the sixt booke.

THE VII. BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CÆSAREA
IN PALÆSTINA.

CHAP. I.

The wickednesse of Decius and Gallus the Emperours. The death of Origen.

Now taking in hand the seventh booke of the Ecclesiasticall historie, the great Dionysius bishop of Alexandria shall stand vs in good stead with his Commentaries and Epistles, wherein he described all the severall aas of his time. Wherehence wil I begin this present booke. When Decius had not reigned full two yeares, he was slaine together with his sonnes, whom Gallus succeeded: at what time Origen of the age of threescore & nine yeares departed this life. But of the aforesaid Gallus, Dionysius wrote vnto Hermammon in this manner: Neither did Gallus perceiue the impietie of Decius, neither did he foresee what seduced him, but stumbled at the same stone which lay right before his eyes; who when the Imperiall scepter prosperously fell vnto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with him he banished the prayers continually powred vnto God for him. And thus much of him.

The Translator vnto the Reader.

IN so much as Eusebius throughout his sixt booke almost in euery Chapter, hath written at large of the famous clerke and great Doctor of Alexandria, by name Origen, and now also in the beginning of the seventh booke reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliuerance of the storie, and for the further knowledge of his end, to annex here vnto, a worthy historie out of Suidas a Greeke writer, who lived about a hundred yeares ago, touching the things which hapned vnto Origen a litle before his death: his words are these.

The life of Origen out of Suidas.

Suidas in the life of Origen. Origen is said to haue suffered much affliction for Christs sake, being famous, eloquent, and trained in the Church euen from his youth vp: but through enuy he was brought before the rulers and magistrates, and through the despitefull subtilty and crafty inuention of Saran, he was brought into great slander and blemish of infamie. They say, the authors of iniquity deuised that a man should worke the feate, that is, they prepared an Ethiopian or foule blacke Moore, beauly to abuse his body. But he not able to away with, neither willing to heare of so horrible an act, brake out into loud speeches, and exclaimed at both the things which were giuen him in choice, rather then the one that he would do the other: and in the end he consented to sacrifice. Wherefore when they had put Frankincense in his hand, they threw it into the fire vpon the altar. By this meanes he was by the Iudges put from martyrdom, and also banished the Church. When he had thus done, he was so ashamed, that he left Alexandria, and got him to Iudea: being come to Ierusalem, and well knowne for his learned expositions and gift of vtterance, he was intreated of the Priests to bestow a Sermon vpon the people in the Church and open assembly, for he was then a Minister. After great intreatie, and in a manner constrained by the Priests, he arose vp, tooke the Bible, opened it, and hapned vpon this parcell of Scripture: *Vnto the vngodly said God: why dost thou preach my lawes, and takest my covenant in thy mouth?* When he had thus read, he clasped the booke, tare downe, and burst out into teares, together with all the audience which wept with him. He lived vnto the time of Gallus and Volusianus, that is, vntill he was threescore and nine yeares old: he resteth at Tyrus, where he was also buried. So farre Suidas.

The Translator vnto the Reader.

IHaue thought good also, here to lay downe his Lamentation, the which Origen himselfe wrote in the Greeke tongue with his owne hand, when after his fall and deniall of his maister Christ Iesus, he wandred to and fro with great grieve and torment of conscience; the which Saint Ierome translated into Latine, and is found extant among the workes of Origen. He lamented as followeth.

The Lamentation of Origen.

In the bitter affliction and grieve of minde, I go about to speake vnto them which hereafter shall reade me thus confusedly and without order, furiously disposed to sit vpon the tribunall seate of Christ together with the Saints in heauen: and how can I speake when as the tongue is tyed, and the lippes dare not once moue or wagge? the tongue doth not his office, the throte is dammed vp, all the senses and instruments are polluted with iniquitie. But I will proceede on, and first I will fall to the ground on my bare knees, and make mine humble supplication vnto all the Saints and blessed of God, that they will helpe me, fillic wretch, which by reason of the superfluity of my sinne dare not craue ought at the hands of God. O ye Saints and blessed of God, with waterish eyes and wet cheekes, foked in dolour and paine, I beseech you to fall downe before the mercie seate of God for me miserable sinner. Wo is me because of the sorrow of my heart: wo is me that my soule is thus afflicted: wo is me that am compassed thus on euery side, and shut vp in my sinne, and that there is no health in me: wo is me O mother that euer thou broughtest me forth, for a skillfull lawyer to be ouerthrowne in his vnrighteous dealing: for a religious man to fall into extreame impiety: wo is me O mother which broughtest me forth, a righteous man to be conuulsant in vnrighteousnesse: an heire of the kingdome of God, but now an inheritor of the kingdome of the diuell: a perfect man, yet a Priest to mad wallowing in impietie: a man beautified with honour and dignitie, yet in the end blemished with shame and ignominie: a man beset with many euils, and choked with infamous doings: wo is me O mother which broughtest me forth as an high and loftie turret, yet suddenly turned downe to the ground: as a fruitfull tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountaine, yet by and by dried vp. Wo is me that euer I was bedecked with all gifis and graces, and now seeme pitifully deprived of all. But who will minister moisture vnto the temples of my head, and who will giue streames of teares vnto mine eyes, that I may bewaile my selfe in this my sorrowfull plight? Alas O priesthood, how shall I bewaile thee? Alas O Ministerie, how shall I lament thee? O all you my friends tender my case, pitie my person, in that I am dangerously wounded. Pitie me O all ye my friends, in that I am now become an abiect person. Pitie me O ye my friends, in that I am now with sorrow come to nought. Pitie me O ye my friends, in that I haue now troden vnder foote the scale and cognisance of my profession, and ioyned in league with the diuell. Pitie me O ye my friends, in that I am reiectd and cast away from the face of God: it is for my leuall life that I am thus polluted, and noted with open shame. Bewaile me whom the Angels haue bewayled: bewaile me, whom all the Saints haue bewayled: bewaile me, whom euery man hath bewayled: bewaile me O all ye the nations vnder heauen, in that I am fallen from my glory. The Lord had made and engrafted me a fruitfull vine, but in stead of pleasant clustered gapes, I brought forth pricking thornes. Bewaile me also, for that in stead of grapes I brought forth brambles. But let the well-springs of teares be stirred vp, and let my cheekes be watered, let them flow vpon the earth and moisten it, for that I am soaked in sinne, and berne in mine iniquities. I see my priesthood lament ouer me, I see all Ioy sorrowing ouer me, I see the Spider ouer my seate building his cobwebbe, I see and behold my selfe all sorrowfull and pensue; euery creature sorroweth at my case, for that I was wont heretofore to powre out praises vnto God for them all. Alas what haue I felt, and how am I fallen? Alas how am I thus come to nought? There is no sorrow comparable vnto my sorrow, there is no affliction that exceedeth my affliction, there is no bitternesse that passeth my bitternesse, there is no lamentation more lamentable then mine, neither is there any sinne greater then my sinne, and there is no salue for me. Where is that good shepheard of foules? where is he that went downe

The Lamentation of Origen.

He calleth vpon the saints in the same sense as he doth in this letter, which he wrote vnto another of his friends vnder heauen.

* Cap. I. in the Greeke. Gallus was created Emperour, anno Domini 255. Origen dieth. Dionysius b. of Alexandria in his epistle to Hermammon.

The choice was, that either a blacke Moore shold play the Sodomite with him, or he himselfe shold sacrifice vnto Idois.

Psal. 50.

from Ierusalem to Iericho, which also salued and cured him that was wounded of the theues: Seeke me out O Lord, which am fallen from the higher Ierusalem, which haue broken the vow I made in Baptisme, which haue prophaned my cognifance, in that I dealt iniuriously with thy blessed name. Alas that euer I was doctour, and now occupie not the roome of a disciple. Thou knowest O Lord, that I fell against my will; when as I went about to enlighten others, I darkened my selfe: when I endeouored to bring others from death to life, I brought my selfe from life to death: when I minded to present others before God, I presented my selfe before the diuell: when I desired to be found a friend and a fauourer of godlinesse, I was found a foe, and a furtherer of iniquitie: when that I set my selfe against the assemblies of the wicked, and reprooued their doings, there found I shame, and the most pestilent wound of the diuell: when that I was ignorant and vnskillfull in the diuerse sleights of striuers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much sifting, they promised me (vnhappy man) craftie conueyances to auoid the subtiltie of Satan. But after that I departed from them, the diuell in the same night transformed himselfe into an Angell of light, and reasoned with me, saying: When thou art vp in the morning, go on, and perfwade them, and bring them vnto God if they demand ought of thee. If in case they condescend and hearken vnto thee, do it and cease not, staggering nothing at the matter, to the end many may be saued. And againe, the diuell going before to prepare the way, whetted their wits to deuise mischiefe against me silly wretch, and sowed in their mindes hypocrisie, dissimulation and deceit. But I, O vnhappy creature, skipping out of my bed at the dawning of the day, could not finish my wonted deuotion, neither accomplish my vsuall prayer, but wishing that all men might be saued, and come vnto the knowledge of the truth, folded and wrapped my selfe in the snares of the diuell. I got me vnto the wicked, I required of them to performe the couenant made the night before (I silly soule not knowing of anie thing) and we came vnto the baptisme. O blinded heart, how didst thou not remember! O foolish minde, how didst thou not bethinke thy selfe! O witlesse braine, how did thou not understand! O thou sense of vnderstanding, where didst thou sleepe! But it was the diuell which prouoked thee to slumber and sleepe, and in the end slue thy vnhappy and wretched soule. He bound my power and might, and spoyled me of my knowledge: he bound my power and might, and wounded me. I answered but in a word, and became reprochfully defamed. I spake without malice, yet felt I spite. The diuell raised an assemblie about me, and pronounced against me that vniust sentence: *Origen* (saith he) hath sacrificed. O thou diuell, what hast thou done vnto me! O thou diuell, how hast thou wounded me! I bewailed sometime the fall of *Samson*, but now haue I felt farre worse my selfe; I bewayled heretofore the fall of *Samson*, yet now am I fallen farre worse my selfe. I haue bewayled heretofore the state of all sinners, yet now haue I plunged in them all. *Samson* had the haire of his head clipt and cropt off, but the crowne of glorie is fallen from off my head. *Samson* lost the carnall eyes of his bodie, but my spirituall eyes are digged out. It was the wylinesse of a woman that brought him to his confusion, but it was mine owne tongue that brought me to this sinfull fall. And euen as he wanted after the losse of his earthly possession: so my tongue hauing bolted out this wicked saying, deprived me of the spirituall gifts, which sometime haue flowed with heauenly riches. And euen as he being seuered from the Israelites, and cleauing vnto forreiners, endured these things: so I going about to saue notorious sinners, brought my selfe captiue vnto captiues, and the bondage of sinne. Alas, my Church liueth, yet am I a widower. Alas, my sonnes be aliue, yet am I barren. Alas, euerie creature reioyceth, and I alone forsaken and sorrowfull. Alas, O Church wherein I was glad some. Alas, O seate wherein I late full merrie. Alas, O Spirit which heretofore camest downe vpon me, why hast thou forsaken me? I am forsaken and become desolate, because of the corruption and filth of mine iniquitie. Bewayle me that am deprived of all goodnesse. Bewayle me O ye blessed people of God, which am banished from God. Bewayle him that is bereaued of the holy Ghost. Bewayle me that am thrust out of the wedding chamber of Christ. Bewayle me, who once was thought worthy of the kingdome of God, but now altogether vnworthy. Bewayle me that am abhorred of the Angels, and seuered from the Saints of God. Bewayle me for that I am condemned to eternal punishments. Bewayle me for that I am here on earth, and now tormented with the pricke of conscience. I do feare death, because it is wicked, I do feare the dreadfull day of iudgement, for that I am damned for euer. I do feare the punishment

nishment, for that it is eternall. I do feare the Angels which ouersee the punishment, because they are voyd of mercie. I do feare out of measure all the torments, and what I shall do I wot not, being thus on euery side beset with misery. If there be any man which can, I beseech him now to assist me with his earnest prayers, and with his sorrowfull teares. For now it behoueth me to shed infinite teares for my great sinne. Who knoweth whether the Lord will haue mercie vpon me, whether he will pitie my fall, whether he will tender my person, whether he will be moued with my desolation, whether he will shew mercie vnto me, whether he will haue respect vnto mine humilitie, and incline his tender compassion towards me? But I will prostrate my selfe before the thresholds and porches of the Church, that I may intreate all people both small and great, and I will say vnto them: Trample and tread me vnder foote, which am the foolish salt, the vnfaurie salt, tread me which haue no taste or relish of God, tread me which am fit for nothing. Now let the elders mourne, for that the staffe whereto they leaned is broken. Now let the young men mourne, for that their schoolemaister is fallen. Now let the virgins mourne, for that the aduancer thereof is defiled. Now let the Priests mourne, for that their patron and defender is shamefully fallen. Now let all the Cleargie mourne, for that their Priest is fallen from the faith. Wo is me that I fell so leudly. Wo is me that I fell most dangerously, and cannot rise againe. Assist me O holy Spirit, and giue me grace to repent. Let the fountaines of teares be opened, and gush out into streames, to see if that peraduenture I may haue the grace worthily and thoroughly to repent, and to wipe out of the booke of the conscience, the accusation printed against me. But thou O Lord, thinke not vpon polluted lips, neither weigh thou the tongue that hath vttered leud things: but accept thou repentance, affliction, and bitter teares, the dolour of the heart, and the heauinesse of the soule, and haue mercie vpon me, and raise me vp from out of the mire of corruption, for the puddle thereof hath euen choked me vp. Wo is me that sometime was a pearle glistering in the golden garland of glorie, but now throwne into the dust, and troden in the myre of contempt. Wo is me, that the salt of God now lyeth in the dunghill. But how great streames of lamentations shall wipe and purifie mine humble heart? Now I will adresse my selfe, and turne my talke vnto God. Why hast thou lifted me vp, and cast me downe? For as thou hast exalted me with the diuine word of thy heauenly wisdome, so me thinkes I sticke in the depth of sinne, which my selfe haue wrought. I had not committed this impietie, vnlesse thou haddest withdrawn thine hand from me. But it is thy pleasure, O Lord which art good, to do all things graciously; and I on the other side being a foole, haue foolishly fallen. But why O Lord hast thou shut my mouth by thy holy Prophet *David*? Haue I bene the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and reiected, and banished me from among thy Saints, and astonied me to preach thy lawes? What man is he borne of a woman that sinned not? What man is he that euer was conuersant here vpon earth, and did no iniquitie? This I say, because thou hast forsaken me. *David* himselfe first, who shut vp my mouth, sinned too bad in thy sight, yet after his repentance thou receiuedst him to mercie. Likewise Saint *Peter*, the pillar of truth, after his fall wiped away that bitter passion with salt teares, slaying sinne, and purging away the venime of the serpent, not continuing long in the puddle of infidelity. But they in fauour were thought worthy of mercie: and this I speake to the end these things may take effect. Wo is me that I fell thus most wickedly. Wo is me that mine aduenture in these things was so vnfortunate. But now I humbly beseech thee O Lord, in so much as I haue felt farre worse, call me backe O Lord, for that I tread a most perillous and ruinous way. Grant me that good guide and teacher the holy Ghost, that I be not made a pricking hedgehogge, and become an habitation for diuels, but that I may tread vnder foote the diuell which trod me, and ouercomming his sleights, may be restored againe to the former health and saluation. Remember not O Lord the iniquitie of thine humble suter, who sometime haue celebrated vnto thee the function of Priesthood. Remember not O Lord the iniquitie of me, who made answer with wicked language. Now O all you which behold my wound, tremble for feare, and take heed that ye slumber not, neither fall into the like crime: but come ioynly which haue the same measure of faith, let vs assemble together, and rend our hearts, and prouoke streames of teares to gush out of the temples of our heads. For when these runne and flow vpon the face of the earth, there will follow remission of sinnes, the paines will be auoyded, and the torments shall not be felt. I mourne and am forrie from the heart roote (O ye my

* Origen gelled himselfe to embrace virginity, therefore iustly may he be termed an aduancer in the end he did sacrifice and committed whoredome with the diuell, then was he defiled

Psal. 102:

Psal. 50.

Psal. 51.
Math. 26.

The policie of Satan was to haue Origen to confirme the Christians at the time of sacrifice, not to the end they might be saued (as his pretence was) but that Origen might be taken with the manner, & presently constrained either to sacrifice, or deny his maister, which fel out in the end. It seemeth by this, that some premised Origen they would be baptized, but when it came to the pinch they made him sacrifice.

Origen bewayleth his excommunication.

friends) that euer I fell from aloft. I haue fallen, and am bruised, there is no health in me. Let the Angels lament ouer me, because of this my dangerous fall. Let the garlands and crownes of the Saints lament ouer me, for that I am seuered from among their blessed assemblies. Let blessed *Aaron* lament ouer me his priesthood. Let the holy Church lament ouer me, for that I am ruinously decayed. Let all the people lament ouer me, for that I haue my death wound. I see the clouds in the skies shadowing the light from me, and the Sunne hiding his bright beames. But now you do all see and perceiue, the Prophet *David* hath shut the doore of my mouth. I was constrained of the holy Bishops to breake out into some words of exhortation, and taking the booke of *Psalmes* in my hand, I prayed, and opened: and I lighted vpon that sentence the which I am ashamed to repeate, yet compelled to pronounce: Vnto the vngodly sayd God: why dost thou preach my lawes, and takest my couenant in thy mouth? But bewayle me, which am in like case with the reprobate Iewes. For that which was said vnto them by the Prophet, now foundeth alike in mine cares. What shall I do that am thus beset with many mischiefs? Alas, O death, why dost thou linger? to wit: that thou mayst spite and beare me malice. O Satan, what mischiefe hast thou wrought vnto me? How hast thou pierced my breast with thy poysoned dart? Thinkest thou that my ruine will auail thee anie thing at all? Thinkest thou to procure vnto thy selfe ease and rest, while that I am grievously tormented? Who is able to signifie vnto me, whether my finnes be wiped and done away? whether that I haue escaped the paines which greatly I feared? Who is able to signifie vnto me, whether againe I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthy to heare the message of them that brings such tydings, (but presuming farre worse practises) haue heard the terrible threats of the Euangelists. Alas, O the bosome of *Abraham* the which I am deprived of. Alas, that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirst, in the bitter place full of all sorrow and heauinesse. Alas O father *Abraham*, in-treate for me, that I be not cut off from thy coasts, the which I haue greatly longed after, yet not worthily because of my great sinne. But O Lord I fall downe before thy mercie seate, haue mercie vpon me which mourne thus out of measure, which haue greatly offended, which haue shed many salt and bitter teares, whose miserable case euery creature hath lamented. Why hast thou broken downe my hedge and strong holds? The wyld Bore out of the wood hath destroyed me, and the wild beast of the field hath eaten me vp. Rid me O Lord from the roaring Lion. The whole assemblie of Saints doth make intercession vnto thee for me, which am an vnprofitable seruant. The whole quire of Angels do in-treate thee for me, which haue grievously offended: that thou wilt shew mercie vnto the wandring sheepe, which is subiect to the rending teeth of the rauenous Wolfe. Saue me O Lord out of his mouth: suffer me not to become the sacrifice of sinne, but let downe vpon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend the diuell: that I may be brought home againe vnto thy wisdom: that the bill of sinne written against me may be blotted out: that my lamentation may cease in the euening, and receiue ioy in the morning. Let my sackcloth be rent asunder, and gird me with ioy and gladnesse. Let me be receiued againe into the ioy of my God: let me be thought worthy of his kingdom, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which sorroweth ouer me, and humbleth her selfe vnto Iesus Christ to whom with the Father and the holy Ghost, be all glorie and honour for euer and euer. Amen. So farre *Origen*.

CHAP. II.

Of the Bishops of Rome, and of the controuersie then raised of Baptisme.

When *Cornelius* had ended full thre yeare in the Bishops sea of Rome, *Lucius* succeeded, who enioyed the rone not fully eight moneths, after him was *Stephen* chosen Bishop. Vnto this *Stephen Dionysius* wrote his first Epistle of Baptisme, when as at that time there was no small controuersie raised: whether they which returned from any heretic whatsoever, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

CHAP.

CHAP. III.

Stephen Bishop of Rome reprehendeth Cyprian Bishop of Carthage for rebaptizing of heretikes.

Then first of all *Cyprian Bishop of Carthage* thought the heretikes no other way to be admitted and purged from their error, then by Baptisme. But *Stephen* thought good that nothing should be innouated, preiudiciall to the Tradition preuailing of old: for which cause he was greatly offended with *Cyprian*.

CHAP. IIII.

Dionysius writeth vnto Stephen Bishop of Rome, of the matter in controuersie, and of the peace which followed after persecution.

Dionysius when he had often written vnto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enioyed peace, embraced vnitie, and detested the erroneous nouelties of *Nomatus*: he writeth thus: Vnderstand now O brother, that all the Churches throughout the East, yea and beyond, are vnited together, which sometime were diuided and at discord among themselves. All the gouernours of the Churches euery where are at one, reioycing exceedingly at the peace which happened beyond all expectation. *Demetrius* of Antioch, *Theodotus* of Caesarea, *Alexandrian* of Ierusalem, *Marinus* of *Rome*, *Tyrus*, *Alexander* who is dead, *Heliodorus* of Laodicea, which succeeded after the death of *Theodotus*, *Helenus* of Tarsus, all the Churches of Cilicia, *Firmilianus* and all Cappadocia. I haue onely recited the most famous Bishops, lest my Epistle become ouer large, and the reading be ouer tedious. All Syria and Arabia, two wherewith ye are pleased, and to whom presently ye write, and Mesopotamia, Pontus and Bithynia: and that I may utter all in one word, euery where reioycest, glorifying God in concord and brotherly loue. So farre *Dionysius*. *Stephen* when he had bene Bishop of Rome two yeares died, and after him came *Xystus* in place. And to him wrote *Dionysius* another Epistle of Baptisme, laying downe the censure of *Stephen* and other Bishops. Of *Stephen* he saith thus: He wrote an Epistle touching *Helenus* and *Firmilianus*, and all Cilicia, Cappadocia, Galatia and the bordering nations, that he would not communicate with them for that cause, to wit, for that they rebaptized heretikes. Consider that this is a weightie matter. For truly, as I heare, in the greatest Synods of Bishops it is decreed: That such as renounce any heresie should first againe be instructed, then be washed and purged of the dregs of the old and impure leauen. And hereof I wrote vnto him, requesting him to certifie me againe: and to our welbeloued fellow ministers *Dionysius* and *Philemon*, who at the first gaue their censure with *Stephen*, and now they write vnto me, to whom at the first I wrote briefly, but now at large. So farre presently of this question in controuersie.

CHAP. V.

Of the Sabellian heresie.

Making relation of the Sabellian heretikes then preuailing, he writeth thus: For as much as many brethren of both parts haue sent their bookes and disputations in writing vnto me, touching the impious doctrine lately sowne at Pentapolis in Ptolemais, containing many blasphemies against the almightie God, and Father of our Lord Iesus Christ, and withall much incredulity touching his onely begotten Sonne, and first begotten of all creatures, and the word incarnate, and senseless ignorance of the holy Ghost: Some of them I haue written out as God gaue me grace, with greater instruction, and sent the copie vnto you.

CHAP. VI.

Dionysius being warned from above, read with great profite the bookes of heretikes. He thinketh that such as returne from their heresies, should not be rebaptized.

Dionysius in his third Epistle of Baptisme, writeth thus vnto *Philemon* a Roman Episcop: I haue read ouer the traditions and commentaries of heretikes, not infecting my mind of Alexandrian

baptisme, vn-
to Philemon
a minister of
Rome.

1 Pet. 4.
Heracles b. of
Alexandria
called a Pope,
ergo it was
not the pecu-
liar title of the
bishop of
Rome.
* The canon
of Heracles.

Deut. 19.
Prov. 22.

* Cap. 8. in
the Greeke.
Dionysius b.
of Alexandria
vnto Diony-
sius a Mini-
ster of Rome
but afterward
b. epist. 4. of
baptisme.

Cap. 9. in the
Greeke.

Dionysius b.
of Alexandria
epist. 5 vnto
Xystus b. of
Rome.

with their impure cogitations, but profiting my selfe so much thereby, that I reprehended them with my selfe, and detested them vterly. And when I was brotherly and charitably forbidden by a certaine Minister, who feared lest I would wallow in the puddle of their malicious writings, whereby my soule might perish, (who, as I thought, said the truth;) a certaine vision came vnto me from aboue, plainly commanding and saying: Reade all whatsoeuer cometh into thine hands: for thou shalt be able to weigh, to proue and trie all; and by this meanes at the first thou comest vnto the faith. I thankfully receiued the vision, as agreeable vnto the voyce of the Apostle speaking vnto mightier men: *Be you tryed stewards or disposers of the mysteries of God.* Again after he had spoken somewhat of all the heresies befoze his time, he proceeded thus: I haue receiued this canon and rule of blessed *Heracles* our Pope: * Such as returned from heretikes, whether they fell from the Church or fell not, but were suspected to participate with them, and being discouered to haue frequented the company of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the aduersaries; and then at length he gathered them together, not requiring that they should be baptized againe. For a good while before, they had obtained the holy Ghost by his meanes. Again when he had largely intreated hereof, he writeth thus: And I am sure of this, that not onely the Bishops of Affricke haue practised the like, but also the Bishops our predecessors of old in the most famous Churches, and in the Synods of the brethren at Iconium and Synadis, with the aduice of many haue decreed the same. Whose sentences to ouerthrow, and raise contention and brawling among the brethren, I can not away with. Thou shalt not (as it is written) alter the bounds of thy neighbour, which thy fathers haue limited.

CHAP. VII.

The same Dionysius of the Nonatian heresies

His fourth Epistle of Baptisme is written vnto *Dionysius* then a Romane minister, but afterwards there placed Bishop. Whereby we may coniecture how he was counted wise and famous, by the testimonie of *Dionysius* Bishop of Alexandria. He wrote vnto him after other things, in this manner of *Nonatus*. * We are not without iust cause offended with *Nonatus*, which hath rent asunder the Church of God, and drawne diuers of the brethren vnto impiety and blasphemies, and hath published of God a most impious and prophane kinde of doctrine, charging the most louing and mercifull God with the title and slander of vnmmercifulnesse. And moreouer he hath renounced baptisme: he hath made shipwracke of his former faith and confession: he hath chased away the holy Ghost from them, though there remaine some hope of the tarying or returning of the holy Ghost into them againe.

CHAP. VIII.

Dionysius reporteth of one that sorrowed, because he had receiued baptisme of heretikes.

The first Epistle of *Dionysius* is extant vnto *Xystus* Bishop of Rome, where after he had written many things against heretikes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stand in need of aduice and counsell, and I craue your opinion, for that a certaine thing happened vnto me, wherein I feare lest I be deceived. When the brethren were gathered together, a certaine man, to all mens thinking, of the faith, an ancient Minister, of the cleargie before my time, and as I suppose before blessed *Heracles*, being present when some were baptized, and hearing the interrogatories and answers, came vnto me, weeping and wailing, and falling prostrate before my feete, confessed and protested, that the baptisme wherewith he was baptized of the heretikes was not the true baptisme, neither had it any agreement with that which is in vre among vs, but was full of impiety and blasphemies. He said he was sore pricked in conscience, yet durst not presume to lift vp his eyes vnto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtaine this most sincere purification, admission, and grace:

the

the which thing I durst not do, but told him, that the daily Communion many times ministred, might suffice him. When he had heard thanksgiuing founded in the Church, and he himselfe had sung thereunto Amen: when he had bene present at the Lords Table, and had stretched forth his hand to receiue that holy food, and had communicated, and of a long time had bene partaker of the bodie and bloud of our Lord Iesus Christ, I durst not againe baptize him, but bad him be of good cheare, of a sure faith, and boldly to approach vnto the Communion of the Saints. But he for all this mourmeth continually, horror withdraweth him from the Lords Table, and being intreated, hardly is perswaded to be present at the Ecclesiasticall prayers. There is another Epistle of his, and of the congregation vnder his charge, vnto *Xystus* and the Church of Rome, where at large he disputeth of this question. Again there is another vnder his name, touching *Lucianus*, vnto *Dionysius* Bishop of Rome. But of these things thus much.

CHAP. IX.

How Valerianus raised persecution against the Christians.

Cap. 10 in the
Greeke.

They that ruled the Empire with *Gallus*, enioyed it not full two yeares, but were de- Valerianus
prived of this life: and *Valerianus* together with his sonne *Galenus* succedeth in the created Em-
Empire. What *Dionysius* wrote of him, it may be gathered by his Epistle vnto *Her-* perour toge-
mann, where he saith: * It was reuealed vnto *Iohn*; for a mouth was giuen vnto him (saith he) ther with *Ga-*
to vtter proud speeches and blasphemies, and power was giuen him, and two and fortie mo- lienus his son.
neths. Both things are wonderfull in *Valerianus*, and we haue to consider how that aboue all An. Dom. 256
his predecessors he was disposed at the first, gentle towards all the men of God, meeke and friend- Vnder him
ly minded. For there was none of all the Emperours before him so courteous and friendly affected was raised the
towards them, no not they which openly were counted Christians. He at the first embraced our eight perie-
men most familiarly, most louingly, and that openly: so that his pallace was replenished with cution against
professors of the faith, and accounted for the Church of God. But the maister and ruler of the the Church
Egyptian forcerers synagogue, perswaded him afterward to slay and persecute those sincere of God.
men and Saints of God, as aduersaries and impugnors of their most impure and detestable force- * *Dionysius* b.
ries, (for the godly then preuailed so much and do preuaile at this day, that being present, and of Alexandria
with their countenance onely blowing the contrary, and resisting as were with a little speech, vnto Hermä-
scattered the bewitchings of those detestable diuels) he brought to passe impure ceremonies, exe- don.
crable enchantments, and abominable sacrifices: he made a slaughter of miserable children: he 400. 13.
sacrificed the sonnes of infortunate parents: he searched the bowels of the newly borne babes, Satan.
spoiling & rending asunder the shaped creatures of God, as if by such hainous offences he should become fortunate. Again after a few lines he saith: *Macrinus* offered vp vnto them gratu-
latorie gifts and presents for good lucke of the hoped Empire. For before it was commonly bla-
zed that he should be created Emperour, he respected not the consonancie of reason, neither the
publike or common affaires, but was subiect vnto the curse of the Prophet, saying: Wo be vnto
them which prophetic after their owne hearts desire, and respect not the publike profite. He
vnderstood not the vniuersall prouidence and wisdom of him which is before all, in all, and aboue
all. Wherefore he is become a deadly foe vnto the Catholike and Christian faith. He outlawed
and banished himselfe from the mercie of God: and as he fled farthest from the Church, so hath *Macrinus* ag-
he answered the etymologie of his name. Again he saith: *Valerianus* was by his meanes driuen nifieth one
and giuen ouer vnto such reprochfulnesse and abominations, that the saying of *Esaie* was verified standing a far
in him: And they (saith he) chose their owne wayes and abominations, which their soules lus- off.
ted after, and I will select them their owne illusions, and recompence them their owne finnes. Esay. 66.
This Emperour was madde, and doting ouer the Empire otherwise then became his Maiestie,
not able by reason of his maimed body, to weare the Imperiall robes, brought forth two
sonnes, followers of the fathers impietie. In them was that prophetic manifest, where God
promised to punish the finnes of the fathers vpon the children vnto the third and fourth genera- Exod. 10.
tion of such as hate him. He powred his impious desires (whereof he could not be satisfied)
vpon the pates of his sonnes, and posted ouer vnto them his malice and spite against God. So
farre *Dionysius* writeth of *Valerianus*.

But of the persecution wherewith himselfe was sore afflicted, and what things together with others he suffered for his conscience Godwards, his words do testifie where he enuieyth against *Germanus* one of the Bishops which at that time backbited him; his words are these: I feare me lest that of necessitie I fall into great foolishnesse and temeritie, declaring the wonderfull pleasure of God in our behalfe. In so much as it is commendable to conceale the secrecie of the king, and glorious to publish abroad the workes of God, forthwith then I will shew the wilfulnesse of *Germanus*. I came vnto *Emilianus* not alone, for there accompanied me my fellow Minister *Maximus*, and the Deacons *Faustus*, *Eusebius*, *Charemon*. Also there came with vs one of the brethren of Rome, all which then were present. *Emilianus* said not vnto me specially, Raife no conuenticle: for this would haue bene superfluous, and the last of all, he hauing recourse vnto that which was first. His speech was not of making no conuenticles, but that we should be no Christians at all, and commanded me to cease henceforth from Christianitie. For he thought, that if I altered mine opinion, diuerse other would follow me. I made him answer neither vnreuerently nor tediously: That we ought to obey God rather then men. Yea I spake with open protestation: I worship God, which is only to be worshipped and none other, neither will I be changed, neither cease henceforth from being a Christian. This being said, he commanded vs to depart to a certaine village adioyning vpon the desert called Cephro. Now heare what is recorded to haue bene said of either parts: when *Dionysius*, and *Faustus*, and *Maximus*, and *Marcellus*, and *Charemon* were brought forth, *Emilianus* saie in the Presidents roome. I haue signified (saith he) by word here vnto you, the clemencie of our Lieges and Lords the Emperours towards you. They haue granted you pardon, so that you returne vnto that which nature it selfe bindeth you vnto, so that you adore the Gods which gard this Empire, and forget the things which repugne nature. What answer make you vnto these? I hope ye will not vngratefully refuse their clemencie, in so much as they counsell you to the better. *Dionysius* answered: All men do not worship all Gods, but seuerall men seuerall Gods, whom they thinke good to be worshipped. But we worship and adore the one God the worker of all things, who committed this Empire vnto the most clement Emperours *Valerianus* and *Galiennus*, vnto whom alow we poure incessant prayers for their reigne, that it may prosperously continue. Then *Emilianus* the President said: What let is there I beseech you, but that naturally you adore that your God (in so much as he is a God), together with these our Gods? *Dionysius* answered: We worship no other God. To whom *Emilianus* the President said: I see you are altogether vnthankfull, you perceiue not the clemencie of the Emperours, wherefore ye shall not remaine in this Citie, but shall be sent into the parts of Libya, vnto a place called Cephro. This place by the commandement of our Emperours, I haue picked out for you. It shall not be lawfull for you and others to frequent Conuenticles, neither to haue recourse (as they call them) vnto Churchyards. If any of you be not found in that place which I haue appointed for you, or in any Conuenticle, let him vnder his perill. There shall not want sufficient prouision: depart therefore whether ye are commanded. But he constrained me, although sickely, to depart with speed, deferring no not one day, how then could I raife or not raife a Conuenticle? Again after a few lines he saith: Truly we are not absent, no not from the corporall congregation of the Lord: for I gather such as are in the Citie, as if I were present, being indeed absent in the body, but present in the spirit. And there continued with vs in Cephro a great congregation, partly of the brethren which followed vs from out of the Citie, and partly of them which came from *Egypt*. And there God opened vnto me a doore vnto his word: yet at the beginning we suffered persecution and stoning, but at the length not a few of the Painims forsaking their carued Images, were converted. For vnto such as before had not receiued, then first of all we preached the word of God. And in so much as therefore God had brought vs among them, after that the ministerie was there completed, he remoued vs vnto another place: for *Emilianus* would transport vs vnto more rough places of Libya, as he thought, and gaue commandement, that all from euery where should repaire vnto *Mareota*, where he allotted vnto seuerall men, the seuerall villages of that place, and commanded that we chiefly among all the rest, should be preuented in our iourney. For by taking vs vp by the way, the rest would easily follow after. But I hearing we must depart

*Cap. 11. in the Greeke. 2ob. 12. Dionysius b. of Alexandria against Germanus, epist. ad Hieronymum.

Art. 9.

Dionysius with his company is banished into a certaine desert called Cephro.

from Cephro, and knowing not the place whither we were commaunded to goe, neither remembered I that euer afore I heard it named, for all that tooke my iourney willingly and chearefully. But when I vnderstood we must remoue vnto *Colluthio*, how I was then affected, my companions do know very well. And here I will accuse my selfe. For at the first I fretted, and tooke it very grieuouly. If places better knowne and more frequented had fallen vnto our lot, it should neuer haue grieved me. But that place whither I should repaire, was reported to be destitute of all brotherly and friendly consolation, subiect to the troublefome tumult of traouellers, and violent inuasion of theeues. Yet I tooke no small comfort in that the brethren told me it was nigh to a Citie. For Cephro brought me great familiaritie with the brethren of *Egypt*, so that our congregation increased. But there I supposed it might fall out (for that the Citie was nigh) that we should enioy the presence of familiar, friendly, and beloued brethren, which would frequent vnto vs and refresh vs, and that particular conuenticles in the farther suburbs might be raised, which indeed came to passe. Again of other things which happened vnto him, thus he writeth: *Germanus* peradventure glorieth of many confessions, and can tell a long tale of the afflictions which he endured. But what can be repeated on our behalfe? Sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition from dignities, no regard of worldly glorie, contempt of the praises due vnto Presidents and Consuls, threatenings of the aduersaries, the suffering of reclamations, perils, persecutions, errors, griefes, anguish, and sundrie tribulations which happened vnto me vnder *Decius* and *Sabinus*, and hitherto vnder *Emilianus*. Now I pray you where appeared *Germanus*? what rumour is blazed of him? But peradventure I bring my selfe into great follie for *Germanus* sake. The same *Dionysius* in his Epistle vnto *Dormitius* and *Didymus*, made mention againe of them who then were persecuted, saying: It shall seeme superfluous to recite the names of our men, in that they were many, and to me vnknowne. Notwithstanding take this for certaine. There were men, women, yong men, old men, virgins and old women, souldiers and simple men, of all sorts and sects of people: whereof some after stripes and and fire were crowned victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices vnto the Lord. Euen as hitherto it hath appeared to suffice me, because he hath reserued me vnto another fit time knowne vnto himselfe, who saith: In a time accepted haue I heard thee, and in the day of saluation haue I holpen thee. And because you are desirous to vnderstand of our affaires, I will certifie you in what estate we stand. You all heard, how I, and *Caius*, and *Faustus*, *Peter* and *Paul*, when we were led bound by the Centurie, captaines, souldiers and seruants, certaine men inhabiting *Mareota*, rushed out, set vpon vs, and drew vs away by violence, although we were not willing to follow them. But I truly, and *Caius*, and *Peter*, alone among all the rest, depriued of the other brethren, were shut vp in a close dungeon, distant three dayes iourney from *Paretonium*, in the waste desert and noysome countrey. Afterwards he saith: In the Citie there hid themselues certaine of the brethren which visited vs secretly, of the Ministers, *Maximus*, *Dioscorus*, *Demetrius*, *Lucius*, and they that were more famous in the world, as *Faustinus* and *Aquila*, these now wander I wote not where in *Egypt*. And of the Deacons there remained aliuie after them which died of diseases, *Faustus*, *Eusebius*, and *Charemon*. God strengthened and instructed this *Eusebius* from the beginning to minister diligently vnto the confessors in prison, and to burie the bodies of the blessed martyrs, not without great danger. And yet vnto this day the President ceaseth not cruelly to slay some that are brought forth: to teares in peeces other some with torments: to consume other with imprisonment and fetters, commanding that none come nigh them, and requiring daily if any such men be attained. Yet for all that God refresheth the afflicted with chearefulness and frequenting of the brethren. These things hath *Dionysius* written in the aforesaid Epistle. Yet haue we to vnderstand that this *Eusebius* whom he calleth a Deacon, was in a while after chosen Bishop of *Laodicea* in *Syria*, and *Maximus* whom he calleth a Minister, succeeded *Dionysius* in the Bishops sea of *Alexandria*: and *Faustus* who then endured confession with him, was reserued vnto the persecution of our time, a very aged man having liued many dayes, at length among vs was beheaded and crowned a martyr. Such were the things which happened vnto *Dionysius* in those dayes.

What Dionysius suffered for the faith.

Dionysius b. of Alexandria vnto Dormitius and Didymus.

Esay. 49. 2. Cor. 6.

Of Eusebius b. of Laodicea, reade the last chapter of this sequent booke. Maximus, Faustus.

Cap. 12. after
the Greeke.Priscus, Mal-
ebus & Alex-
ander torne
in pecces of
wild beasts.A woman
torne in pec-
ces of wild
beasts.Cap. 13. after
the Greeke.Anno Domi-
ni 252.Galenus the
Emperour in
the behalfe of
the ChristiansCap. 14 after
the Greeke.Cap. 15. in
the Greeke.Marinus was
beheaded.

At Caesarea in Palæstina, in the persecution vnder *Valerianus*, there were three famous men, for their faith in Christ Iesus, delivered to be deuoured of wild beasts, and bea-
tified with diuine martyrdome; whereof the first was called *Priscus*, the second *Mal-
ebus*, the third *Alexander*. The report goeth, that these men leading an obscure and countrey
life, first of all blamed themselves for negligence and slothfulness, because they stroued not
for the crowne of martyrdome, but despised those maiesties, which that present time distri-
buted to such as coneted after celestiall things; and taking further aduise-ment therein, they
came to Caesarea, went vnto the Iudge, and enioyed their desired end. Whereouer they wrote,
a certaine woman of the same Citie, in the same persecution, with like triall to haue ended
her life, who as they report was inclined to the heresie of *Marcion*.

CHAP. XII.

*How that peace instead of persecution, was restored by the benefite
of Galienus the Emperour.*

Not long after *Valerianus* hauing subdued the Barbarians, his sonne got the suprema-
cie, and ruled the Empire with better aduise-ment: and forthwith released and stayed
the persecution raised against vs, by publike edicts; and to the end that the presidents
and chiefe gouernours of our doctrine might freely after their wonted maner execute their
office and function, he gaue them his letters, commanding that it should be so: which are
as followeth: The Emperour *Cæsar Publius Licinius Galienus*, Vertuous, Fortunate, *Augu-
stus*: vnto *Dionysius*, *Pinna*, *Demetrius*, together with the rest of the Bishops, sendeth greeting.
The benefite of our gracious pardon we command to be published throughout the whole world,
that they which are detained in banishment, depart the places inhabited of Pagans. For the exe-
cution whereof, the copie of this our Edict shall be your discharge, lest any go about to molest
you: and this which you now may lawfully put in v're, was graunted by vs long ago. Wherefore
Aurelius Cyrenius our high Constable, hath in his keeping the copie which we deliuered vnto
him. There is certant also another constitution of his vnto other Bishops, wherein he per-
mitteth them to enioy and frequent the places called Churchyards.

CHAP. XIII.

The famous Bishops of that time.

About that time was *Xystus* Bishop of Rome: *Demetrius* after *Fabius* Bishop of An-
tioch: *Firmilianus* of Caesarea in Cappadocia: *Gregorius* ouer the Churches throughout
Pontus, and his brother *Athenodorus*, familiars of *Origen*. At Caesarea in Palæstina after
the death of *Theodotus*, *Domnus* was chosen Bishop, whom in a short time after, *Theotecnus*
succeeded, who also was of the schole of *Origen*. And at Ierusalem (*Mezabanius* being departed
this life) *Hymenæus* enioyed the Bishopricke, who liued with vs many yeares.

CHAP. XIII.

*How that Marinus a souldier, through the perswasion of Theotecnus
suffered martyrdome at Caesarea.*

About that time when as the Church enioyed peace throughout the world, at Caesarea
in Palæstina there was one *Marinus*, a famous souldier for feats of armes, of noble li-
nage, and great substance, beheaded for the testimonie of Christ. The cause was this:
There is a certaine dignitie among the Romanes called the Centurions vine, the which who-
soeuer doth obtaine, is called a Centurion. When the romes was boide, the company called
Marinus to this degree: *Marinus* being preferred, another came before the tribunall seate and
accused him, affirming that it was not lawfull by the ancient lawes for him to enioy that
Romane dignitie, because he was a Christian, and sacrificed not vnto the Emperours, and that

that it was his turn next to come in place. The iudge being very much moued with this (his
name was *Achæus*) first demanded what opinion *Marinus* was of: and when he saw him con-
stantly confessing himselfe to be a Christian, he granted him three houres space to deliberate.
This being done, *Theotecnus* Bishop of Caesarea calleth vnto him *Marinus* from the tribu-
nall seate, taketh him in hand with exhortations, leadeth him by the hand into the Church,
setteth him downe in the Chancell, layeth his cloke aside, & beweth him the word that hong
by his side, after ward pulleth out of his pocket the new Testament, setteth it ouer against
the word, and bad him chuse whether of those two he preferred or liked best, for the health
of his soule. When he immediatly stretching out his right hand, had taken by the booke of ho-
ly Scripture; Hold fast then, saith *Theotecnus* vnto him, cleaue vnto God, and thou shalt en-
ioy the things thou hast chosen, being strengthened by him, and go in peace. After he had re-
turned thence, the crier lifted by his voice, & called him to appeare at the bar, the time gran-
ted for deliberation being now ended. Standing therefore at the barre, he gaue tokens of the
noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of
condemnation, and was beheaded.

A notable
perswasion
vnto martyr-
dome.

CHAP. XV.

Of the fauour which Asyrius a noble man bare towards the Martyrs.

Cap. 16 after
the Greeke.

Here is mention made of *Asyrius*, because of his most friendly readinesse and singular
good wil he bare vnto the persecuted Christians. This man was one of the Senators
of Rome, well accepted of the Emperours, in good estimation with all men for his
noble stocke, and well knowne for his great substance: who being present at the execution
of the Martyrs, took by his body, layed it on his shoulders, being arrayed in gorgeous and
costly attire, and prouided for him a most noble funerall. Infinite other things are reported
by his familiars to haue bene done of him, whercof diuerse liued vnto this our time.

Asyrius a
Senator of
Rome and a
fauourer of
the Christians

CHAP. XVI.

Asyrius by his prayer repressed and bewrayed the juggling and deceipt of Satan.

Cap. 17. after
the Greeke.

Another strange fact is reported to haue bene practised at Caesarea Phillippi, which the
Phœnicians call Paneas, at those fountaines which spring out of the foote of the mount
Paneus, whence the riuer Iordan hath his originall: they report, that the inhabitants
of that place haue accustomed vpon a festiuall day to offer some sacrifice or other, which tho-
rough the power of the diuel neuer afterwards appeared, which also seemed in the sight of the
beholders a notable miracle. *Asyrius* on a time being present at the miracle, perceiuing that
many at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes vnto
heauen, and prayed almighty God in Christ Iesus his name, that Satan the seducer of that
people might be bewrayed, and restrained from seducing any longer of mortall men. Which
when he had prayed (as the report goeth) forthwith the sacrifice swam on the top of the wa-
ter, and the beholders ceased to wonder, so that from that time forth there was no such mi-
racle sene in that place.

The diuell is
put to flight
by fasting &
prayer.

CHAP. XVII.

*Of the image of the woman cured of the bloudie fluxe, the image of Christ and
of some of the Apostles.*

Cap. 18. after
the Greeke.

If so much as we haue made mention of this citie Paneas, I thinke I shall offend if I passe
ouer with silence a certaine historie woorthy to be related to the posteritie. The report go-
eth, that the woman whose bloudie fluxe we learne to haue bene cured by our Saviour in
the Gospell, was of the aforesaid citie, and that her house is there to be sene, and a woorthy
monument yet there to continue of the benefite conferred by our Saviour vpon her. What
there standeth ouer an high stone, right ouer against the doore of her house, an image of brasse
resembling y^e soyme of a woman kneeling vpon her knees, holding her hands before her, after
the manner of supplication. Again, y^e there standeth ouer against this another image of a man
molten of the same metal, comely arrayed in a short vesture, & stretching forth his hand vnto

Luke 8.
Math. 9
Monuments
of memorie,
and not of
superstition.

the woman, at whose feet in the same pillar there groweth vp from the ground a certaine vnknowne kind of herbe in the height vnto the hemme of the bzassen Images besture, curing all kind of maladies. This picture of the man, they report to be the Image of *Iesus*. It hath continued vnto our time, and is to be seene of travellers that frequent the same city. Neither is it any maruell at all, that they which of the Gentiles were cured by our Saviour, made and set vp such things, for that we haue seene the pictures of his Apostles, to wit, of *Paul*, of *Peter*, and of *Christ* himselfe, being grauen in their colours, to haue bene kept and reserued. For the men of old of a heathenish custome, were wont to honour after this maner such as they counted Saviours.

To erect an
Image is an
heathenish
custome.

The censure of the Translatour, touching the aforesaid Images.

Touching the truth of this historie, we may not doubt but that there was such a towne, such a woman, and of such a disease cured by our Saviour, for the holy Euangelists do report it. And that there were such images resembling *Christ* and the woman (monuments of memorie, and not of superstition) and that there was such an herbe of so wonderfull an operation, we cannot denie, in so much that many discusse of the same, some by heare say, and some other that they saw it. Yet thus much we may note with *Eusebius* in the same Chapter, that the originall erection of these and such like images, was deriued from the Gentiles, who of a heathenish custome were wont to adore such as of old time had benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herbe, we may assure our selves, that it proceeded neither by vertue of the picture, neither by the prayer of the other, being both dumbe pictures, but by some secret permission of the wisdom of God: either to reduce the infidels at that time to the belief of the storie, or to admonish the Christians that health was to be looked for onely of *Christ*, and no other Advocate. After the death of *Eusebius*, *Sozomenus* (lib. 5. Ecclesiast. hist. cap. 20.) reporteth that *Julian* the apostate tooke downe the Image of *Christ*, and set up his owne in the same place, which with violent fire that fell from heauen, was cleft asunder in the breast, the head broken off with the necke, and sticke in the ground. For *Julian* had taken downe the Image of *Christ*, not to withdraw the people from idolatrie, but in malice and despite of that new religion; and erected up his owne image, so the intent the people should worship, purposely to deface *Christ* (euen as they do now that willingly breake Gods commandments to maintaine and uphold their owne traditions.) Therefore God strake *Julian*'s image from heauen with lightning, and rent it in peeces, so that there remained of it (as *Sozomenus* writeth) reliques long after. This God did not, that he was pleased with the setting up of pictures, but in token of his wrath and displeasure against *Julian*, for committing so despitefull a deed.

Cap. 10. after
the Greeke.

CHAP. XVIII. Of the Bishops sea of Ierusalem.

The sea of
Ierusalem
long prefer-
ued and con-
tinued.

The Bishops sea of *Iames*, who sitt by our Saviour and his Apostles was placed Bishop of Ierusalem (whom the holy Scriptures do honour with the title of *Christ*'s brother) was vnto this time preserved, which thing the brethren there ordinarily lauding, haue manifestly shewed vnto all men. In so much that the elders of old, and the men also of these our dayes, haue honoured holy men, and do still honour them for pieties sake, with conuenient reuerence. And these things go after this sort.

Cap. 20. after
the Greeke.

CHAP. XIX. *Dionysius* Bishop of Alexandria wrote of Holydayes and Easter.

D*ionysius* besides the aforesaid Epistles, wrote at that time also such Epistles as are of great importance of Holidayes, where he intreateth of the feast of Easter, with sollemne Sermons in praise thereof. The one of them he entituled to *Flavian*, to other to *Domitius* and *Didymus*, where he expounded the Canon, continuing the space of eight yeares; allowing the feast of Easter to be celebrated at no time but after the solstitiall Spring. Forouer he wrote another Epistle vnto his fellow Ministers throughout Alexandria. Again vnto others severally when the time of persecution was now at hand.

CHAP.

CHAP. XX.

Dionysius writeth of the sedition in Alexandria.

Cap. 21. after
the Greeke.

When as now peace in maner preuailed, he returned to Alexandria, where againe that city was so troubled with sedition and ciuill wars, that it was impossible for him to visite all the brethren throughout the city, which were diuided into both the scditionary parts. And againe, upon the feast of Easter, as if he had bene in exile, he sent vnto them his Epistles, euen out of Alexandria. Afterwarde he wrote another epistle of Holidayes vnto *Hierax* Bishop of Egypt, where he maketh mention of the sedition raised at Alexandria in this sort: It is no maruell at all, if it be grieuous for me to conferre by Epistles with them which are far distant, when as euen with my selfe, it is become impossible for me to consult with my selfe, and to conferre with mine owne proper soule. For I am constrained to write vnto mine owne bowels, my companions and consenting brethren, citizens of the same Church; and how my writings may be conueyed vnto them, seemes very difficult. A man may easier take his iourney, I say not without the compasse of these coasts, but from East vnto West, then travell from Alexandria it selfe to Alexandria. For the mid way of this city is more vnpassable & vnmeasurable then that wasteland crosse wilderness which the Israelites wandred in, the continuance of two generations, and then the sea which diuided it selfe, and walled them in compasse, deep and penetrable, in whose high way the Egyptians were drowned: the calme and quiet shoares resembling oftentimes the red sea, for the slaughters committed vpon them. The flood that relieved the city, seemed sometime drier and noysomer then the drie and stonie wilderness, where Israel passing, thirsted so much that he murmured against *Moses*, and the drinke, by the power of God (which only worketh marvellous things) gushed out of the high rocke: sometime againe it so overflowed, that the whole region in compasse, both way and field, were afloate, and threatened the violence of mighty waters, euen such as were in the time of *Noah*. This flood continually slideth, being polluted with blood, and slaughter, & drowned carcases, much like that which in the time of *Moses* was changed for *Pharaoes* sake into blood & putrefaction. And what other floods can purifie this waue, when all things are to be cleansed with water? And how can the Ocean sea, being wide and vaste, compassing the whole world, season the bitterness of this sea? How can the flood running out of Paradise, whose fountaine is foure-fold, into the which it is diuided, flow into one heape, and wash away this shed blood? And when can the aire be purged of these noisome and contagious vapors? Such fumigations are lifted from off the earth, such winds from out of the sea, such aire from out of floods, such exhalations from out of hauens, as if certaine putrified issue distilled out of rotten carcases, & mingled it selfe with all the foure elements. And as yet they wonder and enquire, whence proceed these continuall plagues and grieuous diseases: whence proceed these infections which preuaile among vs: whence come these sundry & manifold destructions of mortall men: and wherefore this great city cannot containe henceforth as many citizens, if they were numbred from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many, from fortie to seuentie, as now the number of all sorts cannot answer: & of them also who heretofore from fourteene to fourscore yeares were assigned and allotted for distribution of publike reliefe. Again, they which were yong in sight, behaued themselves like elderly men. And though they see mankind without intermission to diminish and consume from off this earth, they tremble not, though their generall rooting out and destruction increase and preuaile daily.

Dionysius Bi.
of Alexandria
vnto *Hierax*
B. of Egypt.

CHAP. XXI.

Of the plague at Alexandria, and the humilitie which the Christians shewed vnto the heathen.

Cap. 22. after
the Greeke.

When the noysome infection had ouertaken these ciuill wars, and the feast of Easter now drew nigh, he wrote letters vnto the brethren, and mentioned those lamentable afflictions in these wordes: Other men thinke these times not fit for any feast, no more are they indeed; and yet not these onely, but others also whatsoever, not onely of the rest, but also if any seeme most pleasant vnto them. Now all is replenished with lamentations, euerie man doth nothing but mourne & howle throughout the citie, by reason of the multitude

Dionysius Bi.
of Alexandria
his epistle vnto
the brethren
in Egypt.

M

Exod. 12.

Plague.
Warres.
Famine.

Miserie maketh the wicked to despair, but trieth the godly as the gold in the furnace. The Christians in the plague time loved not onely their brethren, but also their enemies.

The beahest in inhumanitie.

Dionysius Alex. unto Hermasmon.

Cap. 23. after the Greeke.

Galenus was Emperor together with his father Valerianus, but after his father was taken captive of the Persians, he ruled alone. Eley 43. Apocal. 11.

of dead carcases and the daily dying. As it is written of the first begotten of the Egyptians, so now a great clamor is heard. There is no house where a dead carcase is not found, & truly not without cause. For the calamities which hapned before were grievous and intollerable, and first prouoked vs. And we alone, though banished from the company of al men, and being deliuered ouer to death, yet neuertheless at that time celebrated the feast. And euery place of seuerall afflictions, seemed vnto vs solemne and commendable, the field, the wildernes, the ship, the mine, the prison. But the most ioyfull feast the blessed Martyrs did celebrate, triumphing in heauen, Afterwards there ensued wars and famine, which together with the heathen we endured, suffering alone their iniuries towards vs, & partakers with them accordingly of their priuate malice and miseries which they suffered. Againe, we were cherished with the peace which Christ sent for our sakes. But after that they & we had breathed a litle, this pestilent calamity befell, a thing more terrible vnto them then any terror, & more lamentable then any calamity: and (as a certain Historiographer of their owne reported) which alone exceeded the hope & expectation of all: yet of vs not so counted, but an exercise and triall inferior to none of the rest. Yet for all that it spared not vs, but it lighted far heavier in the necke of the heathens. Againe, after a few lines he writeth: Many of our brethren, by reason of their great loue & brotherly charity, sparing not themselves, cleaued one to another, visited the sick without warines or heed taking, & attended vpon them diligently, cured them in Christ, which cost them their liues, and being full of other mens maladies, took the infection of their neighbors, & translated of their owne accord the sorowes of others vpon themselves, cured and confirmed other sicke persons, and died most willingly themselves, fulfilling indeed the common saying, that only friendship is alwaies to be retained, & departing this life they seemed the obscuring of others. In this sort the best of our brethren departed this life, wherof some were Ministers, some Deacons, in great reuerence among the common people, so that this kind of death, for the great pietie & strength of faith, may seem to differ nothing from martyrdom. For they took the dead bodies of the Saints, whose breasts and hands and faces lay vpwards, and closed their eies, shut their mouths, and ioynly with one accord being like affectioned, embraced them, washed them, & prepared their funerals, & a litle while after they enjoy the like themselves. For the liuing continually traced the steps of the dead. But among the heathen all fell out on the contrary. For scarce had the pestilence taken place among them, but they diuered themselves, and fled from their most louing and dearest friends, they threw them half dead into the streets, the dead they left vnburied to be deuoured of dogs, to the end they might auoyd the partaking & fellowship of death, which for all that they deuised they could not escape. After this Epistle, when the city enjoyed peace, he wrote vnto the brethren in Egypt touching Holidays. And afterwards other Epistles againe. There is extant an Epistle of his of the Sabbath: another of exercise. Againe, writing vnto Hermasmon and the brethren in Egypt, he maketh mention at large of the malice of Decius and his successors, and of the peace granted vnder Galienus. There is no cause to the contrary, but that the Reader may be made partaker thereof.

CHAP. XXII.

Dionysius censure of Maximinus and Galienus the Emperours, and of the heresie of the Chiliaists.

Maximinus after that he had forerunne one of the Emperours, and followed after another, immediately he is rooted out with al his kindred, & Galienus is proclaimed and crowned Emperor by the consent of all men, both an ancient and a new Emperor, being before them, but appearing after them. According to the saying of the Prophet *Esaie*: The things of old beames, and shadoweth the Sunne it selfe shining in his sphere, and after the cloud is dissolued and vanished away, the Sunne which rose before the cloud, shineth & taketh his course: so Maximinus, who intruded himself before the present reigne of Galienus, is now no Emperor, no more he was not then. But this man like himselfe, as he was then, so is he now. And the Empire it selfe laying aside heauy & wrinkled old age, and purged of the former malice, now flourisheth afresh, is heard & seene further pierceth and preuaileth ouer al. When he sheweth the time of his writing,

ting, saying thus: It cometh in my minde to consider the yeares of these Emperours reigne. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperour hauing past the seuenth, now endeth the ninth yeare of his reigne, the which we will celebrate for holiday. Besides all these, he wrote two booke of the Promises of God: the occasion wherof was such. One Nepos a Bishop of Egypt taught, that the promises of God made vnto holy men in the Scriptures, were to be vnderstood after the Jewish manner, sauoring too much of Iudaisme. He laid downe for good doctrine, that after the resurrection we should leade a life here on earth in corporall pleasures the space of a thousand yeares. And because he supposed he was able to iustifie this his opinion out of the Reuelation of *S. Iohn*, he wrote a booke thereof, and entitled it The reprehensions of Allegorizers. This booke doth Dionysius in his two booke (entitled of the promises of God) confute. In the first he layeth downe his censure of that doctrine, in the second he intreateth of the Reuelation of *S. Iohn*: in the beginning of which booke he writeth thus of Nepos.

CHAP. XXIII.

Of the booke of Nepos the Chiliaist: the quiet conference and disputation betwene Dionysius and Coracion the Chiliaist, with the fruit thereof.

They alledge (saith Dionysius) a certaine booke of Nepos, whereupon they ground, that without all peraduenture the kingdome of Christ to come here on earth, may be proued. For sundry other his gifts I commend & embrace Nepos, partly for his faith, his diligence, & exercise in holy Scriptures, partly also for his pleasant psalmody, wherewith at this day many of the brethren are delighted. I highly esteeme & reuerence the man, specially for such a one as now is departed to rest: yet the truth is our friend, & afore all to be reuerenced. And if any thing be well spoken, it deserueth commendation, & is charitably to be accepted: if ought seeme not soundly to be written, it is to be searched out and refuted. If he were present, and auouched his doctrine by word of mouth, it should suffice without writing to conferre by obiections & resolutions to refell and reconcile the aduersaries. But in so much as there is extant a booke thereof, as some suppose very probable, and many Doctors set nought by the Law and Prophets, take sorne to be tried by the Euangelists, contemne the workes of the Apostles, alledging the doctrine of this writer as a thing most notable & an hid myserie, they suffer not the simpler sort of the brethren to know any high or magnificall thing, neither of the glorious and heauenly coming of our Lord, neither of our resurrection from the dead, our gathering together & vniting with him, but trifling toies and mortall affairs, perswading these present things to be hoped for in the kingdom of God; it is necessary we deale by way of reasoning with our brother Nepos, as if he were present. Vnto these he addeth: When I was at Arsenoita, where as thou knowest this doctrine first sprang, so that schismes & manifest falling away from the Church fell out in those congregations, I called together the Elders & Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this booke, as an armed fence, & inuincible fortresse, I sate with them from morning to night, whole three daies, discussing those things which therein were written: where I wondered at the constancie, desire of the truth, intelligence or capacite, & the tractableness of the brethren, how orderly, & with what moderation they obiected, answered, and yeilded; neither endeouored they by any kind of way contentiously to retaine their positions if they were proued false, neither bolted they contradictions, but as much as in them lay, stucke fast and confirmed their purpose: and yet againe where reason required, they changed their opinion, & were not ashamed to confesse the truth together with vs, but with good conscience, al hypocrisie laid aside, their hearts made manifest vnto God, they embraced such things as were proued by demonstrations and doctrine of holy Scripture. And at length the grand captain and ring-leader of this doctrine, called Coracion, in presence of all the auditors then in place, confessed and promised vnto vs, that thenceforth he would neuer consent vnto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently conuincied with contrary arguments. And the rest of the brethren then present reioycied at this conference, at this his submission and consent in all things.

M 2

* An. Do. 106. Nepos a Chiliaist, Chiliaist of the Gracians, & millenarij of the Latines were so called because that like heretikes they dreamed that Christ should personally reigne as King here on earth a thousand yeares.

* Here busies bodies & stinging waipes may learne a lesson, which reprehend euery thing, and like of nothing.

Where the error of the Chiliaists first sprang. Dionysius disputed with the Chiliaists.

Coracion the Chiliaist was confuted and conuerted by Dionysius.

Cap. 25. after
the Greeke.

CHAP. XXIIII.

The censure of Dionysius touching the Reuelation of Saint Iohn.
The heresie of Cerinthus.Dionysius B.
of Alexandria
in his second
booke of the
promises of
God.
Some of old
thought the
Reuelation
to haue bene
written by
Cerinthus.
The heresie
of Cerinthus.
The reuered
iudgement
of Dionysius
touching the
Reuelation
of Saint Iohn.

Apocal. 22.

Apocal. 1.

1. Iohn 2.
Math. 16.

Apocal. 2.

Apocal. 22.

Consequently in discourse he writeth thus of the Reuelation of Saint Iohn: Diuers of our predecessors haue wholly refused & reiected this booke, and by discussing the feuerall chapters thereof, haue found it obscure & void of reasons, and the title forged. They said it was not Iohns; nay it was no reuelation which was so couered with so grosse a veile of ignorance, and that there was none, either of the Apostles, or of the Saints, or of them which belonged to the Church, the author of this booke, but Cerinthus the author of the Cerinthian heresie, intitling this as a figment vnder the name of Iohn, for further credite and authoritie. The opinion of Cerinthus was this, that the kingdom of Christ should be here on earth; and look what he himselfe being very carnall lusted after for the pampering of his panch, the same he dreamed should come to passe, to wit, the satisfying of y belly & the things vnder the belly, with meats, drinks, marriages, festiuall daies, sacrifices & slaughters for oblations, whereby he imagined he should conceiue greater ioy and pleasure. But I truly durst not presume to reiect this booke, because that many of the brethren read it diligently, and conceiued a greater opinion thereof, then the vnderstanding of my capacitie attained vnto. I surmise there is a certaine hid and wonderfull expectation of things to come, contained in the feuerall chapters thereof. For where I vnderstand him not, I bethinke my selfe the words containe a deeper sence, or more profound vnderstanding: neither do I list or pronounce sentence of these after mine owne vnderstanding, but resting rather with faith, do thinke they are higher then may be vnderstood of me: neither do I vnadvisedly refuse the things I perceiued not, but rather maruell that I my selfe haue not manifestly seene them. After these things Dionysius alloweth of all the doctrine contained in the Reuelation, and declareth that it is impossible to vnderstand the meaning thereof by light reading ouer of the letter, writting thus: When he had finished (as I may so terme it) all the prophetic, the Prophet pronounceth them happy which keep it, yea himselfe too. Happy (saith he) is he which keeps the words of the prophetic of this booke: and I Iohn which saw and heard those things. Wherefore I deny not but that his name was Iohn, & that this work is Iohns. I thinke verily the booke is of some holy man endued with the holy Ghost: but that it is the Apostles, the son of Zebede, the brother of Iames, whose is the Gospel intituled after Iohn, and the Catholike Epistle, I can hardly be brought to grant. For I coniecture by the behaviour of both, by their phrase of writing, & drift of the booke, that he was not the same Iohn. The Euangelist laid downe no where his name, neither preached he himselfe either by Gospell or Epistle. Againe after a few lines he saith: Iohn no where made mention as of himselfe, or of any other; but the Author of the Reuelation forthwith in the beginning of the booke prefixeth his name, saying: The Reuelation of Iesus Christ, which he gaue him, that he should shew vnto his seruants things which shortly must be done, which he sent and shewed by his Angell vnto his seruant Iohn, who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw. Againe, Iohn writeth an Epistle vnto the seuen Churches in Asia: Grace be with you and peace. The Euangelist prefixed not his name, no not to his Catholike Epistle, but orderly beginneth of the myserie of Gods secrets after this maner: That which we heard, that which we saw with our eyes. For the like reuelation the Lord pronounced Peter blessed, saying: Happie art thou Simon Bar Iona, for flesh and blood hath not reuealed that vnto thee, but my Father which is in heauen. And yet neither in the second, nor in the third Epistles commonly vnder his name, notwithstanding the shortnes thereof, is his name prefixed, but without name, wrote the matter he had in hand, but againe repeateth & saith: I Iohn your brother & partner in tribulation, and in the kingdom and patience of Iesu, was in the Ile of Pathmos for the word of God and the testimony of Iesu. And about the end he writeth thus: Happy is he that keepeth the words of the prophetic of this booke, and I Iohn heard & saw these things. Wherefore we haue to beleue that one Iohn wrote these things, according vnto this his saying, but what Iohn he was it is vncertaine. He named not himselfe, as in sundry places of the Gospell, the disciple beloued of the Lord, neither him which leaned on his breast, neither the brother of Iames, neither himselfe which saw & heard the Lord. No doubt he would haue vttered one or other of these, had

had he bene disposed to reueale himselfe. He laied downe not one of these, but called himselfe our brother and partner, the witnes of Iesu, and happie because of the vision and hearing of the Reuelations. I suppose there were many of the same name with the Apostle Iohn, who for the loue they bare vnto him, and for that they had him in admiration, and imitated his steps, would be loued alike of the Lord, and therefore vsurped this name, euen as Paul and Peter are often repeated of faithfull writers. There is another Iohn in the Actes of the Apostles, whose surname was Marke, whom Barnabas and Paul tooke together with them, of whom he saith afterwards, they had Iohn to their Minister. And whether this was he that wrote the Reuelation, I dare not affirme. For it is not recorded that he came with them into Asia; but when they loosed (saith he) from Paphos, they which accompanied Paul came to Perga in Pamphilia. And Iohn departed from them & returned to Ierusalem. But I take him to be some other of them which were in Asia. The report goes, that there are two monuments at Ephesus, & either of them bears the name of Iohn. Againe, if thou consider and weigh the sence, the words, and the phrase of them, not without iust cause shall he be found another, and not the Euangelist. The Gospell and the Epistle do answer one another, their beginnings are alike. The Gospell: In the beginning (saith he) was the Word. The Epistle: That which was (saith he) from the beginning. The Gospell: And the Word (saith he) became flesh and dwelt among vs, and we saw the glorie thereof, as the glorie of the only begotten of the Father. The Epistle hath the like, but otherwise placed: That which we heard (saith he) that which we saw with our eyes, that which we beheld, & our hands haue handled of the Word of life, & the life was made manifest. For to this end he wred this preface, as in proceffe more plainly appeareth, to impugn the heretikes, which affirmed that Christ was not come in the flesh. Wherefore diligently he ioyned these together: And we testifie vnto you that we saw, & shew vnto you the euerlasting life which was with the Father, and appeared vnto vs, which we saw and heard that declare we vnto you. Here he stayes, and swarveth not from the purpose, but throughout all the feuerall chapters inculcath all the names, whereof some briefly I will repeate. He which diligently reade, shall often find in both, life, often light, dehorting from darkenes, vey oft truth, grace, ioy, the flesh and blood of our Lord, iudgement, remission of sinnes, the loue of God towards vs, a commandement to loue one another, that all the commandements are to be kept, reprehension of the world, the diuell and Antichrist: promise of the holy Ghost, adoption of God, faith euery where required of vs, euery where the Father and the Son: and if throughout all, the character of both were noted, the phrase of the Gospell & Epistle shall be found altogether one. But the Reuelation far differeth from both, resembling not the same, no not in one word, neither hath it any one syllable correspondēt to the other writings of Iohn. For the Epistle (I will say nothing of the Gospell) neuer thought vpon, neither made any mention of the Reuelation, neither the Reuelation on the other side of the Epistle, when as Paul gaue vs an inkling, or somewhat to vnderstand in his Epistles of his reuelations, yet not intitling them so, that he would call them reuelations. Moreouer, by the phrase thereof we may perceiue the difference betweene the Gospell, the Epistle, and the Reuelations. For they are written so artificially according vnto the Greeke phrase, with most exquisite words, syllogismes, and settled expositions, that they seeme far from offending, in any barbarous terme, solecisme, or ignorant error at all. For the Euangelist had (as it appeareth) both the gift of vtterance & the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom & science. As for the other, I will not gainsay, but that he saw a reuelation, & that also he receiued science and prophetic, yet for all that I see his Greeke not exactly vttered, the dialect and proper phrase not obserued, I find him vsing barbarous phrases, and in some places solecismes, which presently to repeate, I thinke it not necessary, neither write I these things, finding fault with ought, let no man accuse me thereof, but only I do weigh the diuersity of both works.

CHAP. XXV.

The Epistles and Workes of Dionysius bishop of Alexandria.

Besides these there are extant other epistles of Dionysius, whereof some he wrote against Sabellius vnto Ammon bishop of Bernice: afterwards one to Telephorus, one to Euphrasior, another to Ammon and Euporus. Of the same argument he wrote foure books, & dedicated them to Dionysius (of the same name with him) bishop of Rome. Againe, sundry other epistles

Acts 14.

The difference
gathered first
by the sence.2. By the
words often
repeated in
both.3. No mention
in either
of each other4. By the
phrase.Iohn was
both learned
and eloquentCap. 26. after
the Greeke.

and volumes in forme of epistles, as his Phisiks, dedicated vnto his son *Timotheus*. Another tract of temptations, the which also he dedicated to *Euphranor*. And writing to *Basilides* bishop of Pentapolis diocesse, he repositeth himselfe in the beginning to haue published commentaries vpon *Ecclesiastes*. He left behind him sundry epistles for the posterity. But so far of *Dionysius* works. Now it remaineth that we deliuer vnto the posteritie the history of this our age.

Cap. 17. after
the Greeke.

CHAP. XXVI.

Of Dionysius Bishop of Rome. Of Paulus Samosatenus the heretike, denying the diuinitie of Christ, and the Synode held at Antioch, condemning his heresie.

Dionysius Bi.
of Rome.
Paulus Sa-
mosatenus Bi.
of Antioch,
and an here-
tike.

When *Xystus* had gouerned the Church of Rome eleuen yeares, *Dionysius* (of the same name with him of Alexandria) succeeded him. About that time also when *Demetrius* bishop of Antioch was departed this life, *Paulus Samosatenus* came in his place. And because he thought of Christ basely, abiedly, and contrary to the doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* bishop of Alexandria was sent for to the Synod, who by reason of his great age, and the imbecillitie of his body, deferred his coming, and in the meane while wrote his censure of the said question in an Epistle. The other bishops, one from one place, another from another place hastened to Antioch, and met with the rotten shepe which corrupted the flocke of Christ.

Cap. 18. after
the Greeke.

CHAP. XXVII.

Of the famous Bishops which were present at the Synode held at Antioch.

Firmilianus.
Gregor. Neo-
caesariensis.
Athenodorus.
Elenus.
Nicomas.
Hymenaeus.
Theotechnus.
Maximus.

Dionysius Bi.
of Alexandria:
dieth. ann. 167.

Among these as chiefe florished *Firmilianus* bishop of Caesarea in Cappadocia: *Gregorius* and *Athenodorus* who were brethren and bishops of the Churches in Pontus. Besides these, *Elenus* bishop of Tarsus, and *Nicomas* bishop of Iconium. Moreover *Hymenaeus* bishop of Ierusalem, *Theotechnus* bishop of Caesarea in Palestina, and *Maximus* bishop of Bosra. They might haue repeated infinite more, both ministers and Deacons, who met for the same cause at Antioch, but these aforesaid were the most famous among them. When all came together, at severall times and sundry sessions they did argue and reason hereof. *Samosatenus* together with his complices endeouored to couer and concale the variableness of his opinion: but the rest practised with all might possible to lay bare and set wide open his blasphemy against Christ. In the mean while *Dionysius* bishop of Alexandria departed this life the twelfth yeares: and him succeeded *Maximus*.

Cap. 19. after
the Greeke.

CHAP. XXVIII.

Of Claudius the Emperour, and the second Synode held at Antioch, where Malchion confuted Samosatenus.

Claudius was
created Em-
perour, an. 271.
Aurelianus
was crowned
Emperour, an.
Dom. 275. un-
der whom
was raised the
ninth persecu-
tion.

When *Galiennus* had held the regall Scepter the space of fiftene yeares, *Claudius* his successor was created emperour. This *Claudius* hauing continued two yeares, committed the empire to *Aurelianus*, under whom was summoned the last and greatest Synod of all, celebrated of many bishops, where the author of that heresie & strange doctrine was taken short, publicly condemned of all, seuered, banished and excommunicated the Catholike and vniuersall Church vnder heauen. And among all the rest *Malchion*, a man besides sundry other his gifts, very eloquent and skilful in sophistry, moderator in most of the same congregation, reprooued him in reasoning, for his sincere faith in Christ made minister there merchant. He so urged with reasons this *Samosatenus*, and the Notaries penned them (which vnto our time were extant) that alone of all the rest he was able toasse and wryting this dis-

CHAP.

CHAP. XXIX.

The Epistle of certaine Bishops, containing the actes of the Synode held at Antioch against Paulus Samosatenus, and of the heretikes life and trade of lining.

With vniuersall content of all the bishops then gathered together, they wrote an epistle vnto *Dionysius* bishop of Rome, & *Maximus* bishop of Alexandria, and sent it abroad into all prouinces, in the which they reuealed vnto the world their great labors & industry, the peruerse variableness of *Paulus*, the reprehensions & objections proposed against him, his conuersation and trade of lining: whereof for memorizacions sake I think it not amisse to alledge some part for the posterity, which is thus written: Vnto *Dionysius* & *Maximus*, and all our fellow Bishops, Elders & Deacons throughout the world, and to the whole vniuersall & Catholike church vnder heauen: *Helenus*, *Hymenaeus*, *Theophilus*, *Theotechnus*, *Maximus*, *Proclus*, *Nicomas*, *Emilianus*, *Paulus*, *Bolanus*, *Protegenes*, *Hierax*, *Eutychius*, *Theodorus*, *Malchion*, *Lucius*, with all the other Bishops, who with vs inhabite the bordering cities, & ouersee the nations, together with the Elders and Deacons, and holy Churches of God, to the beloued brethren in the Lord send greeting. Vnto this salutation after a few lines they added as foloweth: We haue cited hither many Bishops from far, to salue and cure this deadly and poisoned doctrine, as *Dionysius* bishop of Alexandria, & *Firmilianus* bishop of Caesarea in Cappadocia, men blessed in the Lord, whereof the one writing hither to Antioch, vouchsafed not once to salute the author of error; for he wrote not to his person, but to the whole congregation, the copie whereof we haue here annexed. But *Firmilianus* came twife, and condemned this strange doctrine, as we know verie well, and testifie which were present, together with many other besides vs: for when *Paulus* promised to recant, and this man beleued and hoped he would redresse and preuent this occasion without all contumely and reproach which might redound vnto the true doctrine, he deferred and postponed our opinion from time to time, being seduced no doubt by him which denied his God and Lord, and swarued from the faith he held at the beginning. This *Firmilianus* in his journey to Antioch came as farre as Tarsus, hauing experiment in Christ of his malicious spite, wherewith he denied God; but whilest we assembe together, whilest we summon him, and waite for his coming, he departed this life. Againe, of the life of *Samosatenus* and his conuersation, they wrote thus in the same epistle: After that he forsooke the Ecclesiasticall canon, he fell vnto vnlawfull and forged doctrine. Neither is it behouable for vs now to iudge of an aliene, neither to shew how at the first he was poore, and nothing bequeathed him of his parents, & that neither by art, trade or exercise he attained vnto the abundance of wealth which he enjoyed, but with leud acts and sacriledge, by iniurious and tyrannicall oppression of the brethren, whom he made to tremble for feare, with his guilefull gaine and wily promise of hired patronship, by which subtiltie & deceit he gained so much, that he procured the giuers to be liberal, to the end they might be deliuered from their aduersaries, & so he turned godlines into gaine. Neither need we to declare how that he being puffed vp with pride vsurped secular dignities, and would rather be called a warlike capitaine then a bishop of the Church, walking stately through the streets & market place, reading letters, and withall openly inditing, maintaining about him a great troupe to guard his person, some going before and some coming after, so that our faith and religion ran to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the monstrous figments which he fained, his glorious brags, the vlesome spectacles he deuised to amaze the minds of the simpler sort. He made for himselfe a lofty seate and high throne, not like the disciple of Christ, but seuered in shew and title, after the maner of the Princes of this world, smiting the thigh with the hand, pouncing the footstool with his feet. If any extolled him not as the vse is vpon theaters, with clapping of their hands, with shouting & hurling of their caps: if any also both of men and women had not skipped to and fro with busiebodies and vndecent obeysance: if any as in the house of God had behaued themselves honestly and decently, the same he checked and all to be reuiled. He inueyed without all reason in the open assemblies against the expositors of holy Scripture, which the were departed to rest; bragging of himselfe more like a sophister & forcerer then a bishop. The Psalms sung in the church to the laud of our Lord *Iesus Christ*, he removed, counting them new-found figments of late writers; in stead whereof, in the midst of the Church vpon the highest feast of Easter he suborned certain women which sounded out soners to his praise, the which if any now heard, his haire would stand staring on his head. He licenced the bishops

M 4

Cap. 30. after
the Greeke.

The Bishops
assembled at
Antioch, vnto
Dionysius Bi.
of Rome, and
Maximus Bi.
of Alexandria.

The subtiltie
of the heretike

Samosatenus
the heretike
is here painted
in his colours.

1-Tim. 6.

Such a proud
preacher was
Herod in the
Actes cha. 12.

and ministers of the adioyning villages and cities, which honored him, to preach to the people. He staggereth at confessing with vs, that the Son of God descended from heauen. And that we may borrow somewhat of that which hereafter is to be spokē of vs, it shal not be barely auouched, but proued out of the commentaries published by vs vnto the whole world, specially where he saith, that *Christ Iesus* is of the earth. They which found out his commendation, and extol him among the people, affirme this wicked & most detestable varlet to be an Angel that came downe from heauen. Neither forbids he these things, but standeth arrogantly to the things spoken of him. What shal I speak of his entertainment of associated & closely kept women, as they of Antioch terme them, & of the Elders & Deacons which accompany him, wherewith wittingly he cloked this & sundry other hainous, incurable & wel knowne offences, to the end he may withhold the also faulty together with him in those things, the which both in word & deed he offends in, daring not to accuse him, inso much as they themselves are guilty in their consciences of the same crime. For he enricheth them, wherfore he is both beloued & honored of the that gaze after the like gudgeons. We know (beloued brethren) that a Bi. & the whole order of priesthood ought to be a patterne of good workes to the common people; neither are we ignorant of this, that many are fallen because of the closely kept women, & many againe are subiect to suspicion & slander. Wherfore admit that he committed no leud wantonnes with them, yet should he haue feared the suspicion & surmise which riseth therof, lest that either he should offend any, or bolden any to the imitation of so leud an exāple. For how can he reprehend & admonish another, that (as it is written) he vse no longer the cōpany of another woman, & that he take heed he fall not, which now abtaineth from one, & in fleed thereof retaineth two lustier & liuelier peeces at home, & if he trauel any whither, he leads them with him, being all set vpon the full and delicate pleasure: for which cause, all do sobbe and sigh secretly, trembling at his power and tyranny, and dare not accuse him. But these things (as we haue said before) are of such importance, that they would cause a catholike person, were he neuer so deare a friend to vs, to be sharply rebuked. As for him which fel frō the mystery of our faith, & desiered the detestable heresie of *Artemus* (nothing amisse if now at length we name the father of the child) we thinke him neuer able to render accounts for his mischieuous acts. Again, about the end of y^e epistle they wrote thus: "Wherfore necessity constraining vs so to do, we excommunicated the sworne aduersary of God, which yeelded not a iot, & placed in his roome *Domnus*, a man bedecked with all gifts required in a bishop, son to *Demetrianus* of worthy memory, the predecessor of *Paulus*, and him as we are perswaded, by the prouidence of God we ordained Bishop, & certified you to write to him, to the end ye likewise might receiue from him againe letters of friendly consent & amity. Now let *Paulus* write vnto *Artemus*, & let the complices of *Artemus* communicate with him. But of these things thus far. *Paulus* together with his right faith was depriued also of his bishopricke, and *Domnus* (as it is written before) succeded him, being chosen by the Synod bishop of Antioch. And when *Paulus* would not depart the Church, neither void the house, the emperor lotted for such as the bishops of Italy and Rome, with unifoyme consent in doctrine appoynted for the place. After this sort was *Paulus* with great shame banished the Church by secular power. And thus was *Aurelianus* then affected towards vs, but in proceſse of time he to estranged himselfe, that welnigh through the leud motion of some men, he moued persecution & persecution against vs, and now welnigh subscribed to a publike edict p̄iudiciall to our affaires, the iust iudgement of God ouertooke him, and binded his purpose, cramping (as it were) his knuckles, making manifest vnto al men, that the princes of this world haue neuer for discipline & conuersion of his people, according vnto his diuine and celestiall wisdome, grant licence to bring any thing about, in what time it shal please him best. When *Aurelianus* had held the imperiall scepter the space of sixe yeares, *Probus* succeded him. And againe, againe, when these had continued scarce thre yeares, *Dioclesianus* was chosen Emperour: and by his meanes they were promoted, vnder whom persecution and the ouerthrow of the churches preuailed. A litle before the reigne of this *Dioclesian*, *Dionysius* bishop of Rome died, when he had gouerned the Church nine yeares, whom *Felix* succeded.

CHAP.

CHAP. XXX.

Of *Manes*, whereof the *Maniches* are called, whence he was, his conuersation and heresie.

About that time *Manes* (after the etymologie of his name) in no better taking then a mad man, was armed and instructed with a diuellish opinion, through the peruerſitie of his mind, the diuel and Satan the aduersarie of God, leading and procuring him to the perdition of many soules. He was in tongue and trade of life very barbarous, by nature possessed and frantike, he practised things correspondent vnto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed himself to be the comforter and the holie Ghost, and being puffed vp with this frantike pride, chose as if he were *Christ*, twelue partners of his new found doctrine, patching into one heape false and detestable doctrine, of old, rotten, and rooted out heresies, the which he brought out of Persia, for no other then deadly poison into the world, whence that abominable name of *Maniches* hath had his originall.

CHAP. XXXI.

Of the Bishops, Ministers and other famous men flourishing at that time in the Church of Rome, Antioch, and Laodicea.

Such a fained name of false science sprung vp in those times, in the which after *Felix* had gouerned the church of Rome five yeares, *Eutychianus* succeded: who continuing scarce ten moneths, committed his cleargie vnto *Caius*, in this our time; and fiftene yeares after *Marcellinus* followed, whom also the persecution ouertooke. In the Church of Antioch after *Domnus* succeded *Timas*: after him in our time *Cyrillus* was chosen bishop, vnder whō we remember one *Dorotheus* then Minister of the Church of Antioch to haue bene a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, so that he read with great skill the holy scriptures in Hebrew. Whi mā came of a noble race, he was expert in the chiefe discipline of the Grecians, by nature an eunuch, so disposed from his natiuitie. For which cause the emperor for rareness thereof appropriated him, placing and preferring him to the purple robe in the citie of Tyros. We heard him our selues expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeded *Cyrillus* in the Church of Antioch, in whose time the spoile of churches was very ripe. *Eusebius* which came from Alexandria, gouerned the church of Laodicea after *Socrates*. The stirre about *Paulus Samosatenus* was the cause of his remouing, for whose sake he went into Syria, where of the godly he was hindred that he could not returne home againe, because he was y^e desired icwell and hoped stay of our religion, as by the testimony of *Dionysius* hereafter alledged shal manifestly appeare. *Anatolius* succeded him, the god (as they say) after the god, who also was of Alexandria. For his eloquence & skill in the Grecians discipline & philosophical literature, he bare the bell among all the famous of our time: he excelled in Arithmetike, Geometrie, Astronomy, Logicke, Physicall contemplation, and Rhetoricall exercises; for which his excellencie he was chosen moderator of *Aristotles* schole by the citizens of Alexandria. They report at Alexandria many other famous acts of his, specially his behauiour at the siege of *Pyruchiu*, where he obtained a singular prerogative of principality: of whose doings one thing for example sake I will rehearse. When *biatual* (as they say) failed such as were besieged, and famine pressed them sozer then forrein enemies, this same *Anatolius* brought this deuice to passe. Whereas the one part of the city held with the Roman host, and therfore out of the danger of the siege, he gaue information to *Eusebius*, who then was at Alexandria (it was before his departure into Syria) and conuersant among them which were not besieged, in great estimation and credit with the Roman captaine, how that such as were besieged almost perished for famine. He being made priuy to their misery by the messengers of *Anatolius*, craved pardon of the Roman captaine for such as left and forsook the enemy: which sute when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembly together the Senate of Alexandria, & first requesteth of them al, that they wold ioyne in league with the Romans. Then he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, if I counsell you to permit such as stand you in no stead, as old men, and old women, and childzen to depart the city, and to repaire whither please them:

Cap. 1. after the Greeke.

About the yeare 281, (i. e. in chronice) the heretike *Manes* liued. *Manes* the heretike chose 12. Apostles.

Cap. 12. after the Greeke.

Eutychianus Bi. of Rome. *Caius* bishop of Rome. *Marcellinus* Bi. of Rome. *Timas*. *Cyrillus*. *Dorotheus* minister of Antioch, afterwards Bi. of Tyros. *Tyrannus*. *Socrates*. *Eusebius*.

Anatolius Bi. of Laodicea.

The polisie deuised by *Anatolius*.

* *Paulus Samosatenus* was excommunicated by the council, and *Domnus* placed in his roome.

* *Aurelianus* was not able to subscribe to an edict against the Christians. *Tacitus* was emperor six moneths, and *Florianus* 80. daies, although there is here no mention made of the C.

* *Probus* was crowned emperor, Anno Domini 279. *Carus* began to reigne. Anno Domini 285. *Diocletian* was chosen emperor, Anno Domini 287. vnder whom the tenth persecution of the primitive Church was raised.

for to what purpose do we retaine these among vs now ready to yeld vp the ghost: to what purpose do we presse with famine such as are maimed and wounded in body: when as men onely, and yong men are to be relieved and retained, and provision of necessarie foode is to be found for them which keep the citie with continuall watch and ward. When he had perswaded the Senate with these and the like reasons, first of all he arose & pronounced, that all such of what age soever as were not fit for feats of arms, were they men or women, might depart peaceably and depart the city, affirming that if they would remain and linger in the city like unprofitable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate descended; so that he delivered from danger of death in manner as many as were besieged, but specially those that were of the Church. Again, he perswaded to fight all the Christians throughout the city, not only such as were within the compass of the decre, but infinit more number of these, privately arrayed in womens attire: and carefully he provided that in the night season they should convey themselves out at the gates, and into the Romanes campe, where *Eusebius* entertained all them that were afflicted with long siege, after the manner of a father and physician, and refreshed them with all care & industry. Such a couple of passages, orderly succeeding one another, did the church of Laodicea (by the divine providence of God) enjoy, who after the wars were ended came thither from Alexandria. We have seen many pieces of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, specially in those his books of Easter, written at this present it may seeme necessary that we alledge some portion of the *Canons touching Easter*: The new Moone of the first moneth and the first yeare (saith he) compriseth the original compasse of nineteene yeares, after the Egyptians the six and twentieth day of the moneth *Phamenoth*: after the Macedonians the two & twentieth day of the moneth *Dysiros*: after the Romans before the eleventh of the kalends of April. The Sunne is found the xxvj. of *Phamenoth* to have ascended not only the first line, but also to have passed therein the fourth day. This section the first twelfth part, they terme the Equinoctiall Spring, the entrance of months, the head of the circle, the securing of the planets course. But that section which foregoeth this, they terme, the last of the moneth, the twelfth part, the last twelfth part, the end of the planets course. Wherefore they which appointed the first moneth for the same purpose, and celebrated the feast of Easter the fourteenth day after the same calculation, have erred in our opinion not a little. And this have we not alledged of our owne braine, yea it was knowne of the Jewes of old, and that before the coming of *Christ*, and chiefly by them observed. The same may be gathered by the testimonies of *Philo*, *Iosephus*, *Musens*, and yet not only of them, but of others farre more ancient, to wit, of both the surnamed *Agathobolus*, schoole-masters vnto the famous *Aristobolus*, one of the seueritie that were sent to translate the sacred and holy Scripture of the Hebrewes vnto the gracious princes *Ptolomeus Philadelphus*, and his father, vnto whom he dedicated his expositions vpon the law of *Moses*. All these in their resolutions vpon Exodus have giuen vs to vnderstand that we ought to celebrate the feast of the Paschall Lamb proportionally after the Equinoctiall Spring, the first moneth coming betwene, and this to be found when the Sunne hath passed the first solare section, and as one of them hath termed it, the signifier circle. *Aristobolus* hath added, that it is necessary for the celebration of the feast of Easter, that not onely the Sun, but the Moone also have passed the Equinoctiall section. Inasmuch as there are 2 Equinoctiall sections, the one in Spring time, the other in Autumne, distant diameterwise one from the other, and the day of Easter allotted the fourteenth of the moneth after the twilight: without all faile the Moone shall be diameterwise opposite to the Sunne, as ye may easily perceiue in the full Moones: so the Sunne shall be in the section of the Equinoctiall Spring, and the Moone necessarily in the Equinoctiall Autumne. I remember many other proofes, partly probable, and partly laid downe with ancient assertions, whereby they endeavour to perswade, that the feast of Easter & of Sweet-bread, ought euen to be celebrated after the Equinoctiall space. I passe ouer sundry their proofes and arguments, whereby they confirme the veile of *Moses* law to be removed & done away, and the face now reuealed, *Christ* himselfe, the preaching & passion of *Christ* are to be beheld. *Anatolius* left behind him vnto the posteritie, sundry expositions and precepts of *Enoch*, shewing that the first moneth after the Hebrews, fell euer about the equinoctiall space. Again, Arithmetical introductions comprised in ten bookes, with diuers other monuments of his diligence and deep indgement in holy Scripture. *Theotecnus* bishop of Cæsarea in Palestina

Anatolius B. of Laodicea in his booke of Easter.

Betweene the 10. & 20. day.

In Spring about the 8. Kalends of April: in Autumne about the eight Kalends of October.

Aina, was the first that created him Bishop, and promised that he should succeed him in that sea after his death, though both they governed that church but a short while. For he passing to the Synode summoned at Antioch against *Paulus*, came to the city of Laodicea, where by reason that *Eusebius* their Bishop was dead, the brethren there stayed him. After the death of *Anatolius*, *Stephanus* was the last bishop of Laodicea of all them that went before the persecution, a man very famous for his philosophy & knowledge in the Grecian discipline, yet not like affectionated towards the faith in God, as the heat of persecution in process of time did proue, shewing this man rather a timorous and fearful person than a true philosopher. For when the Ecclesiastical affairs were like to be in great hazard vnder him, yet were they upheld by God himselfe the saviour of the whole world. For as soon as *Theodotus* was proclaimed bishop of that sea, he expressed the true etymologie of his name & title of his office. First he practised the physike of the body, next the cure of the soule, having no care for curiosity of his person, sincerity of mind, compassion and care to helpe such as stood in need. His diligence was great about holy discipline, and such a man he was as is described of vs. At Cæsarea in Palestina, when *Theotecnus* had played the part of a good diligent bishop, and ended his mortall race, *Agapius* succeeded, whom we haue knowne to haue labored diligently, to haue gouerned prudently, and distributed liberally, but especially to the poore. In his time also we haue known *Pamphilus* a very eloquent man, in life a true philosopher, made minister of that Church, whose life and linage if we should declare, a small volume would not suffice. Yet haue we penned in a particular & peculiar volume his whole trade of life, in what schole he was trained, his wrestling and combats suffered at sundry confessions in the time of persecution, and how last of all he receiued the crowne of martyrdom. He was the famousst man of that time. Of the rare men of our time among the Ministers of Alexandria, we knew one *Pierius*: among the bishops of Pontus one *Meletius*. *Pierius* was proued a spare man of life, and singular in Philosophie, spent and wogue in the contemplation of heavenly things, famous for his expositions & preaching vnto the people. *Meletius* whom the learned did terme the honey of Attica, was such a man as may be counted absolute for all kind of knowledge. His rhetorickall eloquence passed, & one may say, that by the benefite of nature he was borne a Rhetorician. And if any weigh his other knowledge & skill, and haue tasted but a little thereof besides his profound Logicke, he will count him both passing witty and most sage. Whose life was also correspondent to his learning. We haue knowne this man seven yeares together, so that he came to Palestina in the time of persecution. In the Church of Ierusalem, after *Hymenæus* (mentioned a little before) *Zambdas* was placed bishop: after his death *Hermion*, the last of them which went before the perception of our time, who enjoyed the Apostolike sea, which vnto this day is there continued. At Alexandria after *Maximus* who succeeded *Dionysius* and continued bishop eightene yeares, followed *Theonas*, in whose time *Achillas* was made Minister at Alexandria together with *Pierius*, and took the schole of Diuinitie to his charge, and practised the most rare worke of Philosophie, the liuely conditions of Euangelicall conuersation. When *Theonas* had bene bishop of Alexandria eleuen yeares, *Peter* came in place, and continued there twelue yeares, thre yeares before the persecution, the rest of his life he led more strait and seuerally, but yet generally he cared for the common profit of the Church, and for this cause the ninth yeare of the persecution he was beheaded and crowned a Martyr.

Thither to haue we intreated of the succession of Bishops, from the birth of our Saviour vnto the ouertrow of the Dratores, which lasted five and thirty yeares: now consequently the conditions of such as manfully strined in our age for the truth, who, & what men they were, as farre forth as came to our knowledge, we minde to pen for the posteritie to come.

The end of the seuenth Booke.

Stephanus B. of Laodicea.

Theodotus a Physician and bishop of Laodicea.

Agapius B. of Cæsarea in Palestina. *Pamphilus* a martyr.

Pierius a Minister of Alexandria. *Meletius* B. of Pontus.

Zambdas B. of Ierusalem. *Hermion* B. of Ierusalem. *Theonas* B. of Alexandria. *Achillas* and *Pierius* ministers of Alexandria. *Peter* bishop of Alexandria beheaded.

THE EIGHT BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

Of the peace and prosperous successe of Christian affaires, before the persecution raised by Dioclesian.

The Greeke begins with a Proeme, and not with a chapter. Eusebius now beginneth the historie of his time.



The succession of Bishops from the Apostles vnto our time, we haue hitherto comprised in the seuen former booke, in this eight booke presently in hand, we purpose to pen vnto the posteritie, the famous acts worthie of memozy, done in these our dayes. And euen here let our preamble enter into his purpose. How great, and what manner of glorie and libertie, the doctrine of pietie due vnto Almighty God, preached in this world by Christ, hath obtained befoze the persecution of our time, among all mortall men both Grecians & Barbarians: it requireth a greater labour to declare, then easily for the worthines thereof may be accomplished of vs. We haue sufficient tokens thereof, in that the clemencie of the Emperours towards the Christians was so increased, to whom also they committed the gouernement of the Gentiles, & for the great fauour they bare to our doctrine, they granted libertie and securitie to the professors of Christian religion. What shall I say of them, who in the very pallace of the Emperours, and in the presence of Princes liued most familiarly: which esteemed of their Ministers so highly, that they granted them in their presence freely to deale in matters of religion, both by word and deed, together with their wiues, and children, and seruants: and not only this, but also permitted them to gloze and boast of the libertie of their faith; whom also they deemed worthy of more credit and farre better estimation then their fellow seruants. Of which number Dorotheus was one among all the rest best accepted and best trusted, for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned Gorgonius, and as many other together with these as haue bin honored & reuerenced for the gladdings of the kingdom of heauen. After which sort a man might then haue sene the bishops of all churches in great reuerence & fauor among all sorts of men, and with all magistrates. Who can worthily describe those innumerable heapes and flocking multitudes throughout which circumstances, they not contented with the old and auncient buildings (which could not receiue them) haue throughout all cities builded them from the foundation wide and ample Churches. These things thus preuailed in proceesse of time, and daily increased farre and high, so that no malice could intercept, no spiteful fiend betwix, no wight with subtle delight hinder at all, as long as the diuine and heauenly hand of God byheld and visited his people, whom as yet he worthily accepted. But after that our affaires through too much libertie, ease & securitie, degenerated from the naturall role of pietie: and after that one pursued another with open contumely and hatred: and when that we impugned our selues by no other then our selues, with the armour of spite, and sharpe speares of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: last of all, when that cursed hypocrite and dissimulation had swomme euen to the brym of malice, the heauy hand of Gods high iudgement, after his wonted maner (whilest as yet the ecclesiastical copanies assembled themselves neuer the lesse) began softly by a little and a little to visite vs, so that the persecution that was raised against vs, toke his first original from the brethren which were vnder banner in campe. When as we were touched with no sence or feeling thereof, neither went about to pacifie God, we heaped sinne vpon sinne, thinking like carelesse shepherds, laping aside the rule of pietie, practised contention & schisme among themselves,

and

Dorotheus, Gorgonius, * Cap. i. in the Greeke.

Aa. Dom. 301
Veturius the
captaine per-
secuted the
soldiers in
campe.

and whilest they aggravated these things, that is, contention, threatenings, muttall hatred & enmitie, and euery one proceeded in ambition much like tyranny it selfe, then, I say, then the Lord according to the saying of Ieremy, Made the daughter Sion obscure, and overthrow from aboute the glorie of Israel, and remembered not his footstool in the day of his wrath. The Lord hath drowned all the beautie of Israel, and ouerthrowen all his strong holds. And according vnto the propheties in the Psalmes: He hath ouerthrowne and broken the covenant of his seruant, and prophaned his sanctuary, casting it on the ground by the ouerthrow of his churches. He hath broken downe all his wals, he hath laid all his fortresses in ruine. All they that passed by, spoiled him, and therefore he is become a rebuke vnto his neighbours. For he lifted vp the right hand of his enemies, and turned the edge of his sword, and aided him not in the time of battell, but caused his dignitie to decay, and cast his throne down to the ground, the dayes of his youth he shortened, and aboute all this he couered him with shame.

CHAP. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops ill intreated, and of the purpose of Eusebius in this storie.

All these aforesaid were in vs fulfilled, when we saw with our eyes the Idolatryes overthrowne downe to the ground, yea and the very foundations themselves digged vp, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken, and derided of the enemies: & according vnto another prophcy: Shame is powred vpon the pates of their Princes, he made them wander in the crooked and vnknown way. Yet is it not our dylt to describe the bitter calamities of these men which at length they suffered, neither is it our intent to record their dissention and insolency, practised among them befoze the persecution: but onely to write so much of them, whereby we may iustifie the diuine iudgement of God. Neither haue we purposed to mention them which were tempted soze with persecution, or altogether suffered shipwracke of their saluation, and willingly were swallowed by in the deepe gulfes of vnconstant waues, but only to graffe in our histozy such things as first of all may profite our selues, next the posterity in time to come. We will proceed then, and paint forth the happy combats of the blessed Martyrs.

CHAP. III.

A recitall of certaine imperiall Edicts against the Christians. The constancie of certaine faithfull persons. The beginnings of the butcherly slaughter.

It was the nineteenth yeare of Dioclesians reigne, & the moneth Dystris, after the Romanes, March, the feast of Easter: being then at hand, when the Emperours Proclamations were euery where published, in the which it was commanded: That the churches should be made euen with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian faith, should be depeiuied of their freedom. And such were the contents of the first Edict. But in the proclamations which immediatly followed after, it was added: That the pastors throughout all parishes, first should be imprisoned, next with all meanes possible constrained to sacrifice. Then, I say, then, many of the chiefe gouernors of the Churches enduring, and that chearfully, most bitter torments, shewed examples of most valiant and noble conflicts: many others fainting for feare, at the first onset were quite discouraged: all the rest tried the experience of sundry torments: one scourged from top to toe: another tortured and launced with more intollerable paine: some failed of the purposed end: some other were found constant and perfect: one was drawne to the soule and filthy sacrifices, and dismissed as if he had done sacrifice, when as in very deed he had not: another, when he had neither approached nor touched ought of the detestable offerings; and such as were present, affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: another halfe dead, was bozney away, being throwne of them for dead. Again, there were some prostrate vpon the pavement trailed and lugged all along by the saete, and recounted for sacrificers. One reclaimed and with a loud voice denied that euer he sacrificed: another lifted his voice and confessed himself to be a Christian, & gloried in the faith of that gladsome title:

D

Lament. 2.

Psal. 82.

Churches overthrowne.
Scriptures burned.
Bishops persecuted.
Psal. 107.

An. Do. 306.
the persecutiō
vnder Diocle-
sian waxed
hote when as
these cruell
Edicts were
euery where
proclaimed.

another againe protested, that he had neither sacrifice, nor ever would do sacrifice. These were beaten on the face, and buffeted on the cheeks, their mouths were stopped by the souldiers hands, a whole band being appointed for the purpose, which violently thrust them out at the doores. So the enemies of the truth triumphed, if at leastwise they might but come to bring their purpose to effect. But their purpose prevailed not against the blessed Partyes of God, whose conflicts no tongue can sufficiently declare.

CHAP. IIII.

Of the persecution first raised by Ueturius the Capitaine against the Christian souldiers, at the beginning priuily, afterward openly.

Cap. 3. in the
Greece.

The policie
of Sathans
messenger.

* Cap. 4. in the
Greece.

There were many to be seene which bare singular good will and affection to the seruice of almighty God, not onely in the time of persecution, but long before when peace prevailed. For of late, I say of late, at the first the chiefe gouernour starting vp as it were out of a profound drunkenness, leuelled at the Church priuily and obscurely (since the time which passed after the reigne of Decius & Valerianus) and wagged battell with vs not suddenly, but first assailed onely the Christians which were in the campe. By this means he thought he could easily snare the rest, if that first he conquered these. And here might you see many of the souldiers desirous to leade a priuate & solitary life, fearing they should faint in the seruice of almighty God. For when the capitaine (who soeuer he was) first went about to persecute his hoast, and to try and sift as many as were brought vnto him throughout euery ward, and to giue them in choise either to obey and enioy their dignitie, or to resist, and of the contrary be deprived: many of the souldiers which were of the kingdom of Christ, without any delay or doubt, preferred the faith of Christ before the fauour & felicitie they seemed to enioy. And now one or two of them very heauily not only contemned their dignities, but also endured bitter death for their constancie in the seruice of God, because that the Capitaine as yet exercised his malice by litle and litle: and though he durst shed the blood of a few innocents, yet staggered he at the multitude of beleevers, fearing (as it is most like) suddenly to giue battell vnto all, and that vniuersally. * But when he took in hand more manifestly to persecute the Church of God, it cannot be told or expressed with tongue, how many, and what manner of sort of Partyes were to be seene throughout all cities and villages.

CHAP. V.

A noble man of Nicomedia rent in peeces in the presence of many: the wicked Edict of the Emperour published against the Christians.

One of Nicomedia, no obscure person, but according vnto the account of the world, of great nobilitie, who as soon as the Edict against the Churches of God was published in Nicomedia, being moued with zeale to Godwards, and seruency of faith, took into his hands and tare in peeces the prophane and most impious proclamation, passed to an open and publik post, in the presence of both the Emperours, and of him which among the rest was most honorable, and was the fourth person in the Empire. But he which first practised this noble act, endured (as it is most like) the penalty of so bold an enterprise, retaining a valiant and inuincible mind vnto the last gaspe.

CHAP. VI.

The martyrdome of certaine Courtiers in Nicomedia, with others both there and in other places.

All the renowned men that euer were either of the Grecians or Barbarians commended for noble prowesse and fortitude, are not to be compared to the diuine & famous Partyes of this our age. I speak of them who together with Dorotheus being the Emperours pages, in thickest credit with their Lords, and were no lesse vnto them then deare & naturall sons, recounted they those reproches, calamities and new found torments for the truth in Christ, greater riches then the glorie and pleasure of this present life. Of these for examples sake I will propound one, with the end he made, that the Reader may coniecture by this way, what befell vnto the rest. One of the aforesaid Noblemen was brought forth at Nicomedia into the open assembly, and enioyned to sacrifice; who stoutly refusing, commandement was giuen that he should be hoisted vp on high naked, and his whole bodie to be scourged, and the

the flesh rent in peeces with the lash of the whip, vntill he being overcome, should be enforced to yield vnto their sacrifice. When that he had endured these torments, & persisted constant, and the bones lay all bare, they putte vinegar mixed with salt into the festered wounds and bruised parts of the body. When he had overcome all these torments, and reioyced greatly thereat, a gridiron with hote burning coles is prepared, and that which remained of his bodie was layd thereon to be broiled, a slow fire being made vnder, to consume it by litle and litle, lest death should quickly deliuer him of his paine. So that they which had the charge of the fire, would release him of no part of his paine, vntill he promised to yield in the end vnto the Emperours decree. But he holding fast his former opinion, overcame them, and yielded by the ghost in the midst of those torments. So valiant as you heare was the martyrdom of one of the Emperours pages, correspondent vnto his name, for he was called Peter. The things which happened to the rest, were nothing inferior to these, the which according to our former promise, we will leaue vntouched, adding onely this to that which went before, how that Dorotheus and Gorgonius, with many others of the Emperours family, after sundry torments ended their liues on the gallows, and bare away the garland of victorie. At this time also was Anthimus bishop of Nicomedia beheaded for the Christian faith, & with him a great multitude of Partyes. For I wot not how in the Emperours pallace at Nicomedia, some part of his house was all on fire, & when the Christians were taken in suspicion to be the authors thereof, by the Emperours commandement the whole troupe generally of all the godly there at that time was executed, whercof some with sword were beheaded, some others burned with fire: whercof also by the secret and diuine prouidence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. Another company the Sergeants set in a boate, and threw into the deepe sea. The Emperours pages, after their death, decently buried, & resting in their graues, were digged vp, & by the commandement of their Lords cast into the sea, lest any adored them in their sepulchers, and took them for gods, as they dreamed of vs. And such were the practises in the beginning of the persecution at Nicomedia. But in a while after, when that some in the region called Melitis, & againe some other in Syria were found ready to rebell, the Emperour commanded all the pastours throughout euery Church to be imprisoned & kept in hold. The spectacle of the practises was so cruel to behold, that it exceeded all that can be spoken. Infinite multitudes were euery where inclosed, and the prisons of old appointed and ordained for murderers, diggers vp of sepulchers, and riflers of graues, were then replenished with bishops, ministers, deacons, readers, and exorcists, so that there was no room in the prison for such as were condemned for hainous offences. Again, when the former Edicts had taken place, there followed others, by vertue of the which, such as sacrificed were set at liberty, and such as resisted were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the Partyes in all places: specially throughout Africk, and among the Moores, throughout Thebais and Egypt: from whence passing vnto other cities and prouinces, they suffered glorious martyrdom.

CHAP. VII.

The constancie of certaine Martyrs, deuoured of wilde beasts in Palestina and Phenicia.

We haue knowne diuers of these to haue flourished in Palestina, and some others in Tyrus of Phenicia, whose infinite stripes who would not be amazed to behold: and in their stripes maruelous constancy, and after their stripes their suddē bickering with rauensous beasts, and in that bickering their valiant courage in withstanding the force of fierce Libards, the rage of Beares, of wild Boares and Bulls, prouoked with hot burning irons: At the doing of all which we were present our selues, and saw with our eyes the diuine power of our Saviour Iesus Christ (for whose sake they suffered these things) present and manifestly aiding these Partyes. Neither durst these rauening beasts of a long time draw nigh and approach vnto the bodies of the blessed Saints, but ranged about, and deuoured such as set them on without the ring, touching by no meanes among all the rest the blessed champions, though their bodies were bare, though they prouoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they

Peter the Emperours page after sundrie torments broiled to death. Dorotheus hanged. Gorgonius was hanged. Anthimus b. of Nicomedia beheaded. A certain number beheaded. A certain company burned. A number drowned. The dead digged vp.

All prisons were filled with Christians

Brute beasts spared such as men would not spare.

The constancy
of young men.

Five Martyrs
after sundrie
torments be-
headed and
throwne into
the seas.

fell vpon them, they retired backe againe, as if they had bene repelled by diuine power from above: which continuing a long time, brought great admiration vnto the beholders. When the first beast ranged about to no purpose, the second and third were let loose at the same Party. The sufferance of those Saints was to be wondered at, & their constancy firme and immouable in their flesh and graine bodies. For then might a man haue seene a young stripling under twenty yeares of age, standing still without any holding, stretching forth his hands in forme of a crosse, making earnest supplication vnto God with a settled and immovable mind, not wagging himselfe at all, or pointing any whither from his standing place, yea though the Beares and Libards breathed out present death, and were now ready to tear his flesh in peeces with their teeth, yet he stood not how, as if their iawes had bene glued together, they recoyled backe againe. Again, ye might haue seene others, in number five, thytome at the feet of a fierce Bull, which tossed into the aire, and toze in peeces with his hornes such as stood without the ring, and left them as good as dead; onely the holy Saints he had no power to hurt with his furious and cruel theates, though he threw by the earth with his feet, and fanned the aire with his hornes, though he were prouoked to fiercenes by fearring iron, and somed out present death, yet by the diuine prouidence of God he was pushed backe. When that this beast could nothing preuaile against the holy Martyrs, others were let loose: at length after sundry torments and violence of wilde beasts, all were beheaded, and in stead of still earth and quiet sepulcher, they were throwne into the surging waues of the seas.

CHAP. VII I.
Of the Martyrs in Egypt.

The like bickering had they of Tyrus in Egypt, the which they suffered for the service of God. Then wouldest thou haue marvelled at their martyrdomes, suffered vpon their owne native soile, where infinite both men, women, and children, for the saluation procured by our Saviour Iesus Christ, condemning this transitorie life, haue endured sundry kinds of torments. Whereof some after maiming, racking and scourging, and thousands of other verasions (horrible to be heard of) were burned to ashes, others drowned in the seas, others manfully layd their neckes to the blocke, others hanged on the gallowes, some as heinous offenders, some other farre worse, tied to the tree with their heads downeward, and so long beset with a watch till famine had bereaued them of their liues.

CHAP. IX.
The constancie of the Martyrs throughout Thebais.

Martyrs in
Thebais, their
skins razed &
scorched, tied
by the one
leg and their
heads downe-
ward.
Hanged vpon
boughes.

10. Martyrs.
30.
60.
100.
Some burned
Some beheaded.

At no speech can sufficiently declare the punishments & torments endured of the Martyrs throughout Thebais, hauing their bodies toze in peeces with shels of sea-fish, in stead of the tallants of beasts: the women tied by the one leg were lifted into the ayre, and their heads downeward, with a certaine engine of wood, and there hanged all bare and vncovered, yelding vnto the beholders a soule, filthy, cruel and vnnaturall spectacle. Again, others ended their liues vpon boughes and branches of trees. They linked together with certaine instruments the tops of the boisterous and mightier boughs, and tied them vnto either of the Martyrs thighs, after wards loosing the boughs to spirt and spring into their growing place, suddenly rent asunder the members of their bodies, for which purpose they inuented this paine. All these mischiefs continued not a few dayes, or for a short space, but the terme of many yeeres. Sometime more then ten, some other time more then twenty were executed, one while not vnder thirty, another while welnigh threelooke. Again, at another time, an hundred in one day, of men, women and very young children, after the bitter taste of sundry kinds of torments, were put to death. We our selues being then present at the execution, saw with our eyes a great multitude, whereof some were burned, others beheaded, until the sword became blunt, and the tormentors wearied, so that others came in place & executed by turnes. Where we beheld also the noble cheare & countenance, & diuine power & valiantnes of mind, in such as builded their faith on Iesus Christ our Saviour. As soone as the sentence was pronounced, & iudgement given vpon the former, there stepped forth others, & stood at the barre, protesting their faith, & publishing themselves to be Christians, not fearing at all the bitter

ness of manifold and sundry torments, but with inuincible minds, laying their whole trust and confidence vpon God, ioyfully, merily and cheerfully took the last sentence of condemnation, singing Psalmes and hymnes and thanksgiuing vnto God, even to the last gasp. These were truly to be wondered at; but these were especially to be admired, who being renowned for their riches, nobilitie, honoz, eloquence and philosophy, yet preferred before all these, the pietie and faith in our Lord and Saviour Iesus Christ: of which sort Philoromus a gouernour of Alexandria of no small account, put in trust with weightie matters of the Empire, being guarded after the Romane dignitie and honoz with a troupe of souldiers to his traine, was daily sifted and cramed. Such a one also was Philcas bishop of the people of Thmuitz, a famous man for the politike gouernment of his country, for the oversight of the publicke lycourges & study of Philosophy. These men though they were intreated of many their kinsfolks, and other wise their familiar friends, of many the chiefe rulers, and last of all of the Judge himselfe, that they would tender their owne case, that they would consider their calling, that they would pittie their wiues & children: yet could not they for all the perswasion of such great personages, be brought by preferring this present life, to contemne the faith of Christ, and to renounce his lawes, but with constant and philosophical minds, yea rather diuine, enduring all the theates & contumelies of the Judge, ended their liues with the losing of their heads.

CHAP. X.
The testimonie of Philcas touching the constancie of the Martyrs of Alexandria, and the crueltie of the enemies.

As much as we haue said that Philcas was famous for his skill in profane literature, let him be brought a witness of himselfe to declare what he himselfe was, & withal what martyrdomes hapned in his time at Alexandria, who wil describe the same more exactly then we be to do, which we will take out of his owne words, writing vnto the Thmuitans in this maner: For as much as all these things are published in holy Scripture for patternes, examples and monuments for our learning: the blessed Martyrs which liued among vs, lifting vp the eye of their mind, and beholding with cleare sight the vniuersall God, settled their minds to endure any kind of death for the seruice and religion due vnto God, and held fast their vocation, knowing that the Lord Iesus for our sake tooke the nature of man vpon him, to the end he might cut off wholly all sin, and aide vs to enter into euermouring life. For he thought it no robbery to be equall with God, but made himselfe of no reputation, taking on him the forme of a seruant, and was found in his shape as man. He humbled himselfe, and became obedient vnto the death, even the death of the crosse. Wherefore the blessed Martyrs of God, reposed Christ in their breast, being desirous of more excellent gifts, endured not once, but some of them twice, all paine & punishments that could be inuented, and all the threats of souldiers practised against them, either by word or by deed, with an inuincible courage, excluding feare, by reason of the fulnes of loue, whose manhood and valiantnesse in all their torments what man is able with mouth to expresse? And because it was permitted and lawfull for euery man to torment them as him pleased best, some smote them with clubs and cudgels, some with sharpe twigs, some with whips, some with letherne thongs, some other with whipcord. The spectacle was pitifull, both for the varietie of torment, & superfluitie of malice. Some with their hands tied behind them were stretched along, and racked in euery ioynt throughout the body; and as they hung and lay in the racke, the tormentors were commanded to torment all their bodies ouer: not plaguing them as theeeues are commonly handled with the onely renting of their sides, but they had the skins of their bellies, and their shins, and of their eye-lids razed all off with rugged hooves, with the talens & claws of wilde beasts. Some were seen to hang by the one hand at an hollow vault, and to endure that way far more bitter racking of the ioynts and members of the body. Some were tied to pillars, and their faces writhed backward to behold themselves, their feet standing them in no stead: but they violently wagging by the weight and payse of their bodies, were thus grievously tormented, by reason of their stretching and hard binding in bonds. Thus they suffered not onely while they were examined, and while the President dealt with them, but throughout the whole day. And when that he passed from the former vnto the latter, he gaue his ministers charge to oversee them behind, if that peraduenture any of them being overcome with the grievous torments, did yeeld. He commanded also that if any were in danger of death by reason of cold, that their

Philoromus
gouernour of
Alexandria
beheaded.
Philcas b. of
Thmuitz, be-
headed.

Philcas b. of
Thmuitz writ-
teth this epi-
stle out of
prison vnto
his flocke.
Philip. a.

2. Ioh 4.

fetters and bonds should speedily be released, and they to be laid on the ground, to be lugged & trailed al along to get them heate. They had not one sparkle of compassion on vs, but thought of dutie they should thus be affected, and furiously rage against vs, as though we had bin no living creatures. Wherefore our aduersaries inuented this second paine, and added it to the former punishments. After stripes they were laid in the stocks, and their feet stretched foure spaces or holes asunder, so that of necessitie they must lie on their backs, hauing no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being throwne along vpon the pauement, lay poudred in the dust in extreme paine, a more piteous & lamentable spectacle vnto the beholders then the torment it self, bearing in their bodies diuers wounds directly inuented. The case standing thus, some died in torment, and confounded the aduersaries with their patience: some halfe dead and shut in prison, after a few daies died of their paine: the rest by careful prouision were comforted, and after certain continuance of imprisonment, became more constant. When they had giuen them in choise, either to touch the detestable sacrifice, & so to be at ease, and enjoy among them their cursed libertie, or not to sacrifice and change life for death, with al speed voluntarily they embraced death. For they were skilful in those things which concerned them in holy Scripture: He that sacrificeth to strange gods (saith he) shall be rooted out from among the people: and, Thou shalt haue no other gods but me. Such are the words of a true Philosopher and godly marty, which he wrote from prison to his parishioners afore the Iudge pronounced the sentence of condemnation vpon him, rehearsing vnto them the state he stood in, prouoking them to march forwarde, and to hold fast the profession of faith in Christ after his death, which then was at hand. But to what end do I vse many words, and alledge the conflicts of the blessed Martyrs throughout the world, inuented one after another, specially of them which were pursued to death, not after the publike lawes, but with deadly hatred

Deut. 4.
Exod. 20.

CHAP. XI.

How a whole citie in Phrygia with the inhabitants thereof was burnt to ashes: and of Andacius the Martyr.

When the souldiers had besieged a citie in Phrygia wholly inhabited of Christians, and compassed in both men, women and children which called vpon the name of the Lord, they set all on fire, & burned them to ashes. For with one consent all the inhabitants thereof, the Lieutenant, the Captaine, the whole Senate, & the people, everyone protested themselves to be Christians, and could by no edicts be brought to adore Idols or carnal Images. And there was also another renowned for Romane dignitie, whose name was Andacius by linage coming of a noble house in Italy, and for all his vertue in great credit with the Emperours, so that he governed with great wisdom and brightness the Commonwealth, and weightiest matters of the Empire: but above all he was famous for religion and faith in Christ, so that in the administration and governing of the Commonwealth, he endured torment, and was crowned with martyrdom.

CHAP. XII.

Of the regions and countries where the Christians were martyred, and the savagenesse of tyrannicall heathen towards the faithfull.

To what end shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs: wherof some were beheaded, as it happened in Arabia: some tormented with the breaking and bzing of their legs, as it happened in Cappadocia: some hanged by the feet and their heads downwarde, with slow fire set vnder and smothered to death with choking smoke, as it hapned vnto the brethren in Mesopotamia: some others had their nostrils slit, their eares boyled, their hands maimed, their members and parts of their bodies drawn asunder and vntoynted, as it happened at Alexandria. To what end shall I renew the memorie of them which were burned at Antioch, hote burning coales laid vnder, not quickly to dispatch them, but with lingring paine to torment them: And of others which chose rather to burne their hands, then they would touch their abominable sacrifices, the experience wherof some going about to auoide, before they were apprehended and fallen into the hands of their aduersaries, threw themselves downe headlong from the tops of houses, and thought better so to prevent death, then to sustaine the torments

Martyrs in
Arabia.
Cappadocia.
Mesopotamia.
Alexandria.
Antioch.

of their malicious enemies. A certaine matron also renowned for her vertue and integritie of life, and among all them of Antioch, famous for her great riches, noble linage and estimation, had brought vp two daughters that were virgins, in the feare of God, which passed all other in brightness of beaultie and youthfull comeliness. These, because they were greatly spited and enuied, though they hid themselves, yet they were found out; and when at length with much ado they understood of their being among foreigners, they rised them to appeare with speed at Antioch in their proper persons, and beset the place of their abode with a band of souldiers compassing them as it were with a net. This matron seeing her selfe and her daughters plunged in great perill, by no meanes possible to be auoided, pondered with her selfe the punishments ensuing, and that which was most grieuous of all, the abasing of their bodies she admonished in no wise to be suffered, no, not once to sinke into their eares; and said further, that if they committed their soules as bondslaves vnto Satan, it were a thing more intollerable then any death or destruction: yet there remained one remedie for all, and that (said she) was to flie vnto the Lord for refuge. After deliberation, with vniforme consent they laid downe what was to be done, they apparelled themselves gorgeously, and took their iourney towards Antioch. In the midst of the way, when their guard severed themselves, as about to serue nature, they cast themselves into the floud that sided thereby, and drowned themselves. These heathen idolaters threw into the sea another couple of Antiochian virgins, renowned for all vertues, true sisters, of noble linage, of good life, of tender yeares, of godly beaultie, of honest minds, of godly conuersation, of wonderful disposition, as though the earth could no longer beare them. Such were the tragedies at Antioch. In Pontus they suffered punishments horrible to be heard of, whose fingers of both hands were picked vnder the tender nailes with sharpe quills: others had hote boiling lead poyzed on their backs, the most necessary members of their bodies maimed: others endured shameful, intollerable, and such torments as may not be told, in their priuite members, and in the secret bowels of their bodies, such as these noble and lawful Iudges extogitated, for tokens of their sharp wit and deepe wisdom. Daily also they found out new torments, contending one with another who could excell in spitefull inuentions and additions of torment. This calamitie was extreme and out of measure cruell. And when as thenceforth they despaired of increasing their mischiefe, and now were wearied with slaughter, and gotten their fill of bloudshed, voluntarily they mitigate their rage, they practise curtesie; their pleasure (soforth) is henceforth to punish with death no longer. It is not requisite (say they) that the cities should be stained with bloud, issuing out of our owne bowels, that the most noble Empire of the Cæsars should be blemished and defamed with the title of crueltie, the Emperour himselfe being wel knowne for clemency and benignitie, yea rather the gracious goodness and clemency of the Emperours highnesse is to be stretched forth and enlarged towards all men, that they be no more punished with death. They deemed their crueltie aduaged, and the Emperours clemencie to shine, in that they commanded our eyes to be plucked out, and the left leg to be vnioyned. Such was their clemency and mitigation of crueltie towards vs. Wherefore by reason of this cruell curtesie, it may not be told what number and infinite multitude of men hauing their right eyes pulled out, and the emptie places scared with hote burning irons, their left legs sawed asunder in the hams, and scared likewise, were condemned to the quarries and mines throughout the prouinces, to the digging of mettals, not for commoditie and profit sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments, which may not be rehearsed, whose valiant acts also cannot be described. All the holy Martyrs shined thus throughout the world in these their afflictions, the beholders wondered at their patience & noble courage, & not without cause: for they expressed & shewed forth vnto the world, special and manifest signes of the diuine and unspeakable power of our Sauiour working by them. It were too long, yea vnpossible to number them all by their names.

CHAP. XIII.

Of the famous Bishops and Ministers that were martyred.

Touching the chiefe rulers of the Churches, & them which were crowned Martyrs in the most famous cities: Anihymus bishop of Nicomedia was beheaded, & crowned the first Martyr registred in the catalogue of the Saints in the kingdome of Christ. Of the which

A matron of Antioch together with her 2 daughters drowned themselves, rather then their bodies should be abused of the tormentors.

The Ethnicks drowned two virgins of Antioch. Martyrs in Pontus.

The Ethnicks pulled out the right eyes, scared the emptie place, sawed off the left leg of the Christians, scared their hams, condemned them to the mines: all this they counted a gracious pardon.

Anihymus b. of Nicomedia beheaded.

Lucianus a
Martyr.

Tyrannion b.
of Tyrus was
drown'd at
Antioch.
Zenobius of
Sidon encour-
ged to death.
Silvanus b. of
Emisa torne
of wild beasts.
Silvanus b. of
Gaza behead-
ed.
39. beheaded.
Pelus & Ni-
lus b. of Egypt
burned.
Pamphilus.
Peter b. of
Alexandria.

suffered at Antioch, *Lucianus* Minister of that congregation, leading a vertuous life, preached at Nicomedia in presence of the Emperour the celestiall kingdom of Christ, first unto him in exhortation by way of Apologie, afterwards in writing unto posteritie. The most famous Martyrs of Phœnicia were the godly pastors of the reasonable flocke of Christ: *Tyrannion* bishop of Tyrus, *Zenobius* minister of Sidon, and *Silvanus* bishop of Emisa, who together with others in Emisa was thowne to sad wilde beasts, & is receiued into the company of Martyrs. The other two, both at Antioch glorified God by their patient deaths: *Tyrannion* buried in the bottome of the sea, and *Zenobius* an excellent Physitian, after scourging & bitter torment died most constantly. Amongst the Martyrs in Palæstina, *Silvanus* bishop of the Churches of Gaza was beheaded, together with nine and thirty others which were committed to the mine pits in Phœnos. In Egypt *Pelus* and *Nilus* Egyptian bishops were burned to ashes. And thus let vs remember the renowned pillar of the parish of Cæsarea, *Pamphilus* the elder, & the most famous Martyr of our time: whose life and noble acts we will at time convenient declare. Of them which at Alexandria throughout Egypt & Thebais suffered martyrdom, the most famous was *Peter* bishop of Alexandria, a patterne of pietie in Christ vnto the godly pastors, and together with him *Fausus*, *Didus* and *Ammonius*, ministers and perfect martyrs of Christ. Also *Philas*, *Hefychius*, *Pachymius* and *Theodorus*, bishops of the churches in Egypt: and besides these infinite other famous men, whose names are well knowne in the congregations throughout that regio. It is not our dwt to describe the conflicts of such as strided throughout the world, (we leaue that for others) neither exactly to paint forth vnto the posteritie all that happened, but onely the things we saw with our eyes, and were done in our presence.

CHAP. XIII.

The state of the Romane Empire before and after the persecution. And of the reigne of Constantine.

Vnto that which went before, I will annere the recantation or disanulling of the things practised against vs, yea from the beginning of the persecution, which I suppose very profitable for the reader. Before that the Romane Empire waged battell against vs, in the space the Emperours fauoured vs & maintained peace, it may not sufficiently be declared, how prosperously the commonwealth flourished and abounded with all goodnes, when as the chiefe magistrates of the publike weale, passed the tenth and the twentieth yeare in soleinne feasts & celebrated gratulations, in times of most gorgeous and glorious renouew, with constant & immoueable peace. When as their Empire after this fort increased without offence, & daily was enlarged, they had no sōner removed peace frō amōg vs, but they stirred by such battels as could not be reconciled. Not fully two yeares after this hurlyburly, there was such a change hapned vnto the whole empire, which turned all upside down. For no smal diseale ouertoke the chiefe of the aforesaid emperours, & bereaued him of his wits, wherfore together with him which was second person in honoꝛ, he embraced the popular and priuate life. These things then being not fully ended, the empire was withal diuided into two parts, the which was neuer remembred to haue come to passe before that time. Not long after *Constantine* the emperour, passing all others throughout his life time, in clemency & goodness towards his subjects, singularly affected towards Gods word, ended according vnto the law of nature, & common race of his mortall life, leaning behind him his natural son *Constantine* Emperour and Cæsar to supply his roome, & was first referred of them into the number of the gods, enjoying after his death all imperiall honoꝛ & dignity due to his person. In his life he was & most benigne & of most bountifull souerainty among al the emperours: who alone of al the emperours in our time gouerned most graciously & honozably during the whole terme of his reigne, shewing humanity & bountifulnes vnto all men, no partaker by any meanes with any presumptuous rebelliō raised against vs, he guarded & godly about him in security without sentence of guilt & without all contumely, he destroyed no churches, he practised no impiety that might be preiudiciall to our religion, he obtained a blessed life and an end thice happy, he being emperour alone, ended this life both gloriously & peaceably, in presēce of his natural son & his succellor, who also was most prudent & religious. His son *Constantine* being proclaimed full emperour & Cæsar by the army, & long before by God himselfe the vniuersall King, became a follower of his fathers pietie in Christian religion. And such a one was he. But *Lucianus* while these things were a doing, by common consent of the Potentates, was also created Emperour and

As long as the
Emperours did
not persecute
the Church,
so long did
their empire
prosper.

* Ann Dom.
307. (Euseb.
Chron.) Dio-
clesian toge-
ther with Ma-
ximian ha-
uing reigned
20. yeares,
deposed the-
selves, & hied
a priuate li-
ue. *Constantius*
and *Maximi-
nus* rule the
Empire. *Constantius*
dieth at York
in En. land.
An. Dom. 310.
Constantinus
magnus was
proclaimed
Emperour, An.
Dom. 311.

and *Augustus*. Which thing grieved *Maximian* very sore, who vnto that time was alone cal-
led Cæsar of all men, who being also tyrannically disposed, violently of his owne mind inua-
ded the Empire, and intituled himselfe *Augustus*. And being attainted of treason, and found
to haue conspired the death of *Constantine*, and after deposition to haue aspired again vnto the
imperiall scepter, died a most shamefull death. He was the first whose titles, pictures, with al
that seemed to shew forth his honour, were ouerthrowne, for no other then the armes of an
Emperour that was most prophane and impious.

CHAP. XV.

The dissimuled loue of *Maxentius* towards the Christians, his horrible offences and crueltie.

His sonne *Maxentius* which exercised tyranny at Rome, in the beginning of his reigne
dissembled our faith egregiously, creeping into credit by flattering the people of Rome,
and therefore he commanded his commonaltie to cease from persecuting of the Chri-
stians, wherby he might pretend a shew of pietie, and saine tractable and moze benigne then
his ancestors were before him. But in procelle of time he was not indeed found & same which
men toke him for, and hoped he would be, for he fell into all kind of enormities, omitting no
hainous offence, how detestable and lasciuious soeuer it were, vnassayed: committing adul-
tery and all kind of leud wantonnesse, sending home againe vnto their husbands the louing
spouses and lawfull wiues, take from them by force, after he had ignominiously abused them.
And these presumptuous practises he exercised not only vpon the obscurer sort, but dealt thus
opprobriously with the most renowned of the Romane Senators. Wherefore all both high
primats and inferioꝛ people, trembling for feare of him, were oppressed with his intollerable
tyrannie, yet neither by silence, neither by suffering this greivous seruitude, could they be trā-
scend from the bloody slaughter and embued murder of this tyrant. Upon light occasions sundry
times beliuered he the people vnto the soldiers which were in compasse to be slaine, and an
innumerable multitude of the Romane people in the midst of the citie, he offered to the sword
& speares, not of Barbarians and Scythians, but of his owne proper soldiers. It may not be re-
cited what slaughter of Senators he procured, craftily seeking after their substance, of whom
an infinite number he executed for sundry causes & feined crimes. This was the drift & mark
this mischievous tyrant that at. He applied himselfe vnto the study of Magickall arts. For in-
chantment he opened and ript the bowels of burthened women great with child, he searched
the intrails of new borne babes, he slue Lions, and after a secret maner coniuered duels, and
endeuoured to withstand the wars then appoaching. For he fully determined with himselfe to
be crowned conqueror by meanes of these arts. This *Maxentius* therefore practising tyranny
at Rome, oppressed the commonaltie with such hainous offences as may not be told, so that
they were pinched with so great penury of necessary victual, as the like cannot be remembred
in this our age to haue hapned at Rome.

CHAP. XVI.

The cruell behauiours of *Maximinus* in the East, and of *Maxentius* at Rome
and other where in the West.

Maximinus the Cæsterne Tyrant of a long time bled meanes to concale his malice a-
gainst his brother, and his secret friendship towards the Romane tyrant, but in the
end he was espied, and suffered punishment due to his desert. It was wonderful to see
how he committed things alike and correspondēt vnto the practises of the Romane tyrant,
nay he far passed him in malice and mischiefe. The chiefeest Inchanters and Magicians were
in greatest credite with him, and because he was a man very timorous and wonderfully ro-
ted in superstition, he highly esteemed of the erroneous worship of Idols & diuels. Without
sothfaying & answers of oracles he durst not moue, no, as it is commonly said, not the bzeadth
of a naile, for which cause he persecuted vs without intermission, & moze beemently then his
ancestors before him. He erected temples throughout euery citie, the idolatricall worship of
long time defaced & ouerthrowne, he carefully ressoꝛed again, & published by Edict that Idol
priests should be ordained throughout all countries and cities. Besides this he appointed in
euery prouince one for high priest, of such as were counted famous for politike affaires, being

Cap. 14. after
the Greeke.

Maxentius
the sonne of
Maximinus
a tyrant of
Rome.
Flatterie.
Crueltie.

Lecherie.

Tyrannie.

Extortion.

Sorcerie.
Incantment.

Cap. 15. after
the Greeke.

Maximinus
hypocricie.

Superstition.

Persecution.

Idolatrie.

also able with decency to execute & function, whom he furnished with a great traine & guard of souldiers. To be short, he prouided all inchanters, as godly and taken for gods themselves, with primacy, dignities, & chiefest prerogatives. He went on still & oppressed, not one City or region onely, but whole prouinces vnder his dominion, exacting gold & silver & summe of money, and bered them with grievous proclamations, one penalty ensuing after another. The wealth & substance which his progenitors had gathered before, he took in great heapes of treasure, and great sums of money, & bestowed it vpon his flattering parasites. He was in drownded with overmuch wine & drunkenness, that among his cups he would be starke mad & besides himself, and oftentimes being tipsie, commanded such things, whereof after wards being restored to his former sobrietie, it repented him. He gaue place to no man for sursetting & superstitie, but made himselfe ring-leader of that vice vnto all that were about him, both Prince and people. He effeminated his souldiers with all kind of delicacy and lasciuiousness. He permitted his Presidents & Captaines to practise raucous extortion, and polling of his subiects, whom he entertained as fit companions of his soule & shamefull tyrannie. To what end shall I rehearse his vnchaste life, or recite the adulteries he committed? He could passe no citie where he rauished not wiues, and deflowred not virgins. And in these things he preuailed against all sorts of people, the Christians onely excepted, which contemned death, and despised his tyrannye. The men endured burning, beheading, crucifying, rauencous deuouring of beasts, drowning in the sea, maiming and boiling of the members, goying and digging out of the eyes, mangling of the whole body, mozeouer famine and imprisonment: to be short, they suffered euery kind of torment for the seruice of God, rather then they would leaue the worship of God, & embrace the adozation of Idols. Women also not inferiour to men through the power of the word of God, put on manly courage, whereof some suffered & same tozments with men, some attained vnto the like masteries of vertue, other some drowne to be abused, yeldded soner their life vnto the death, then their bodies to be defiled. For when as others by reason of the tyrants adultery were polluted, a Christian matron of Alexandria, both noble & renowned, alone overcame the lecherous & lasciuious mind of Maximinus with the presence of her manly courage. This woman for many things was highly esteemed, for riches, for knowledge, for learning, yet preferred the chastity before all. Whom when he had earnestly intreated, yet could not find in his heart to put her to death, who other wise was already prepared to die, being moued moze with lust then with anger, eriled & depriued her also of all her substance. And infinite other matrons not abiding, no not the hearing of the threats of abusing their bodies, done by the Presidents of euery particular nation, endured all kind of punishments, tozments & deadly pains. These are indeed to be wondred at, but in greater admiration is that most noble & most chaste matron of Rome to be had in respect of all the rest, against whom the Romane tyrant Maxentius (liuely resembling Maximinus) went about to rage. When that the vnderstand the ministers of tyrannicall lust to be at hand, & her husband (he being a Christian) though he were a Romane magistrate, to be in hold among them, and for feare of execution to haue consented thereunto, she craued a little leysure, as if he went to trim her self, and entring into her chamber, and there being alone, she ran vpon a naked sword and dispatched her selfe, so immediatly by her death she bequeathed her carcase vnto the tyrants bauds: and by this act of hers, sounding & piercing moze then any shrill voice, she pronounced and printed in the minds of all mortall men both present & to come, that among the Christians alone, vertue can with no money be overcome, neither be destroyed with any kinde of death. This so great a burden of impiety was brought into the world at one & the same time, by two tyrants which held East & West. If any seeke out the cause of these so great mischiefs, who will doubt to assigne the persecution raised against vs for cause thereof, specially in as much as this confusion finished not before the Christian liberty was first restored. For during the terme of these ten peares persecution, there wanted them nothing which might tend to mutual hatred or ciuill dissention. The sea was beset with ships, and therefore inuainable, neither was it possible from any place for any man to arriue and take land, but he should be sifted with all kind of punishments, his sides scourged, & himselfe tried with sundry tozments, whether he were not sent from the enemy as a spy, & in the end he was either hanged or burned. Mozeouer, there were prepared for the purpose targets, breastplates, darts, speares, with other warlike armes, gallies also and diuers ordinance for ships were heaped in euery place, neither

neither waited any man for any other then daily inuasion by the enemy. After these things ensued famine and pestilence, of the which we will intreate hereafter when fit oportunitie is ministered.

CHAP. XVII.

The end of the persecution, and the small confusion of the tyrant.

Cap. 16. after the Greeke.

Such were their preparations during the whole time of persecution, which in the tenth yeare by the goodness of God wholly crased, but after the eight yeare it began somewhat to shake and diminish. For after that the diuine & celestiall grace of God beheld vs with a placable and mercifull countenance, then our princes, even they which heretofore warred against vs, after a wonderfull manner changed their opinion, sung a contrary song, and quenched that great heate of persecution with most benigne and milde words and constitutions published euery where in our behalf. The cause of this was not the humanitie or compassion (as I may so terme it) or benignitie of the princes, being far otherwise disposed (for they intended daily moze and moze grievous things against vs, successively vnto that time they found out sundry sleights and new punishments one after another) but the apparent countenance of the diuine prouidence reconciled vnto his people, withstood the power of mischiefe, and quelled the author of impiety, and the worker of the whole persecution. And yet according vnto the iudgement of God, it behoued that these things should come to passe, yet woe vnto them (saith the Lord) by whom offence doth rise. Wherefore a plague from above lighted on him, first taking roote in his flesh, & afterwards proceeding even vnto his soule. For there arose suddenly in the secret parts of his body, an impostume or running soze, after wards in the lower parts of his priuities a botchie corrupt bile, with a fistula, whence issued out corrupt matter, eating by the inward bowels, and an unspeakable multitude of lice swarming out, and breathing a deadly stinck, when as the copulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grossefne, and then being growne to matter, yeldded an intollerable and horrible spectacle to the beholders. Wherefore of the physicians, some not able to digest that wonderfull noisome stinck, were slain: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

CHAP. XVIII.

An Edict in the behalfe of the Christians, the which aduersitie wrested from Maximinus.

Cap. 17. after the Greeke.

At length being thus tormented, and lying in this miserable plight, he began to ponder with himselfe the rash enterprises he had practised against the holy worshippers of God. Wherefore returning vnto himselfe, first, he confessed his sinnes vnto God: next, calling vnto him such as then were about him, he gaue commandement, that with all speed they should cease from persecuting of the Christians: and that by the decree & commandement of the Emperour they should build againe their Churches: that they should meet often to celebrate their wonted ceremonies, and pray for the life of the Emperour. And immediatly that which by word he commanded, was indeed brought to passe. The proclamations of the Emperour were published throughout the cities, containing a recantation of those things formerly prejudicial vnto vs, in this forme: The Emperour *Cesar, Galerius, Maximinus*, puissant, magnificent, chiefe Lord, Lord of Thebais, Lord of Sarmatia, five times conquerour of Persia, Lord of Germany, Lord of Egypt, twice conquerour of the Carpians, sixe times conquerour of the Armenians, Lord of the Medes, Lord of the Adiabeni, twenty times Tribune, 19 times general Captain, eight times Consul, father of the country, Proconsul. And the Emperour *Cesar, Flavius, Valerius*, *Constantine, vertuous, fortunate, puissant, noble, chiefe Lord, general Captain, & Tribune 5 times, Consul, father of the country, Proconsul. Among other things which we haue decreed for the commodity and profit of the commonwealth, our pleasure is first of all to order and redresse all things according to the ancient lawes and publike discipline of the Romanes. And withall, to vse this prouiso, that the Christians which haue forsaken the religion of their Ancestors, should be brought againe to the right way. For after a certaine humor of singulartie such an opinion

*Anno Domini 310.

Mat. 18. Luke 17. God plagued Maximinus the tyrant lying at Tarsus: so that he was in a lamentable plight.

The Edict of Maximinus in the behalfe of the Christians: the which his sickness constrained him to proclaim. *In stead of Constantine, some do read Constantius, which I find not in the Greeke.

of excellencie puffed them vp, that those things which their elders had receiued and allowed, they reiected and disallowed, deuising euery man such laws as they thought good, and obserued the same, assembling in diuers places great multitudes of people. Wherefore when as our Edict was proclaimed, that they should returne vnto the ordinances of their Elders, diuers standing in great danger felt the penaltie thereof, and many being troubled therfore, endured all kinds of death. And becaufe we perceiue many as yet to persist in the same madnesse, neither yeelding due worship vnto the celestiall gods, neither regarding the God of the Christians, hauing respect vnto our benignitie and godly custome, pardoning all men after our wonted guise, we thought good in this case to extend our gracious and fauourable clemencie, that the Christians may be tollerated againe, and that they repaire againe the places where they may meete together: so that they do nothing preiudiciall to publike order and discipline. We meane to prescribe vnto the Iudges by another epistle, what they shall obserue. Wherefore as this our gracious pardon deserueth, let them make intercession vnto their God for our health, for the Commonweale, and for themselves, that in all places the affaires of the publike weale may be safely preserued, and that they themselves may liue securely in their owne houses. These things after our abilitie we haue translated in this sort, out of the Romane language into the Greeke tongue. Now haue we duly to consider of those things which followed after.

The censure of the Translator, touching the Chapters which follow vntill the end of this 8. booke, being found in the Greeke Copie, as a fragment, whose Author was vnkowne.

All that which followeth vntill the end of this eight booke, I haue found in the Greeke copie, distinguished from the 18. chapters which went before: not deuided into chapters, as the rest was, but lying confusedly for a suspected worke, whose Author was not knowne. When that I had translated hitherto, and perceived that the Latine interpreters rested here: I persued by my selfe the whole fragment, to see whether I could gather any iust cause to the contrarie, but that it should be turned into English: I found the doctrine sound, the historie pleasant, the stile artificiall, and farre more curious then in the former bookes. The phrase saoured of the Latine, (and no force: for Eusebius was well seene in both) the periods long, though not often used throughout his histories, yet in others his worke very rise and common. Though this fragment be found more curious and artificiall then the rest, no marvell at all for mens gifts do not serue them at all times alike. If this rule were obserued, and paized in the ballance voide of all partialitie, there would not be so many peeces, so many Tracts, and so many learned workes of ancient Writers, condemned and renounced, by reason that the phrase in some point seemeth to differ or fall from the wonted grace. The learned Clarke Anthonie Gueuarras was used to say: That at some times, and at some exercises, his memorie would be so readie, his wits so fresh, and his skills so excellent, that he could deuide a haire, and sweepe a graine: at other times he wished himselfe not onely free, but ten senses, which we commonly call wits. Some things there are to be misliked withall in this fragment: first, that it is out of order placed: next, that there are sentences and periods written by Eusebius in the former 18. chapters, repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius, will confesse, that oftentimes in many places he repeateth one thing, though not vpon the selfe same occasion, neither in the selfe same order, neither with the same words. He hath made mention of his booke of Martyrs, and of the booke he wrote of the life of Pamphilus almost in euery booke. He reporteth the selfe same martyrdome: in diuers bookes and sundry places. As for the placing, no marvell at all though it be out of order; Eusebius published not his owne historie, but left it with his familiars. Alexander bishop of Ierusalem gathered here and there the scattered workes of the ancient Writers, copied them not as the Authors wrote them, but as he found them, and chained them in the Library at Ierusalem. Origen compiled into one volume the translations of the old Testament, and published them in such sort as pleased him best. Pamphilus Martyr builded a Library at Cæsarea, and gathered the Workes of Origen and other Writers, placing them as he thought good. Eusebius confesseth that in Cæsarea he made Indexes vnto the aforesaid Writers, altering the titles, changing the inscriptions, correcting their order, and siting their places; so it may be that the gatherer of Eusebius workes dealt with his histories, not placing this fragment where Eusebius left it. But for mine owne part (not minding to conceale any thing from the Reader) here I found it in Greeke and here I leane it in English. The reasons which moue me to think that it is Eusebius doing, are these: First, in this fragment he numbresth the moneths after the Grecians, as cap. 20. 21. 26.

28. Zan-

28. Zanthicus, Desius, Dius, Dystros, Panemus, Apellæus, Audinæus, Peritius, &c. so hath he done in sundry other places of his Workes, and namely cap. 3. of this 8. booke. Secondly, the author of this fragment was in Palæstina, and saw with his eyes the martyrdomes suffered at Cæsarea, and other places. He was, cap. 22. in the company of Apphianus, in one house with him at Palæstina a little before he suffered. He saw cap. 27. the miracle at Cæsarea, when the postes and stones in the street sweat drops of water. He saw and heard cap. 30. Iohn the Martyr, who was a blinde man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which Eusebius wrote in the third chapter of this eight booke, where he saith: It is not our drift to describe the conflicts of such as strived throughout the world (we leaue that for others) neither exactly to paint forth vnto the posterity all that hapned: but onely the things we saw with our eyes, and were done in our presence. Thirdly, the Author of this fragment was a familiar friend of Pamphilus the martyr: he writeth of him, cap. 25. thus: Of which number was Pamphilus, of all my familiars, my dearest friend. And cap. 29. he extollet him vnto the skies. S. Ierome writeth, that because of his familiarity with Pamphilus, he was called Eusebius Pamphilus. Fourthly, the Author of this fragment, as it is cap. 29. wrote the life of Pamphilus in three bookes: so hath Eusebius confessed of himselfe in sundry places, and S. Ierome in his life writeth the same of him, wherefore Eusebius was the Author of this fragment. Fifthly, the said Author, cap. 19. makes mention of that which Eusebius wrote, ca. 14. and ca. 30. He makes mention of that which Eusebius wrote (ca. 2.) as written by himselfe, therefore it is like Eusebius wrote this fragment. The sixth reason that moueth me to annex this as part of the booke, is the shortnesse of the booke: for if we end at the 18. chapter where the fragment beginneth, the booke may seeme to be no booke, but rather an entrance or beginning of a booke. Eusebius in the beginning of this booke, ca. 2. promised to write of Martyrs; thinkest thou (gentle Reader) that he would be so brieue, and make so short a treatise, where occasion was ministred to write not one booke onely, but rather three bookes; if he were disposed (omitting nothing as he promised li. 1. ca. 1. touching the Martyrs of his time) to write of all the martyrdomes, suffered vnder Dioclesian, Maximinian, and Maximinus? Last of all this fragment endeth in very good order. He promisseth to discourse of Maximinus the tyrants recantation, the which Eusebius performeth in the booke following. For looke how the 8. booke endeth, with the same the ninth beginneth. Therefore Eusebius was the author of this fragment.

CHAP. XIX.

How the foure Emperours Dioclesian, Maximinian, Maximinus, and Constantius, ended their lines.

The author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to haue bene the chiefe author of the calamity which befell vnto the Christians during the time of persecution: and a good while ago, before the hurlyburly raised by the rest of the Emperours, to haue gone about to peruert the Christians which liued in warfare: but aboue all, such as were of his owne family, to haue depriued some of their martiall dignitie & renowne: to haue intreated some others reprochfully without all shame. Moreover, to haue persecuted some of the to the death, and last of all, to haue prouoked the other his fellow Emperours to persecute all chrestendom: the ends of which emperours, if I passed ouer with silence, I should greatly offend. The Empire being diuided into 4. parts, foure seuerall Princes bearing rule, they two which were first proclaimed Emperours, and preferred in hono: before the rest, hauing not reigned fully two yeares after the persecution, deposed themselves (*as we haue said before) & led thenceforth the rest of their liues priuately after the bulgar sort of men, hauing such an end as follogeth: the first hauing gotten the chiefe hono: due to the imperiall scepter & pimate by creation, after long, great and grieuous diseases, consumed and wasted away by little and little, & so died. The second, secondarily ruling the Empire, being prync in conscience to many his lewd & mischieuous practises committed in his life time, hanged himselfe by the procurement of a wicked spirit which led him therunto. The later of them two which immediately succeeded those, whom we haue termed the author & ring leader of the whole persecution, suffered such torments as we haue mentioned before. Constantius who went before him by vertue of his prerogative in the imperiall dignity, being a most benigne, a most mild & courteous emperor (as I said before) led a most happy life, during his whole reigne, not onely because that in other things he behaved himselfe most courteously and most liberally towards all men, but also in that he was no partner with the enemy in the persecution raised against vs, nay rather he

Maximinus
his practises.

* Chap. 14.
Dioclesian the Emperor
pined and wasted away
with diseases
vnto his end.
Maximinian the Emperor
hanged himselfe.
Maximinus
tormented to
death.
Reade cha. 17
Constantius
died godly.

maintained and preserved such as were goodly under his dominion. He neither risled nor dropped the holy churches, neither practised any other mischiefe prejudiciall to the Christian affaires: he obtained an end both blessed and thrice happy: he alone in his kingdom, the comfort of his naturall son and successor in the Empire, a prince in all things both most sage and religious, enjoyed a noble and a glorious death. His sonne forthwith entering into his reigne was by the souldiers proclaimed chiefe emperor; & Augustus, who imitated (and that diligently) his fathers steps, as a patterne of piety, to the embracing of Christian religion. Such an end at severall times had the aforesaid foure Emperours. Of the which he alone mentioned a litle before, together with other his Imperiall associates, published unto the whole world by his written Edict the aforesaid confession.

CHAP. XX.

Of the Martyrs in Palestina.

Ann. Do. 306.

In the nineteenth yere of Dioclesians reigne, in the month Zanthicus, which the Romans call Aprill, the feast of Easter then drawing nigh, Flavianus being governour of Palestina, the Emperours Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of credit should be contemned, & that such as led a private life, if they retained the Christian profession, should be deprived of their freedom. And such were the contents of the first Edict; but in the proclamation which immediately followed after, it was added, that the Bishops throughout all congregations should first be imprisoned, next, with all means possible constrained to sacrifice. To be short, the first of the martyrs in Palestina was Procopius, who before he had bene any while imprisoned, stepping forth at the first lumpe before the tribunall seate of the presidents, and being commanded to do sacrifice unto their gods, made answer: that to his knowledge there was but one only God, to whom (as the selfe same God had commanded) he was bound of duty to sacrifice. And when as they commanded him to offer sacrifice for the prosperous state of the foure emperours, he recited a certaine verse out of a poet which pleased them not, for the which immediately he was beheaded, the verse was this:

Procopius beheaded.

Not many Lords availe vs here, let one beare rule and reigne. This was the first spectacle exhibited at Cæsarea in Palestina, the 8. day of the month Desius, before the 7. of the Ides of June, called of the Romans the 4. day of the Sabbath. After him there suffered many of the inhabitants of the same city, & of the chiefe governours of the ecclesiasticall affairs, who endured and that cheerfully most bitter torments, & gaue the adventure of most valiant enterprizes. Other some fainting for feare were quite discouraged at the first. All the rest tried the experience of sundry torments. One scourged from top to toe, another racked till his ribs brake asunder in y quacking bonds, by reason whereof it fell out that some had their hands stricke off; and thus together they enjoyed such an end as befell to them according to the secret wisdom & iudgement of God. One was led by the hand, & lugged to the altar, and his hands violently stretcht to touch their detestable sacrifices, & in the end let go for a sacrificer. Another, when he had neither approached, nor touched, & such as were present affirmed that he had sacrificed, departed with silence. One being halfe dead, was borne away, being thrown of them for dead, the same was tormented with bonds & reckoned among the sacrificers. Another lifted his voice, & protested that he had not yielded at all; the same was beaten on the mouth, & constrained to keep silence, by the force of many hands which kept his mouth, and violently excluded him when he had not sacrificed at all. And so it pleased them well, if at leastwise they might seeme to bring their purpose to effect: but for all their mischievous devices the blessed martyrs of God only bare away the victory. Again, the 17. day of the month Dius, after the Romans, the 15. of the kalends of December, Alphæus & Zachæus, after they had bene lashed with whips & mangled with razors, after racking & grievous torments therein, after sundry questions demanded of them, after they had laine in the stocks many dayes and nights, their feet stretcht 4. spaces asunder, last of all when they had freely confessed & boldly pronounced, that there was but one only God, and one king & captaine over all, Iesus Christ, (as if herein they had uttered blasphemy or treason) they were in like manner beheaded, even as the Martyr mentioned a litle before. Moreover the history touching Romanus the Martyr, who suffered the same day at Antioch is moztly of memorie. He was borne in Palestina, he was Deacon & Croicist of the church of Cæsarea, & as it fell out being in Antioch at the ruine

Alphæus beheaded.
Zachæus beheaded.
Romanus first had his roog pulled out, next, tormented and clapt in prison; last of all in prison stricken to death.

and desolation of the churches, & beholding with his eyes great multitudes both of men, women, and children, flocking unto the altars & offering sacrifices to the Idols, supposed it was his duty in no wise to wink thereat: wherefore he being moved with singular zeale of the spirit of God, drew nigh unto them, exclaimed against them, & sharply rebuked them. The so bold an enterprise was apprehended, & shewed himselfe a valiant witnes or testifier (if then there was any such in the world) of the truth in Christ. For when the Judge threatned him death with flaming fire that consumed to ashes, he of the contrary embraced his offer most willingly, with cheerful countenance & glad some courage, & withall, is brought to the place of execution. Being bound to the stake, while the officers threw sagots about him, and such as were appointed to kindle the fire, waited for the Emperours watchword and pleasure (who then was present) he shouted to them from the stake, saying: Where I pray you is the fire? The which he had no sooner spoken but the Emperour called him unto him, to the end he should suffer a new and strange kind of torment, to wit, that his tong might be pluckt out of his mouth, the which he constantly endured, and therby declared at large, how that the diuine power and grace of God, neuer faileth them which suffer for godlines sake, but alwaies either easeth their labors, & slacketh their griefs, or else granteth courage and might to endure patiently unto the end. This blessed Saint as some as he had understood of their newly devised torment, being valiantly disposed, neuer staggered thereat, but voluntarily put out his tong, and yielded the same, which was fully instructed in the word of God, unto the tormentors hands. After which torment he was clapt in prison, and there punished a long time: at length when the twentieth yere of the Emperours reigne was now expired, at what time a generall pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in the stocks, and his feet stretcht due spaces asunder, had his necke compassed with a halter, and thus in prison stricken to death: so that hereby according to his desire, he was crowned with martyrdom. This man although he suffered out of the bounds of his native soile, yet being a Palestinian by birth, is worthy to be canonized among the Martyrs of Palestina. Such were the tragicall affaires of the Church in Palestina the first yere of the persecution, which was chiefly bent against the presidents of our doctrine, and bishops of the Church of God.

CHAP. XIX.

Of the Martyrs which suffered in Cæsarea the second yere of the persecution under Dioclesian, and of the alteration of the Empire.

The second yere now being come, when the persecution raised against vs wared hoat, and the proclamations of the Emperours were newly come to the hands of Urbanus the Lieutenant of the province, wherein it was generally commanded, that both men, women and children throughout every city or villiage, should be constrained to sacrifice & offer incense to idols: Timotheus of Gaza in Palestina having endured infinite torments, and last of all being bound to the stake, & environed with a slack and slow fire, gaue forth a woztly triall of his zeale Godwards, though patient sufferance in all the bitter punishments laid upon him, & in the end bare away the garland of victory, usually granted to all the valiant champions which wastle for pietie & the service of God. At the same time Agapius and Thecla also (which lived in this our age) shewed the woztly constancy of their noble minds, when as at the commandment of the Judge they were throwne at the feet of wilde beasts, to be either deuoured or toyne in peces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare care unto the recital of them, will not be astonished thereat? For when as the Ethnicks solemnized their publike feasts and celebrated their wonted spectacles, amongst other merry newes & glad some wishes it was commonly noised abroad, that the Christians lately condemned to wilde beasts, made all the sport & finished the solemnity. This report being far & nigh, and every where bouted abroad, yong striplings to the number of six, whereof one was of Pontus, by name Timolus: the second of Tripolis a city in Phœnicia, called Dionysius: the third by name Romulus. Sub deacon of the church of Diopolis: the fourth Pausis: the fifth Alexander, both Egyptians: the sixth Alexander (of the same name with him that went before) of the city of Gaza, ioyning hands and hearts together (signifying thereby the seruent loue they owed to martyrdom) went with speed unto Urbanus, who a litle before had lost the rauening beasts to rend the Christians in peces, and freely protested the Christian faith, declaring by this their promptnes and willing minds, as it were absolutely furnished to giue the onset of what adventure soeuer, that such as glory in

Timotheus burned.

Agapius and Thecla, thrown to wilde beasts but not dispatched.

Size young men first imprisoned, then beheaded.
Timolus beheaded.
Dionysius beheaded.
Romulus beheaded.
Pausis beheaded.
Two Alexanders, both beheaded.

the title, in the worship & service of the great God, Creator of the whole world, have not to tremble at the fierce rage of furious & savage beasts. Whereupon both the President and the people fell into great admiration, & the confessor was forthwith clapt in prison. Not long after there were other two committed to take their lots among them: whereof one by name *Agapius*, had before that time yielded an accompt of his faith, by suffering of many & grievous torments; the other by name *Dionysius*, who carefully provided for the corporal reliefe of the partyes. All these in number eight, were in one day beheaded in the city of *Cæsarea*, the 24. day of the moneth *Dystros*, that is, the ninth of the kalends of *Aprill*. About that time too of the Emperours, whereof the first enioyed the prerogative of honoz, the second was next which governed the empire, embraced a private trade of living after the vulgar sort of men, and the state of the publike weale immediately began to decay. In a while after the Roman Empire was divided, the Emperours among themselves one against another fought great and grievous battells, neither was that tumult and sedition ceased, before that first of all peace was restored and established throughout all the parts of the world which were subiect to the Roman Empire. For when as peace once appeared againe, much like *Sunne* beames shining after a mistie and darke night, the publike state of the Roman Empire was againe established, the bond of amitie linked againe, mutual amitie and concord retained of old, was againe recovered. But of these things we will intreate hereafter more at large, when more fit oportunitie shall serue, now let vs proceed vnto that which followeth.

CHAP. XXII.

Of *Apphianus* the Martyr.

M*aximinus Cæsar* who by maine force intruded himselfe into the empire, laying wide open vnto the whole world manifest proofs of his deadly hatred & impiety towards God, as it were naturally growing in his flesh & grafted in his bones, persecuted vs more vehemently & more generally then the other his superiour emperours. Wherefore when as trouble and tumult, and no small confusion hanged ouer our heads, & some were here and there scattered, indeuozing by all means possible to auoid the peril ensuing, & that a grievous commotion had now overrun the country: no tong can worthily declare, nor speech sufficiently expresse the diuine loue & liberty of faith, wherewith *Apphianus* the blessed martyr of God yielded an accompt of his profession; who shewed vnto the citizens of *Cæsarea*, assembled at their spectacle of sacrifice in the porch of the temple, a lively signe or token of the singular zeale he bare Godwards, wher he was not at that time, no not xx. yeers old. He continued a long time at *Berytos* in *Phœnicia*, applying his mind to the study of prophane literature, for he came of such parents as shewed in worldly wealth. It is incredible how he ouercame all youthfull affections, & drowned all his wild otes in so vicious & so corrupt a city: and how that neither by reason of his youthfull mates, he sucked the luyce, neither swallowed the saps of leud & wanton conuersation: but embracing temperance, led a reuerend life, peculiar to Christian religion, in modesty, sobriety and godlines. If in case we be constrained to mention his country, & to honoz the same for bringing forth so valiant a chæpion to waile in the camp of this world vnder the banner of *Christ*, truly we wil perform the same, neither without god consideration. For whosocuer knoweth *Pagas*, no obscure city of *Lycia*, it was there that this yong man was borne. He after his returne from schole, and the study of profane literature applied at *Berytos*, not pleased with the conuersation of his father (who then governed the whole country) neither with the conuersation of his kinsfolkes with whom he lined, because they framed not their liues after the rule of piety; being picked with y^e instinct and motion of the spirit of God, and inflamed with a certaine naturall, nay rather celestial & true love of sincere wisdom, cast in his mind to consider of weightier matters, the this fained & counterfeit glory of the world bears vs in hand. Laying aside therefore all the sweet baits of fleshy pleasure, he forsook & fled away priuily from his friends and familiars, not weeping at all the want of necessary provision, but casting his whole care & confidence vpon God, was led no doubt by the diuine spirit, as it were by a string into the city of *Cæsarea*, where the crowne of martyrdom, being the reward of godlines, was prepared for him. For whilest that he lined among vs, he profited in holy scripture, during that short terme of his life, more then any man could thinke, & practised such discipline as tendes to godly life, preparing a perfect way to

Agapius be-
headed.
Dionysius
beheaded.

Apphianus.

Pagas of
Lycia.

to die well. But touching the end he made, who is it that beholding the same with single eye wil not be astonished: and whosocuer againe he be disposed, which only by fame and hearsay attaineth vnto the knowledge of his settled mind, his noble courage, his immouable constance, and aboue all, his faithfull trust and induoz; whereby the tokens of unfained godlines and feruent spirit appeared which passed all the reach of mans reasons, how can he chuse but wonder thereat? For when as in the third yeare of our persecution vnder the reigne of *Maximinus*, the second hurliurly was raised against vs, and the tyrants letters then first of all were brought to *Urbanus*, charging all the people of what degree or calling soeuer, that they should sacrifice vnto their gods (the *Magistrates* also throughout every city busily applying themselves to the same) and that the headles throughout all the citie of *Cæsarea*, should by vertue of the presidents edict, summon the fathers, the mothers, and their children to appeare at the idole temple, and that the Tribunes should likewise out of a scrole call every one by his name (by reason whereof there was nothing but heauinesse, sobbing, and sighing) the aforesaid *Apphianus* (letting not one to vnderstand of his purpose) unknowing to vs which accompanied with him in one house, unknowing vnto the whole band of the captaine, came chærefully vnto *Urbanus* the president as he was a sacrificing, and boldly without any feare at all, took hold on his right hand, and staied him forthwith from doing sacrifice, exhorting him also both wisely and grauely with a certain godly protestation and chærefulnes of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason that he should despise the one and the onely true God, and offer sacrifice to idols and to diuels. Such an enterprise the yong man took in hand, being prouoked therunto (as it seemeth vnto vs) by the diuine power of God, sounding in the eares of all mortall men by this his fact: that the Christians which rightly do challenge that name, are farre from falling away from the service due vnto God the author of all goodnes, so that they not only suffer and valiantly endure threats, and plagues, and punishments, which commonly chance vnto them, but thenceforth also pleade more boldly, and yelde an account of their faith more freely, their tongues neither stutting nor stammering for feare: yea and if it may any kind of way come to passe, they dare reuoke the persecutors and tormentors themselves from their blind ignorance, and constrain them to acknowledge and embrace the one onely God. Immediately after, he of whom I speake (as it was most like to happen vnto so bold an enterprise) was haled of the presidents traine, as of savage beasts furiously raging against him, and tormented ouer all his body with infinit stripes, which he patiently suffered, & for a while was clapt in prison: where for one whole day and night he was piteously tormented, with both his feete in the stocks stretched farre asunder, the third day he was brought forth before the Iudge. And as soon as they enioined him to sacrifice, he resisted, and shewed forth the great patience ingrafted in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even vnto the bone and inward bowels, lashing him also on the face and the necke, vntill that his face was swolne with the print of the stripes, so that they which aforesaid knew him wel, and discerned him by his countenance, thenceforth missed of their mark, & knew him not at all. When they saw he would not yelde for all these manifold and sundry torments, the executioners at the commandement of the president, wrapped his feet in flare oiled all ouer, and set the same on fire, whereof, how great and what grievous paine he suffered, I am not able to expresse. It ranne ouer his flesh, it consumed the same, and pierced vnto the marrowyzed within the bones, so that his whole body larded and distilled much like to dropping and melting wax. Yet there was breath left and life remaining for all those torments, the aduersaries and executioners themselves were wearied at his wonderfull patience, which far exceeded the common nature of man: & after all this the second time he is cast into prison. Wher daies after he is brought againe before the Iudge, and being found freely to confesse the same faith as aforesaid, although by reason of his wounds he was ready to yelde by the ghost, yet was he throwne into the surging waues of the seas. If we should make relation of the miracle which immediately followed, peradventure such as saw it not with their eyes, will giue no credit at all thereunto, and though we perswade our selues, that men will hardly beleue it, yet there is no reason to the contrary, but that we commit to memory, and deliver in writing the historie as it was indeed, in such as in manner all which inhabit *Cæsarea* are wit-

The cruel
edict of Ma-
ximinus.

The godly
and bold en-
terprife of
Apphianus.

Apphianus
after often
imprisoning,
and sundry
horrible tor-
ments, was
throwne into
the sea, whose
carkasse the
water threw
vp and laid at
the gates of
Cæsarea.

A cruel tor-
ment.

nesses to the same. There was not a child in Cæsarea, but was present at this strange spectacle. As some as they had plunged (as it pleased them best) that holy and B. martyr of Christ in the deep gulfs of the maine sea, there arose upon a sudden such a storme (not after the wonted manner of weather) and such a noise in the aire (not onely over the sea, but over the whole land) which shoke both the earth and the whole city, with the violence and force thereof; and together with this wonderfull and sudden earthquake, the sea cast up before the gates of the city the spartyes carcase, as if it had bin of strength not sufficient to beare so holy a burden. Such were the circumstances touching blessed *Apphianus*, who suffered martyrdom on good Friday, that is, the second day of the moneth Zanthicus, the fourth of the Nones of April.

CHAP. XXIII.

The martyrdom of Vlpianus and Aedesius.

The same time of the yeare, and in maner on the selfe same dayes, in the citie of Tyus there was a young man, by name *Vlpianus*, who after most bitter stripes and grievous lathes, was wrapp'd together with a dog and a serpent in a graine ore hide, and cast into the depth of the sea. And therefore I thought good to place him the next sparty in order of history unto *Apphianus*. Not long after, *Aedesius*, not only brother in God, but also by birth and blood, naturall brother by the fathers side unto *Apphianus*, suffered like brotherly and in maner the selfe same torments with him: after infinit confessions of his faith, after long fettering & stocking, after sentence pronounced of the president, condemning him to the mine-pits and quarries in Palestina; after his holy trade of life, led vnder the philosophical habit, being farre more profound in prophane literature, and better skilled in philosophy then his brother: at length hearing the Judge give sentence upon the Christians in the citie of Alexandria, and raging against them beyond all reason, shamefully intreating sometimes grave, sage, and sober men, some other times deliuering chaste matrons and consecrated virgins to brotherly houses, to the end they should be beauly abused: he enterprised the selfe same thing which his brother had done before. And because he could in no wise away with those horrible offences, he went boldly and courageously unto the Judge, and told him to his face of the filthy and shamefull acts he had done both in word and dede. For which bold reprehension, he suffered sundry bitter torments with great constancie and patience. And last of all he was throwne into the sea, enjoying the like end with his brother. So farre of *Aedesius*. And these things (as I said before) ensued not long after.

CHAP. XXIII.

Of Agapius the Martyr.

In the fourth yeare of the persecution which plagued vs soze, & the twelfth kalends of December, the twentieth day of the month Dios being Friday, and in the same city of Cæsarea, such an act was committed in the presence of *Maximinus* the tyrant (who then celebrated his birth day with rovall spectacles and sumptuous maskes together with the people) as may be thought worthy of memozy, and the pryncing in marble. And because the custome then prevailed, that sundry shewes (howsoever it fell out at other times) in presence of the Emperors should be exhibited with princely port and maiesty, to their great delight & pleasure, and that variety full of new and strange devices besides the common and vsual manner, should then be ministred, so y sometimes beasts which were fetcht out of India, Ethiopia and other places were let loose in compasse of the theater: some other times men with lewd and wanton gestures, delighted the beholders wonderfully, and the Emperors also himselfe made sport and pastime: it behoued that a notable spectacle full of admiration should shine in that gorgeous and princely shew. And what thinke you was that? A sparty and a witness of our Christian religion, brought to the ring, and ready to wrestle for the sole and sincere service of God, by name *Agapius*, whom (a litle before) we haue reported to haue bin throwne together with *Thecla* at the fate of wilde beasts. He being brought out of prison, and linked with malefactors to pasture and sport the people: when that he had openly runne the race, and played the man, and that thrice, yea & oftner too, because the iudge after sundry threats and sundry torments, (either pitying his case, or hoping he would recant) reserued him to other new combats: at length he is againe brought forth in presence of the Emperors, no doubt being appointed for that fit time, that the saying of our Saviour foretold to his disciples (to wit, They should be brought before Kings and Princes to witnesse of him) might truly be

fulfil

fulfilled in him. First of all he is brought forth together with a malefactor and wicked varlet, of whom the report went that he murdered his master. Afterwards this varlet who of right should haue bene deuoured of wilde beasts, was pardoned by the bountifullnes and clemency of the Emperors, even in maner after the example of *Barrabas* the murderer, whom the Iewes begged of *Pilate*, condemning *Christ*; whereat the whole theater reioyced & shouted, because that he was not onely graciously pardoned by the Emperors, but also ressozed to honor and freedom. But this faithful and godly champion first of all is called vpon of the tyrant, next intreated to renoue his opinion, he is promised to be set at liberty: of the contrary he plainly pronounceth, and that with a loud voice, that he was disposed, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laied vpon him, not for any horrible or heinous crime committed by him, but for Gods cause, and in his quarell who was the Creator of all things. The which he had no sooner spoken, but it came to passe: for there was a Beare let loose at him, & which he met face to face, and yielded himselfe willingly to be deuoured. Last of all, while as yet he drew breath he was cast into prison, where he continued one whole day, the third day he had stones tied to his feete, and himselfe throwne into the depth of the sea. Such was the martyrdom of *Agapius*.

CHAP. XXV.

The martyrdom of Theodora a virgin, of Dominus and Auxentius: the death of Urbanus the President.

The persecution being now continued vnto the fifth yeare, the second day of the moneth Zanthicus, to wit, the 4. of the Nones of April, the selfe same Sunday, being the resurrection of our Saviour, & called the feast of Easter, again *Theodora* a virgin, a modest and Christian maid of Tyus, who had neuer yet seen the full terme of 18. yers, came to certaine prisoners in Cæsarea standing at the barre, which with constancy protested the kingdom of *Christ*, both lovingly to salute them, and also (as it is very like) to intreat them to remember her after their departure vnto the Lord. Which when she had done (as if hereby she had committed some heinous & horrible offence) the catch-poles hale her, & present her before the president. He forthwith like a mad man bereaued of his wits, scourgeth her bare sides with bitter and grievous lathes, renteth with the whip her white breasts & tender dugs to the bare bones. In the end this holy virgin hardly drawing breath, yet patient & chearfull enough for all these punishments, was throwne at the commandement of the president into the waues of the furling seas. Afterwards hauing ended with her, he takes & other confessoys in hand, and condemns them to the digging of mettals in Phenos of Palestina. After these things the 5 day of the moneth Dios, after the Romans in the Nones of Nouember, the same president in the selfe same city condemed *Siluanus* (who then was minister, & had freely protested his faith, who also in a while after was chosen bishop, & died a martyr) together with other confessoys, after their great constancy in defence of christian religion, to the same bondage & digging of mettals. First he commanded their knees should be vniointed & sawed off, after ward seared with hot iron, & then sent to the quarries. The sentence was no sooner pronounced on these, but he chargeth that *Dominus* (a man very famous among the inhabitants of Palestina, for his infinit protestations of the christian faith, & his liberty of speech in the behalf of our religion) should be bound to the stake, and burnt to ashes. After whose condensation, the same Judge, a subtle inventor of mischief, & deuiler of crafty sleights contrary to y doctrine of *Christ*, found out such punishments as neuer were heard of before, to her the godly withall. He gaue sentence, that 3 of them should buckle, iust & buffet one another. He deliuerd *Auxentius*, a grave, godly, & good old man, to be toyn in peces of wilde beasts. Other some of mens state, & of great strength he gelded & condemed to the quarries. Again, others he tormented grievously, & charged with imprisonment & fetters. Of which number was *Pamphilus*, of al my familiars my dearest friend, a man who among all the martyrs of our time, excelled for every kind of vertue. First *Urbanus* made a trial of his gift of utterance and skill in philosophical discipline, next he enioyned him to sacrifice, whom when he perceiued to be altogether vniwilling, and not at al to weigh of his thundring speeches, being thoroughly moued with boiling choler and burning heat of furious rage, commands that forthwith he should be grievously and bitterly tormented. Wherefore the mercilesse & most cruell president, mangled the tender sides of the blessed sparty with the long incision of sharpe razors: at length haning his fill, & as if were

D 4

An earthquake.

Vlpianus wrapped in an ore hide, together with a dogge and a snake, is drowned in the sea.

Aedesius the brother of Apphianus the martyr is drowned in the sea.

Mar. 10.

Math. 17. In the 21. cha. of this booke Agapius is said to haue bin beheaded at Cæsarea, & here he is said to haue bene drowned: so it might be, first beheaded, he drowned; but there he saith it was the second yeare of the persecution, and here the fourth, which cannot be: wherefore he must either be another Agapius, or else the storie erreth.

Theodora drowned.

Siluanus condemned to the mine-pits with 39. others, chap. 13

Dominus burned.

Three martyrs enioyned to kill one another. Auxentius tormented of wilde beasts.

The gelding of Christians. Pamphilus had his sides mangled with sharp razors.

ashamed of his fact, commanded he should be kept in the noisome stinck of a close prison, where the rest of his confessors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the iust iudgement of God and vengeance like to light vpon him, so, so great cruelty & tyranny practised vpon the Saints of God and blessed martyrs of *Iesu Christ*, we may easily gather by the plagues which hapned vnto him in this life, which were entrances or preambles to eternal punishments in the life to come. For not long after this villany wrought vpon *Pamphilus*, vengeance from above began on a sudden to take hold vpon him (while as yet he gouerned) in this sort. He who lately being placed in an high & lofty throne pronounced sentence and gaue iudgement: he who a litle before was guarded with a troop of soldiers: he who gouerned all the country of Palestina: he who was haile mate & lined cheek by iole with the emperor: even he who was of his secrecy, & companion at meat; the same by the iust iudgement of God, in one night was not only deprived of al so great a pozt & dignity, shamefully & reprochfully handled in the presence of all them which aforesaid had reuerenced him with princely honoz, proued a timorous and a cowardly caitife, so that he whined like a child and cried for help of the whole nation which he had ruled; but also found *Maximinus* a heavy friend, a foze & cruel iudge (on whom heretofore he bolded himself, yea bzaggged and boasted, vpon whom he builded, who also was in great credit with him, because of the cruelty he showed to the Christians) so that after great shame and ignominy (being conuined of heinous crimes and horrible treachery) he was of him condemned to die. But this by the way. Opportunity hereafter will serue, with moze leisure largely to intreate of the ends of the other wicked, specially of such as strined against vs, & also of *Maximinus*, together with his adherents.

CHAP. XXVI.

Of diuers confessors that were tormented. The martyrdome of two women that were virgins, and of Paulus.

In the first yere of the persecution when the fir was great, and the smoke thereof waied hote in a certain billage of Thebais called Porphyris (so named by reason of the vein of red marble which there grew) there was a great number of confessors, of the which a hundred (thzæ only excepted) men, women, and childzen together with their tender sucklings, were sent to *Firmilianus* president of Palestina, who lately succeeded in the roome of *Urbanus*. The which confessors, when they had protested their faith in *Christ*, and trust in God the Creator, and Authoz of all goodnes, he commanded (and that through the aduice of the Emperoz) that not only their left legs should be sawed asunder in the knee sinckes & all, with a hote glowing saw, but also their right eyes to be stuck on the point of a bodkin, the apple, the cleid and all to be quite digged out, & seared to the inner veines with an hot scalding iron: last of all, they should be condemned to the mine-pits and quarries within the same prouince, for further misery and greater affliction. Neither was it enough for him to behold with his eyes, these which endured such torments, but he would also see before his face such as out of Palestina (mentioned a litle before) he had enioyned to Iust one with another, being neither released at the Emperozs cost & charges, neither trained in any such triumphant exercise, or brought by in any such chāpion-like combat. They signified this not only to the Emperozs officers, but also to the face of the emperor *Maximinus* himselfe, yelding forth signes of their most valiant constancy in *Christ Iesu*, both by suffering hunger and bitter torments, al which they sustained together with the aforesaid, & other confessors that were allotted to their number out of the said Cæsarea. Immediately after these, there were others apprehended which assembled themselves together in the city of Gaza to heare a sermon, of which number some were alike tormented in the eye & the leg; some others had both their sides rent in pēces with greater pain. Among which there was one, by sere a woman, but in might and valiantnes of mind no less then a man, when as in no wise she could away with the threats of abusing her body, (such as inking had the tyrant giuen, and committed the government of the common wealth to cruel magistrates, first she was scourged, then tied to an high tree, yelding forth a pittifull shew of the soze stripes printed in hir sides. When the executioners at the commandement of the Judge, had grievously afflicted her, another woman deseruing far greater commendation then such as the Grecians call Chāpions, (who for valiantnes & noble prowesse are highly praised of all men) laying before her the selfe same marke of virginity to shew that with the former maiden, though in beauty she excelled not, and in countenance she seemed abiet, yet in mind was she

valiant,

valiant, shewing greater courage within, then beauty without: mistaking therefore with his cruell dealing, out of the midst of the throng, she cried out vnto the Judge: How long dost thou thus cruelly torment my sister? He boyling for anger, bids them forthwith lay hold on her: then was she brought to pleade for her selfe, who in plaine words, & freely professing the reuerend name of our Saviour *Iesu*, is first with faire speeches allured to sacrifice, the which when she refused, with force they beto her to the altar. When the behauing her selfe after her valiant courage, falling not a jot from her former mind, stood bolt vpight, shouldered the altar, kickt & stamped it with her feet, turned it vpside down, and ouerthrew the altar, the fire, the fagot, the sacrifice and all downe to the ground. Whereupon the Judge much like a furious beast, boiling with choler and firy heat of some wrath, gaue out charge, that she should haue moze stripes laied on her sides, then any other aforesaid, and could haue found in his heart for very madnesse, to teare her flesh in pēces with his teeth. Before this raging tyrant could haue his fill, he commanded that this woman together with the other (which he called her sister) should be throwne into the flashing fire, so that their flesh might boile, and their bones burne to ashes. Of the which we haue to vnderstand, that the first was of Gaza, the second of Cæsarea, by name *Valentina*, and well knowne of many. The martyrdome which immediately after the holy & thrice happy *Paulus* suffered, I am not able for the worthines thereof sufficiently to declare. At the selfe same moment, together with the women, and with the one and the same sentence, he being condemned to die, requested of the executioner (when his head was now going to the blocke, and ready to be chopt off) that he would grant him a litle space to remember himselfe; the which being obtained, first of all with a cleare and audible voice, he praieyth vnto God, that his fellow Gentiles the Christians might be reconciled vnto his fauour, he humbly requests that peace and liberty might be restored vnto them: then for the Iewes he praieyth, that they might haue grace to turne wholly vnto God by the meanes of *Christ*: afterwards going on still in his prayer, he required the same for the Samaritans: to be short, he craued that all nations wallowing in error & ignorance, so blinded that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true religion and godlinesse. Neither did he forget (by condemning or depriving them of his praier) the silly multitude which was round about him. Last of all (at the wonderfull and vnspēakeable mildenesse and patience of the Martyr) he prayed vnto almighty God, for the Judge which condemned him to death, for the Emperours also, and for the executioner which was ready to strike off his head, (in the hearing of him, and all such as were present) that his their heinous offence might not be laid to their charge. With these and the like petitions, being innocent, not deseruing death at all, he moued all that were about him to sob and sigh, and to shed bitter and salt teares: he for al that, preparing himselfe to die, laying most willingly his head on the blocke, and his bare necke to the sharp edge of the glittering sword, was martyred the 25. day of the month Panemus, to wit, the 8. of the kalends of August. And such were the ends of these blessed Martyrs.

CHAP. XXVII.

The punishment of an hundred and thirty confessors. The martyrdome of Antonius, Zebinas, Germanus, and Ennathas a woman. The strange miracle reproving the hardness of mans heart.

Not long after there were 130. valiant champions out of the country of Egypt, protesting their faith in *Christ* and religion Godwards, which at the commandement of *Maximinus*, suffered in Egypt: it selfe the like torments of eyes and legs, with the other mentioned a litle before, of the which number some were condemned to the mine-pits and quarries within Palestina, the rest to the mettals in Cilicia. Wherefore together with these heinous and horrible treacheries practised against the noble & renowned Martyrs of *Christ*, the great heate of persecution was attwaged, and the flame thereof (as it seemed vnto vs) by reason of their holy and sacred blood, was quenched, and now pardon, & freedom, and liberty was granted vnto the confessors of Thebais, who were oppressed with bzudgery in the digging of the mettals growing in the region: & we more silly Christians, went about to recreate our selues in this calm season of quiet peace: but he (as the diuel would) in whose hand it lay to persecute vs, I wot not how, neither by what motiō, was again, throughly & wonderfully

Two women burned.

Valentina.

The prayer of Paulus before his martyrdome.

Paulus praied for his persecutors.

Paulus beheaded.

130 Confessors.

Urbanus for his cruelty fel into great shame and misery, in the end he was put to death.

A hundred martyrs tormented and sent to digging of mettals.

The Edict of
Maximian
against the
Christians.

incensed against the Christians. Wherefore upon a sudden the letters of *Maximian* were sent to raise persecution against us, into al and enery of the prouinces. Whereupon the praetors and the grand captaine of the emperors whole host, gaue out commandement, by writs, by pillies, and publike decrees vnto the wardens throughout enery city, vnto the gouernours and rulers of garrisons, vnto Auditors and Herodiers, that the Emperors Edict with all speed might take effect: and charged moreover, that with all celerity they should repaire and build againe the idoll groues, & temples of diuels, lately gone to ruine: and also they should bring to passe, that men and women, their households and families, their sons and their seruants, together with the tender sucklings hanging at their mothers breasts, should sacrifice, & in very deede taste of the sacrifices themselves: that the victuals bought and sold in the market, the meate in the shambles, should be defiled and stained with these impure oblations: and that there should be porters assigned for the baths, to see that such as purged their filth, and bained themselves within, should afterwards without pollute themselves with those detestable and cursed sacrifices. These things being come to this passe, & the Christians being (as it is most like) altogether dismayed at these sad and sorrowfull plunges wherewith they were held: and the Gentiles and Ebnicks themselves complained of the intollerable, absurd, and to the shameful dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable season hanging enery where ouer our heads: the diuine power of our Lord & Saviour againe gaue vnto these his champions, such valiant courage of mind, and inspired them as it were from aboue, that (being neither compelled, nor forced to yeelde an accompt of their faith) they should voluntarily offer themselves, set at naught, treade downe, and stamp vnder foot, all the terrors and threats which the enemy could deuise. Wherefore of the faithfull Christians linked together in one mind, leapt to the President as he sacrificed, and with a loud voice exhorted him to reforme himselfe, to reuoke his error, and to leaue his folly, affirming there was none other God but he who was the author and finisher of all things: and being demanded who and what they were, boldly answered; That they were Christians. Whereat *Firmitianus* being vehemently moued, without any more ado or farther punishment, commanded forthwith they should be beheaded. Of which the first was a Minister by name *Antonius*, the second *Zebinas*, of Eleutheropolis, the third *Germanus*. These circumstances which concerned them were done the 13. of the month Dins, to wit, in the Ides of Nouember. The selfe same day a certaine woman called *Emmatus* of Scythopolis, be decked with the glistering flower of glorious virginity, came thither together with these Martyrs, she offered not her selfe voluntarily as they did, but was by force drawne and brought before the Judge. Whereupon after stripes, after grievous & reprochfull torments, which the Judge enioyned her to endure, a certaine Tribune by name *Maxis*, whose office & charge was at hand, as was in appellatio, so in addition very wicked: & as otherwise he was impiouly & pernitiouly giuen, so was he in body big-set & wonderful strong, in behauior beastly & too cruel, & among all such as knew him, noted for an infamous person: this wicked tribune without the authority of the higher power, took in hand this V. virgin, put off all her apparel, so that his whole body (sawing from girdle downewards) was seene all bare: this maid he led throughout all the city of Caesarea, and with great pleasure lashed her with whips (he was delighted with the sound of the lash) throughout all the market place, and the open streets. While standing at the bar (after all those infinite torments) where the President vied to pronounce sentence, shewing forth the great constancy of her mind in defence of her faith, the Judge commanded she should be burned quick. But he proceeding in cruelty, & daily increasing his saueage wronges against the Saints of God, passed the bounds of nature, shamefully forbidding the senselesse carcases of the holy Saints to enjoy solemne buriall, & therefore he commanded that the dead corpes should be kept day & night about ground, to the end wilde beasts might rend in partes. So that ye might see for the space of many dayes, no small number of men obeying this cruel & unnatural commandement. And moreover, some watched diligently, kennning from towers, casements, & high places (as if thereby they had done to God good seruice) lest the dead carcases were pitiouly conueyed & stolne away. Wherefore the brutish beasts, the venous dogs, and griping fowle of the aire, toze in partes mans flesh, logging here and there their quartered members, & the whole city was enery where strewd with the torn bowels and bruised bones of the blessed martyrs, so that they which aforesaid were egerly set against vs,

now

Antonius
beheaded.
Zebinas be-
headed.
Germanus
beheaded.

Maxis a wicked
Tribune.

Emmatus a
virgin burn-
ed quick.

now confessed plainly, that they neuer saw a more cruell act, or a more horrible sight then this was, and bewailed not only the misery and lamentable state of such as were thus afflicted, but also their owne case, and the ignominie redounding thereby vnto nature, the common parent of all. This spectacle of mans flesh, not in one place deuoured, but piteously scattered enery where, was subiect to enery mans eye, round about the walls of the towne, and exceeded al that thereof may be spoken, and enery lamentable and tragical sight. Some reported they saw quarters, whole carcases, and pieces of bowels within the walls of the City. While this continued the space of many dayes, such a miracle was seene as followeth: When the weather was calme, and the aire cleere, and the clouds vnder heauen (which compasseth all) vanished away, the pillars of the city upon a sudden, which held by the great & common porches, sweat or rather poured out many drops of water much like vnto teares: the market place also & the streets (when as there fell not a drop of raine) I wot not how neither whence, soaked with moisture and sprinkled drops of water: so that immediatly the rumour was buzzed abroad in enery mans mouth, that the earth being not able to alway with the heinous and horrible offences of those daies, poured out infinite teares after a wonderfull sort: that the stones and senselesse creatures bewailed those detestable mischieses, reprouing man most iustly, for his stony heart, his cruell mind void of all pity and compassion. But peraduenture this story will seeme fabulous and ridiculous vnto the posteritie, yet not vnto such as then were present, and were fully perswaded with the truth thereof.

Amiracle.

CHAP. XXVIII.

The martyrdom of Ares, Promus, Elias, Petrus Apseclamus, and Asclepius a Bishop of the opinion of Marcion.

The 14. day of the month Appellaxus which next ensued, that is, about the 19. of the Kalends of Ianuary, certaine godly men, travellers out of Egypt, (their iorney was into Cilicia, minding to find some reliefe at Caesarea for the confessors which there abode) were taken of the watch which late at the gates of the City, & searched incomers. Of which men, some receiued the selfe same sentence as they had before whom they went about to relieue, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Where of them yeelding forth a marvellous constancy at the confession of their faith, ended their liues with diuers kinds of torments at Alcalon where they were apprehended. One of them whose name was *Ares*, was throwne into a great flaming fire and burned to ashes: the other two, whose names were *Promus* & *Elias*, had their heads stricken off from their shoulders. The 11. day of the month Audineus, that is about the 3. Ides of Ianuary, *Petrus* called also *Apseclamus*, a worshipper or religious man, bozne in the village Anca which bordered vpon Eleutheropolis, being very often intreated by the Judge & his assistants, to remember himselfe, to pity his case, and to tender his youthfull yeers and flourishing age: contemned their perswasions, and cast his whole care vpon almighty God, preferring that before all other things, pea and before his proper life: and at Caesarea tried by fire his faith in Christ Iesu with a noble and valiant courage, much like vnto most pure gold. Together with him one *Asclepius* a bishop (as men said) of the heresie of *Marcion*, with godly zeale (as he thought) but not that which is according vnto knowledge, departed this life in the selfe same burning fire. And thus much of them.

Area burned.
Promus be-
headed.
Elias behead-
ed.

Petrus Apse-
clamus burn-
ed.
Asclepius a
Marcionite
burned.

CHAP. XXIX.

Of twelue Martyrs that suffered together in one day with Pamphilus, and of the martyrdom of Adrianus and Eubulus.

I me now draweth me away to paint forth to the posteritie that noble and glorious theater of Martyrs which suffered together with *Pamphilus*, whose name I do alwayes honour and reuerence. They were twelue in number, and thought worthy not onelie of the propheticall, or rather the Apostolike gift, but also the number of the Apostles, of whom *Pamphilus* minister of the Church of Caesarea was principall: a man very famous for sundrie his vertues throughout the whole race of his life: singular, in despising & contemning this present world: bountifull for liberality bestowed vpon the poore: wonderful in neglecting the care of transitorie things: excelling in behauior & philosophical trade of liting: moreover, passing all the men of our age, for feruent zeale & earnest study of holy scripture: marvellous constant in all his doings and enterprises, & also very ready to aide and help such as were of

Pamphilus;

Valens.

Paulus.

Five Martyrs
beheaded.Galat. 4.
Hebr. 12.

his kin and familiar acquaintance. Other his vertues and wel doings, because it requires a longer treatise, we haue lately & largely published in a peculiar volume, entitled of his life, and diuided into thre books. Wherefore such as are desirous more exquisitely to know his virtuous life, we refer thither, & presently we mind only to prosecute such things as concern the Party's which suffered persecution together with him. The second after *Pamphilus* that came forth to wastle was the reuerend hoareheaded *Valens*, Deacon of the city of Elia, a graue Father in every mans eye, and greatly skilled in holy Scripture, if then there was any such in the world; he was so expert therein, that if he heard any parcel thereof by any man alledged, forthwith was he able by rote to repeate it, as if he had read it out of a booke. The third was *Paulus*, a man wonderfull zealous and feruent in the spirit, bozne in the city Iamnia, where he grew to great fame; before martyrdome he endured the scorching and searing of his flesh with hote irons, & passed though a worthy combat at the confession of his faith: the martyrdom of these was deferred by reason of their continuance in prison two whole daies. In the meane while came the brethren of Egypt which suffered martyrdom together with them. These Egyptians when they had accompanied the confessoys of Cilicia vnto the place appointed for the digging of mettalls, returned home againe. In their returne they were taken of the watch which kept the gates of Caesarea (which were barbarous and rude growns) and examined who they were, and whence they came. When they could not conceale the truth, they were laid in hold, as if they had bene heinous trespassers, and had committed some horrible crime. In number they were five, which were brought before a tyrant, & after examination, clapt in prison. The third day being the sixteenth of the month Peritius after the Romanes, about the fourteenth of the kalends of March, these together with *Pamphilus* and the rest of his companions (mentioned a little before) by commandement were brought before the Judge. This Judge first of all trieth with sundry & manifold torments, with new and strange devices, the invincible constancy, and valiant mind of the Egyptians: and withall he demanded of the chiefe & principal in this combat, what his name was then, when as in stead of his proper name, he had named himself vnto him, after some Prophet or other (for this was their manner, in stead of the idolatrous names which their parents had given them, to chuse themselves new names, they called themselves after the name of *Elias*, *Jeremias*, *Esay*, *Samuel*, and *Daniel*, & pressed not only in word but in works themselves, the very true God of Israel, hid from the Jews, according vnto the proper etymology of their names.) *Firmilianus* hearing such an appellation of the Party, weighed not at all the sense and signification of the word, but scoundarily asketh of him what countryman he was. He satisfying the interrogatoys, giveth a fit name to the former answer, that his countrey was Ierusalem, meaning in very deed the selfe same wherof *Paul* spake; That Ierusalem which is about is free, which is the mother of vs all. Againe, in another place: Ye are come vnto the mount Sion, and to the city of the living God, the celestiall Ierusalem: for it was this that the Party understood. *Firmilianus* being earthly minded, enquireth earnestly and curiously where this city was, in what country it lay, and withall tormented him grievously, to the end he should confesse the truth. The Party, having his hands twisted and tied behind him, his face with certaine new & strange kinde of engines stretched asunder, avouched constantly that he told him the truth. Afterwards when the Judge demanded of him againe, what he was, and where that city was situated, made answer: That it was a countrey which onely belonged vnto the godly; that none other should be partaker thereof save the godly alone: & that it was situate Castward, where the Sonne in the morning spreadeth abroad the bright beams of his light. In uttering these words he entred into so diuine a cogitation within himselfe, that he forgot the tormentors which laied on him on every side, and seemed to perceiue no sense or feeling of the paine and punishment, as if he had bene a ghost without flesh, blood, or bone. The Judge casting doubts with himselfe, and greatly disquieted in mind, thought the Christians would bring to passe, that the city mentioned by the Party, should rebell and become enemie vnto the Romanes, he beganne to search and diligently to enquire, where the region (by report Castward) should be. Last of all, when he saw this yong man after bitter and grievous torments, with immutable constancy to perseuer steadfastly in his former saying: he gave sentence that his head should be stricken from his shoulders. Such was y mortal race of this miserable life, which this blessed Party did run. The rest of his companions, after the like two months,

months, such their manner with laying their heads on the block. In the end *Firmilianus* though in manner loathed and frustrated of his purpose, yet not satisfied as yet with these torments, and their terrible execution, turned himselfe vnto *Pamphilus* and his companions. And though he had experience sufficient heretofore of their invincible constancy in defence of their faith, yet againe he demanded whether at length they would obey and yield vnto him. When he was reioiced of their last answer, which tended to martyrdom, he gave sentence they should be tormented and punished alike with the former Party's. Which being done, a yong man, one of the seruants of *Pamphilus*, so well brought up and instructed, that he might very well seeme worthy the discipline and education of his master, as soone as he perceived that sentence was past upon his master, crieth out in the midst of the throng, and requesteth that his masters carcase together with his companions, after the breath were departed their body, might quietly be buried in their graves. The Judge being affected not like vnto a man, but to a most savage beast, tendered not at all the yong mans youtlyl peares, but forthwith demanded of him whether he were a Christian: who when he affirmed plainly that he was, boyled with anger, as if his heart had bene sickt with a knife, and charged the tormentors they should lay on him the weight of their hands, & the might of their strength. After that he was entreated to sacrifice, and had refused, the Judge commanded that without all compassion he should be scourged vnto the bare bone, vnto the inner and secret bowels, not as if he were man covered with flesh and compassed in a skin, but a picture made of stone or wood, or senselesse mettall. In which kind of torment, continued a long time, when the Judge perceived that he uttered no language, neither gave forth to understand that he felt any paine, and saw that (his body being in manner senselesse, spent with lashes and consumed away) he tormented him in vaine, he continued still yare hearted & bold of all humanitie, and decreed forthwith that his body should be burned by a kille and a little with a slow & slack fire. This yong man being the last of them which arose the martyrdom of *Pamphilus* (who was his bodily master) entred into this dangerous skirmish, departed this life before him, because the tormentors which executed the rest, seemed to be very slow. When might a man haue scene *Porphyrius* (for that was the yong mans name) after trial in every kind of exercise, earnestly and wholly bent with a wonderfull desire, as the manner is of men, to obtaine the valiant and sacred victoys: his body all powdered with dust, yet gracious in face & countenance, hastening to the place of execution for all his affections with upright and noble courage, replenished no doubt with the Spirit of God: attired in the philosophicall habite, after his wonted guise, to wit, wearing a garment after the manner of a cloke which covered only his shoulders, telling his mind to his familiars by signes with a modest and mild spirit, continuing still, yea when he was bound to the stake, his glorious and glad some countenance: and moreover when the fire flashed about with great distance, & roared extreme hote round about him, ye might haue scene him with his breath on either side draving the flame vnto him: and after these words when as the flame first of all touched his body, which with loud voice he sounded out (Iesus thou Son of God succour and helpe me) to haue suffered constantly without any murmuring at all, all those marvellous and extreme torments, even to the last gaspe. Such was the affliction of *Porphyrius*, whose end *Seleucus* a confessor and a soldier signified vnto *Pamphilus*, who as the author of such a message deserved, was without delay thought worthy to take y same chance together with those Party's. For as soone as he had certified him of *Porphyrius* death, and taken his leaue & farewell of one of the Party's, certain soldiers lay hands upon him, and bring him before the President. He as if he went about to hasten his journey, & to iopne him a wayfaring companion with *Porphyrius* vnto the celestiall paradise, commandeth forthwith that he should be beheaded. This *Seleucus* was born in Cappadocia, & preferred to this great honor before all the youth of the Romane band, & before them which were of great credit and estimation among the Romans, he expelled all y rest of the soldiers in youtlyl sauer, in strength and godly stature of body, his countenance was gracious, his speech amiable, he passed for comely making, for big-setting, for faire liking and fit proportion of the whole body: he was famous at the beginning of the persecution for his patient suffering of stripes in the defence of the faith, and being deprived of the warlike dignitie which he enjoyed, became a zealous follower of the worshippers of religious men, he succeeded and provided with fatherly care and over sight for the fatherlesse, the succorlesse, the widowes, & such me as were distressed with great

Porphyrius
the seruant of
Pamphilus,
after torment
was burned
to death.

Seleucus
beheaded.

misery & affliction. Wherefore God being rather delighted with such like sacrifices of misery and woordes of charity, then with smoky incense and bloody oblations, called him of his graces, unto this glorious and renowned garland of martyrdom. This was the tenth redemption of the number mentioned before, which suffered death in one & the self same way, whereby (as it appeareth) the great and beautifull gate of the kingdome of heauen being set open by the meanes of *Pamphilus* his martyrdom, made an easie passage both unto him and the other his companions, to the attaining of perfect pleasure in the celestiall paradise. *Theodulus* also a graue and a zealous father, one of *Firmilianus* the Presidents family, and in greater credit with him then all the rest of his household, partly for his hoze-head and great yeares (for he was a great grandfather) and partly for the singular good will and affection borne to waies towards him, treading the same steps *Seleucus* had done before him, and committing the like crime with him, is brought before his maister *Firmilianus* the President to pleade for himselfe: who being incensed with greater rage towards him then the rest of the Martyrs, deliuered him in the end to be crucified, which kind of martyrdom after the example of our Saviour he suffered most willingly. Yet because there wanted one which might supply the twelfth rone among the Martyrs rehearsed before, *Julianus* came forth. Who coming from farre, and as yet not entred into the wrestling place, as soon as he had heard by the way as he came of their death and happie ends, forthwith he conueyed him straight unto the noble spectacle and theater of Martyrs, & as soon as he saw with his eyes the blessed bodies of the Saints lying all along upon the ground, he was tickled with inward ioy, he embraced them generally, and saluted them after the best manner: which when he had done, the catchpoles and executioners apprehended him, and presented him before *Firmilianus*, who after he had executed such things as were correspondent unto his cruell nature, commanded he should be layd upon a slow and blacke fire, and so burned to death. *Julianus* triumphed and leapt for ioy, and with a loud voice gave great thanks unto God, who vouchsafed him woorthy so great a glory and reward, and in the end he was crowned with martyrdom. He was by birth of Cappadocia, in life and conuersation holy, faithfull and very religious, and besides his fame in other things, he was abundantly inspired with the Spirit of God. Such was the traine of them which were tormented, and by the goodnesse of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carcases were kept aboue ground by the decree of the wicked President, foure dayes and foure nights to be deuoured of the beasts of the field, and of the foules of the aire. But when as miraculously neither beast, neither bird, neither dog durst nigh unto them, againe by the grace and goodnesse of almighty God, they were caried away safe and sound, and committed to their graues with sollemne buriall after the Christian manner. Furthermoze when the cruelty practised against vs was vtured abroad, and rise in many mans mouth, *Adrianus* and *Eubulus* of the countrey Manganza, taking their iourney towards Cæsarea, to visite the rest of the confessozs, were taken at the gates of the citie, & examined concerning the cause of their voyage into that countrey. Afterwards freely confessing the truth, they were brought before *Firmilianus*, who without any moze adoe or farther deliberation, after many torments and infinite stripes, gave sentence that they should be torn in peces of wilde beasts. Within two dayes after, being the fifth day of the moneth Dystron, about the third Nones of March, when the citizens of Cæsarea celebrated their *Wakes*, upon the day of reuels *Adrianus* was throwne at the feet of a fierce Lion, afterwards slain with the edge of the sword, and so died. *Eubulus* the third day after, about none, in the self same Nones of March, being the seuenth day of the moneth Dystron, when the Judge intreated him earnestly to sacrifice unto the Idols, whereby he might enioy their freedome according unto law and order, he preferred a glorious death for godlinesse sake, before this frail and transitory life: after he was torne & mangled of wilde beasts, he was slaine (as his fellows before him) with the edge of the sword, and being the last, he sealed with his blood all the happie confidors of the blessed Martyrs of Cæsarea. But it shall seme woorthy the noting, if at length were member after what sort (and that not long after) the heauy hand of God lighted upon those wicked magistrates, together with the tyrants themselves. For *Firmilianus* who formerly and contumeliously raged against the Martyrs of Christ, suffering extreme punishment together with the other his partners in horrible practices, ended his life with the sword. And these were the martyrdomes suffered at Cæsarea during the whole persecution.

CHAP.

CHAP. XXX.

The Pastors of the Churches for their negligence in executing their office, were punished from above. The martyrdomes of *Peleus*, *Nilus*, *Patermythius*. The punishment of *Siluanus* and *Iohn*. The beheading of nine and thortie Martyrs in one day.

What in the meane time was done to fall out against the Presidents and pastozs of Churches, and after what sort the iust iudgement of God reuenger of sin, (in stead of shepheards ouer shepe, and the reasonable flock of Christ, the which they should haue wisely and aduisedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked & ill shapen; but also the Emperors bozelskeepers, and this he did for a punishment due to their deserts: mozeouer what contumelies, what reproches, what diuersitie of torments they suffered of the Emperours presidents and magistrates at sundry times for the holy ornaments and treasure of the Church, what pride & ambition reigned in many of them, how rashly & unlawfully they handled diuers of the bethzen: what scifmies were raised among the confessozs themselves, what mischieses certaine seditious persons of late stirred by against the members of the Church which were remnants, whilst that dayly with might and maine (as commonly we say) they endeouored to exagitate new denices one after another: how that numerically they destroyed & brought all to nought with the lamentable estate of bitter persecution, & to be short, heaped mischiese upon mischiese: all these aforesaid I mind to passe over with silence, supposing it not to be our part (as I haue said in the beginning of this booke) either to rehearse or record them, in as much as I am wholly bent and carefully minded to ouerslip and concale the memorials of them. Yet if there be any laudable things, any thing that may seme to let forth the word of God, any woorthy act, or famous doings flourishing in the Church, I take it to be my speciall and bounden dutie to discourse of these, to write these, often to inculcate these in the patient eares of faithfull Christians, and to shut up this booke with the noble acts of the renowned Martyrs, & with the peace which afterwards appeared and shined unto vs from above. When the seuenth yeare of the persecution raised against vs was now almost at an end, and our affaires began by a litle and as it were by stealth to grow unto some quiet state, ease and securitie, and now leaned unto the eight yeare, in which no small multitude of confessozs assembled themselves together at the minepits in Palæstina, who freely occupied themselves in the rites & ceremonies of Christian religion, so that they transfozmed their houses into Churches: the President of the province being a cruell and a wicked man (as his mischieuous practices against the Martyrs of Christ do proue him for no other) made a voiage thither in all the hast, and hearing of their doings, their trade of life and conuersation, made the Emperour by his letters pziue therunto, painting forth in the same, such things as he thought would disgrace, discredit & defame the good name of those blessed confessozs. Whereupon the maister of the mine-pits and metals came thither, and by vertue of the Emperours commandment, separateth the multitude of confessozs, so that thenceforth some should continue at Cyprus, some other at Libanus, & others also in other places of Palæstina, and commanded that all should be wearied & beried with sundry toiles & labour. Afterwards he picked out foure of the chiefe of them, and sent them unto the Judge, of the which two of them were called *Peleus* and *Nilus*, Bishops of Egypt, the third was a Minister, the fourth annexed unto these was *Patermythius*, a man wondrously beloued for his singular zeale towards all men on Gods behalfe. All which the Judge requested to renounce Christ and his religion, who when they obeyed not, and seeing himselfe frustrated of his purpose, gave sentence that they should be tied to a stake & burned to ashes. Other some againe of the confessozs being not fit for that labor and seruice, by reason either of their heauy old age, or vnpossiatle members, or other infirmities of the body, were released and charged to dwell in a seuerall and solitary place. Of which number *Siluanus* bishop of Gaza was the chiefe, who liuely expressed unto all the world a goodly shew of vertue, and a notable patterne of Christianity. This man from the first day of the persecution, and in manner unto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserved unto that very moment, to the end he being the last, might seal by with his blood all the conflicts of the Martyrs slaine in Palæstina. Where were released, and partakers with him of the same affliction, many Egyptians, one was *Iohn*: who also in fame and renowne excelled all the men of our time: who although he was blind before, yet

Chap. 2.

Peleus burned.
Nilus burned.
A minister burned.
Patermythius burned.
Siluanus.

Theodulus crucified.

Julianus burned.

Adrianus beheaded.
Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

John a blind
man or a sin-
gular memo-
rie and rare
gifts.

pet the tormentors were so cruel, so fierce & so rigorous, that for his great constancy in profes-
sing the name of Christ, they maimed his left leg with a burning saw (as the other confessors
were beheaded) and seared the apple of the eye, bereaved already of sight, with an hot scal-
ding iron. Let no man marvel at all at his god conversation and godly life, though he were
blind, because his maners deserved not such admiration as his gift of memory, where he had
printed whole books of holy Scripture, not in tables made of stone (as the holy Apostle saith)
neither in the hides of beasts, parchment or paper, which moth corrupteth and the time wear-
eth away, but in the fleshy tables of the heart, that is, in the present memory & sincere un-
derstanding of the mind: so that when it seemed good unto him, he was able out of the closet of
his mind, as it were out of a certaine treasury of god learning, to alledge and repeat the Law
and the Prophets, sometimes the histories, at other times the Evangelists and works of the
Apostles. I can testify truly that when I first saw the man stand in the midst of the congregation
and assembly, and heard him recite certaine places of holy Scripture, I wondered at him. For
as long as I heard his voice sound in mine eares, so long thought I (as the manner is at so-
lemne meetings) that one read out of a booke: but when I came nearer unto him, and saw the
truth as it was, all others standing about him with whole, open & sound eyes, and him being
none other but only the eye and sight of the mind, & in very deed uttering many things much
like unto a Prophet, and excelling in many things many of them which enioined their senses
sound and perfect, I could not chuse but magnifie God therefore, and marvel greatly thereat.
We thought I saw lively tokens and evident arguments, that he was a man indeed not after
the outward appearance, or fleshy eye of man, but according unto the inner sense and secret
understanding of the mind, the which expressed in this man, though his body were maimed &
out of fashion, greater power of his inward gifts. God himself reaching unto these men (men-
tioned before, and continuing in severall places, executing their wonted trade of life in prayer
and fasting, with the rest of their godly exercises) the right hand of his mercy & succour, gra-
ted them through martyrdom to attaine unto an happy and blessed end. But the diuell, en-
emy and twofold adversary of mankind, could no longer away with them, for that they were
aimed and fenced against him with prayers continually poured unto God, but went about
(as he imagined) to bere them, and to cut them off from the face of the earth. For God had
granted him that might and power, that neither he in any wise could be kept backe from his
wilfull malice and wickednesse: nor these men for their manifold and sundry conflicts should
be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperour
Maximian, there were in one day nine & thirtie Martyrs beheaded. These were the martyrs
doms suffered in Palestina during the whole terme of eight yeares, and such was the perse-
cution raised against vs, which first began with the ruine and overthrow of the Churches, and
increased daily more and more by reason the Emperours at sundry times renewed the same,
whereupon also it fell out that there were manifold & sundry tormentments of valiant champions
wrestling for the truth in Christ, & an innumerable multitude of martyrs in every province,
reaching from Libya throughout all Egypt, Syria and the Easterne countries, & every where
even unto the confines of Illyricum, and the coasts adjoining to the foresaid countries: as all
Italy, Sicilia, France, and the Westerne countries, and such as reach unto Spaine, Mauritania,
Africk: where they were not persecuted fully two yeares, but quickly through the mercy and
goodnesse of God obtained peace and tranquillity, because the diuine providence of almighty
God, for their faith and innocencies sake, pitied their lamentable estate. For that which from
the beginning was not remembered to happen in the Romane Empire, came now in the end
to passe amongst vs, beyond all hope & expectation. The Empire was divided into two parts
because of the persecution raised against vs. And though in some part of the world by birth
enjoyed peace, yet in other regions and countries they endured infinite conflicts & tormentments.
But when at length the grace of God shewed his loving, mercifull and favourable counte-
nance, and watchfull care over vs, then I say then, the gouernours & magistrates, even they
which sometime raised persecution against vs, remembered themselves somewhat better, &
tended their mind, and sung a recantation, quenching the fierie flame of persecution flaming
among vs, with more circumspect decrees and milder constitutions in the Christians behalf.
Now let vs recorde unto the posteritie the recantation of *Maximian* the tyrant.

The end of the eight booke.

THE

THE NINTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVSEBIUS PAMPHILVS, BISHOP OF CÆSAREA IN PALESTINA.

CHAP. I.

*Though Maximian went not seriously about to succour the Christians and to mitigate
the persecution, yet it profused, and Sabinius published abroad his letters in the
behalf of the Christians, so that peace was restored.*

His recantation being set forth by the commandement of the Emperours, was
published every where throughout Asia & all the provinces thereof, which being
so done, *Maximian* the Easterne tyrant, most impious of all, and chiefe enemy
to the service of God, not pleased with these proclamations, in stead of the writ-
ten edict, commanded his Lieutenants by word of mouth, that they should cease
the warres against the Christians. And because he durst no other way contradict the higher
power, he began to imagine how to conccale the decree already proclaimed, & to provide lest
it were made manifest unto the countries of his dominion, & by this aduice commanded his
inferiour magistrates by word and not by writing, that henceforth they should persecute vs
no more. But they certified one another of this commandement by letters, and *Sabinus* who
then among them was in highest dignity, certified by epistle written in the Latine tongue, the
seuerall Presidents throughout the provinces, of the Emperours decree, by translation thus:
The maiestic of our Lords and most noble Emperours hath decreed now a good while ago with
great care & deuotion, to induce the minds of all mortal men unto the holy and right trade of li-
uing, & the end these also which haue alienated themselves from the Romane maner, should exhi-
bite due worship unto the immortal gods: but the stubbornnesse of some, & their most obstinate
mind so farre resisted, that they could not be withdrawne from their purpose by any iust reason,
nor terrified with any torment that was laid vpon them. Forasmuch therefore as it fel out by this
means that many put themselves in great perill, the maiestic of our Lieges & most puissant Em-
perours, after their noble pietie (judging it a thing farre from their most noble purpose, for such a
cause to cast men into so great danger) gaue me in charge, that with diligence I should write vnto
your wisdom: That if any of the Christians be found to vse the religion of his owne sect, you
neither grieue nor molest him at all, neither think any man for this cause worthy of punishment,
when as it appeareth in so long a tract of time, they can by no means be induced to surceasse from
such a pertinacie. Your industry hath therefore to write to the lieutenants, captains & constables
of euery city and village, that they passe not the bounds of this Edict, to presume any thing con-
trary to the same. The Presidents throughout the provinces, hauing receiued these letters,
thinking this to be the true meaning of the Emperour in these letters contained, declare forth-
with by their epistles the Emperours decree unto the lieutenants, captains, and such as go-
uerned the country people. Neither were they satisfied with sending of letters onely, but ra-
ther by doing the deed it selfe to bring about the Emperours will, brought forth and set at li-
bertie such as they held captiues in prison for confession of Christian religion, yea releasing
them also which for punishment sake were committed to the mine-pits & digging of metals,
for they being deceived thought this would please the Emperour. These things being thus
brought to passe, immediatly after the sunne beames of peace shined brightly, as if it had bene
after a dark or misty night. When might a man haue sene throughout euery city, congrega-
tions gathered together, often synods & their wonted meeting celebrated. At these things the
incredulous heathen were much dismayed, & wondering at the marvellous strangenesse of so
great a change, cried out, that the God of the Christians was the great and onely true God.
Some of our men which faithfully and manfully endured the combat of persecution, enjoyed
again their libertie among all men: but other some weake in faith, of abject mindes in the
fumes of persecution, greedily hastened vnto their saluē, & sought of such as were strong and

*Sabinus vnto
the Presidents
throughout
the dominions
of Maximian.*

*Such as fell in
persecution
repented them
of their fall.*

sound, the right hand of salvation, and desired the Lord to be merciful unto them. These noble champions of godliness being set at liberty from the affliction they suffered in the mines, returned to their owne home, passing throughout every city both valliant and cheerful courage, with unspeakable joy, & replenished with inextinguishable liberty of mind. So that both in their voyage and returne, they went on lauding God in songs & psalmes throughout the high wayes, market places, and frequented assemblies. There mightest thou have seen them who a litle before after most grievous punishments were fettered and banished their native soyle, to receive and enjoy their proper houses, with a cheerful and merry countenance, in so much that they which sometime cried out against vs, now reioyced together with vs at this wonderfull sight, happening beyond all mans expectation.

CHAP. II.

Maximinus againe shewing his hatred against the Christians, forbiddeth the assemblies in churchyards, and goeth about to banish them Antioch.

The tyrant enemy to all honestie, and chiefe adversary of all the godly, whom we said to have bozne rule in the Easterne parts, not well brooking these things, permitted them not to continue in the same estate, no not five whole moneths. Wherefore he puttesth in vze every mischievous practise to the overthrow of peace and tranquillity: first by a certaine pretence he goeth about to barre vs our libertie of meeting in churchyards; next by sending certaine malicious men, he incited and provoked against vs the citizens of Antioch, that they should beg of him for a great benefit, that he would permit no Christian at all to dwell within his dominions. This he assayed to effect by others, the author of all which mischief was Theotecnus, who solicited the cause, and egged them of Antioch forwards: a man he was of authority, an inchanter, very spiteful, and far from the signification of his name, who then was Lieutenant of that Citie.

CHAP. III.

Theotecnus goeth about to mischiefe the Christians: he incenseth the tyrant against them, and setteth up an Idol at Antioch.

This Theotecnus therefore when he had vehemently impugned vs, & procured every kind of way that the Christians should diligently be fought out of their dens, & apprehended as hainous robbers, and had devised all meanes to the end we should be charged & accused, and had bene the cause of death to an infinite number; at length he erected an Idol of Jupiter, as of the god of friendship, with certaine enchantments & sorceries, & inuenteth thereby unto impure ceremonies, execrable sacrifices and detestable oblations, and causeth report to be made unto the Emperour of the strange things the Oracle seemed to utter. This Theotecnus also being a flatterer (which he saw pleased the Emperour) raised a wicked spirit against the Christians, and said, God so commanded, that the Christians should be banished out of the Citie and the liberties thereof, for that they were rebels and traitors to the Crown.

CHAP. IIII.

Maximinus againe raiseth persecution by his decrees.

When that Theotecnus first of all had done this of his owne accord, all the other magistrates inhabiting the cities of his dominion promulgated the like sentence: and when as the Presidents throughout the provinces saw this pleased the Emperour, they egged the subjects also to do the like: and the tyrant very promptly consented by his rescript unto their ordinances, so that againe the heate of persecution was blowne against vs, and Idol priests were ordained by the decree of Maximinus throughout every Citie and village, and moreover high priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the service of them whom they worshipped. Wherefore the Emperours superstition and idolatricall mind was againe as it were fresh incensed against vs: & that I may utter the whole in few words, he brought all his dominion, both magistrates and inferior subjects, to persecute every kind of mischief for his sake against vs, and to think they requited him fully, and should have great favour as many as desired to obtaine any benefite at his hand, if they oppressed vs with slaughter, and executed certaine new mischiefes against vs.

CHAP.

CHAP. V.

The heathens go about to defame Christian religion, saying blasphemies against the acts of Christ and Pilate: and with certaine womens confessions, extorted from them by the governors of Damascus.

Again they set on certaine acts as of Pilate and our Saviour, full of blasphemy against Christ, the which by consent of the Emperour they send abroad throughout his dominions, commanding by their letters, that the same throughout all places both city and countrey should be expounded and delivered to the youth by school masters, to be committed to memorie in stead of their theames. These things being thus brought to passe, a certain ruler of the host, whom the Romanes call a Captain, drew from the market place of Damascus in Phoenicia, certaine infamous women, & brought them by threats of torments to that passe, that after a register of record was shewed, they should confesse themselves sometimes to have bin Christians, and pray to the wicked and lascivious acts which the Christians committed among themselves at their sollemne meeting on the Sundates: and what other things soever it pleased him they should utter to the slander of our religion: the which words were registered, copied and sent to the Emperour, who also commanded the same to be published every where in every place and citie.

CHAP. VI.

The confusion of the Captaine of Damascus: the commendation of certaine Martyrs, and the places where they flourished.

At this Captaine in a while after procured his owne death with his owne hand, & suffered punishment due for his malicious desert. When again banishment & grievous persecution was raised against the Christians, and againe the Presidents of severall provinces began cruelly to rage against vs, so that divers of them which excelled in the doctrine of Christ Jesu, bare away the inevitable sentence of death. Of which number were three Christians in Emisa a city of Phoenicia, who of their owne accord professed Christianity, and were delivered to be devoured of ravenous beasts. Among these also was Silvanus a bishop, far advanced in yeares, having executed the function of the ecclesiastical ministry the space of forty yeares full. About that time Petrus who notably governed the Churches of Alexandria, exclaiming all other godly bishops for his vertuous life and godly exercise of preaching, for no other cause then you heare, without hope of any reward, suddenly and unadvisedly by the commandment of Maximinus was beheaded: and together with him after the same maner, many Egyptian bishops were executed. Again, Lucianus a notable man, for his continencie of life, and for his skill in holy Scripture highly commended, being an Elder of the Church of Antioch, was brought to Nicomedia, in which citie the Emperour then abode. And after he had exhibited unto the Emperour (enemy to all godnesse) an Apologie in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This Maximinus in short space exercised so great tyrannie & crueltie towards vs, that the latter persecution seemed farre more grievous then the former.

CHAP. VII.

The Edict of Maximinus against the Christians, and the calamities which ensued after the publishing thereof, and daunted the braggerie of the tyrant.

In the midst of every towne (which before was never seen) the decrees of cities, and besides them the copies of the Imperial edicts engraven in brasse tables were nailed up. And children in scholes sounded every day Jesu and Pilate, and other things, which so farther continually were inuented. It seemeth very expedient for this place to annere the copy of the edict which Maximinus nailed to pillars, that to the insolent & arrogant temerity of this man, his spite towards God, his evident contumacy, & again the bigilant iustice of God against impious persons, which immediatly overtook him, according to the celestial wisdom, may be revealed: wherewith he being provoked, though he imagined not mischiefes very long against vs, yet at that time he confirmed them with publike edicts: the copie whereof was thus:

The copie of the Rescript of Maximinus, ratifying the decrees published against vs, and borrowed of that which was nailed to a post at Tyrrus.

At length the weake resistance of mans mind, laying aside and scattering all obscuritie & mist

Three Christians devoured of beasts. Silvanus martyred.

Petrus b of Alexandria beheaded.

Lucianus martyred.

Maximinus against the Christians.

He commended the supererogation of the Tyrians, and their cruelty against the Christians.

of error which hitherto possessed the wits as well of the impious as of miserable men, wrapped in the pernicious darkness of ignorance, hath bin able to discern, y the same is governed by the providence of the immortal gods; embracing goodness, which thing may not be expressed, how acceptable, how pleasing and grateful it was vnto vs, & how great a triall it shewed of your godly will, when as also afore time every man knew your disposed diligence & pietie towards the immortal gods, whose faith is made manifest, not by naked & fruitles words, but by firme & wonderful works: wherefore your citie may iustly be called the seate of the immortal gods, & by many examples it is apparēt how she flourisheth hauing the celestiall gods present with her. For behold, your city laying aside all the things which specially concerned her, & despising the things that chiefly should haue bin sought for her wealth, when as she perceiued that cursed vanitie againe to creep, and like contemned & couered sparkles of fire, by blowing againe to send forth mightie flames, immediately without further deliberatio, you hauing recourse vnto our grace, as vnto the metropolitane of all diuine worship, haue made supplication for remedy & aid: the which sound mind, it is manifest, the gods for your trusty seruice haue ingrafted in you. He therefore, I mean the most high and mightie Ioue, who ruleth your most renowned citie, to the end he might deliuer your country gods, your wiues, your children, your households, goods & houses from all corruption, hath inspired your minds with this wholesome counsel, shewing & declaring how excellent and notable a thing it is to embrace the religion & sacred seruice of the immortal gods with due worship. Who may be found so bereaued of al his wits, which cannot vnderstand this thing to happen vnto vs by the fauorable care of the gods, that neither the earth denieth the seed she receiued, frustrating the hope of the husbandman by vain expectation: neither is that shew of wicked war on earth strengthened without offence: neither doth the noisome reperature of the aire dispatch with death the corrupt bodies: neither is the sea (swoln with importunate winds) ouerflown the banks: neither do the storms which fall downe vnlooked for, stir vp pernicious tempests: neither is the earth which is fosterer & mother of all, drowned in her owne bottomles gulfs by terrible earthquakes: neither the mountains setled on earth swallowed vp by rending of the earth asunder: all which euils, yea greater then these, who knoweth not often to haue hapned heretofore? Yet all these things came to passe, because of the meere folly of those wicked men, when as that shamefull specter overshadowed their minds, and welnigh, as I may so say, preuailed euery where. Againe a litle after he addeth: Let them behold the wide and broad field, the flourishing come, and ouerflowing eares, the pleasant medowes clothed with herbes and flowers moistened with showers from heauen, and the weather become temperate and calme. Againe, let al reioyce, because the might of the most potent and sturdy Mars is pacified through your seruice, sacrifices & worship. Let them reioyce, because that therefore constantly we enioy quiet peace; & as many as left that blind error, & returned vnto the right & best mind, may the rather be glad for that they are deliuered fro that sudden storme & grievous disease, & henceforth attained vnto the sweetness of a pleasant life. But if they persist in that execrable vanitie, our wil & pleasure is (according to your request) that they be seuered and banished far from your citie & the bordering regions, that your citie by this means after your laudable industry being made free fro all impuritie, may busily occupie her self according vnto her disposed mind, in offering of sacrifices with due honor of the immortal gods. And that you may thoroughly vnderstand how grateful your request in this behalfe hath bin vnto vs (yea without intreaty or great suite) our most prompt mind to promote good endeouors, hath voluntarily granted vnto your deuotio, that what gift focuser of our bountyesse ye list, ye craue it of vs in consideratio of this your godly purpose: and that this thing may be accomplished forthwith, ask and haue, which being done, shal be a perpetual testimony vnto your citie of pietie towards the immortal gods, and shal be a prooffe vnto your sons and posteritie, how that you haue bene worthily rewarded by our goodness, for this your desire to lead a right life. When these things were nailed to pillars throughout euery prouince, they began to be of all hope of better successe as much as lieth in man, so that welnigh according vnto the diuine saying of Christ, The elect theselues (if it could possibly) had bin offended at these things. But when as in manner the hope of many lay for dead, immediately while they were yet in their iourney which were authorized to publish in certain places the aforesaid Edict, God the defender of his Church, not only resisted the insolent outrage of this tyrant, but shewed vnto the world his celestiall aid in our behalfe. For showers and raine in winter season ceased fro their wonted streames in watering the earth; and famine vnlooked for appressed them: after

A slender.

Math. 24.

this ensued the pestilence, and a certaine grienous disease in some of a botch, termed for the feruent burning thereof a Carbuncle. This, spreading it selfe ouer the whole booy, brought such as were therewith infected into doubtful danger of their liues, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Whereupon there arose warre betwixt the tyrant and the Armenians, who from the beginning vnto that time were friends and fellowes of the Romanes. These Armenians when as they were Christians, & careful about the seruice of God, the tyrant (enemy to God) endeouored to constrain them to do sacrifice vnto Idols and diuels, & in stead of friends he made them foes, in stead of fellowes, enemies. These things suddenly meeting together in one & the same time, haue quelled the boasting of the presumptuous tyrant against God, wherewith he glozied that neither famine, nor pestilence, nor warre, fell in his time, for that he carefully tooke shippe idols, and impugned the Christians.

CHAP. VIII.

Of the grienous famine and pestilence in the time of Maximinus, and of the godly affliction which the Christians shewed to their heathen enemies.

These things running in a heape & together, contained fore signes of his death. For he, together with his army, was fore bered with the wars against the Armenians and the rest, I meane the inhabitants of his cities, soze pined away with famine & pestilence, so that one measure of wheate was sold for two thousand and fifty Attikes. An infinite number died throughout the Cities, but most throughout the countries and villages, so that now the sundry and ancient domains of husbandmen were in a manner quite done away, for that all suddenly through want of food and grienous malady of the pestilence were perished. Many therefore sought to sell vnto the wealthier sort, for most slender food, the dearest things they entoyed. Others selling their possessions by peces, fell at length into the miserable perill of extreme poerty: others gnawing the small shreded tops of graine grasse, & withal confusedly feeding on certaine venomous herbes, used them for food, whereby the healthy constitution of the body was perished and turned to poison. Winters noble women throughout the cities, diu uen to extreme need and necessitie, went a begging into the countrey, shewing forth by their reuerend countenance and more gorgeous apparell, an example of that ancient & free manner of feeding: certain others whose strength was dyed up, tottering to and fro, nodding and sitting much like carued pictures without life, being not able to stand, fell downe flat in y midst of the streets, groueling upon the ground, with their faces backward and stretched out armes, making humble supplication that some one would reach them a litle pece of bread: and thus lying in extremitie, ready to yeild by the ghost, cried out that they were hungry, being onely able to vtter these wordes. Others which seemed to be of the wealthier sort, amazed at y multitude of beggers, after they had distributed infinitely, they put on an vnmmerciful and sturdy mind, fearing lest they shortly should suffer the like need with them that craved. Wherefore in the midst of the market place and throughout narrow lanes, the dead and bare carkasses lay many dayes vburied & cast along, which yelded a miserable spectacle to the beholders. Yea many became food vnto dogs, for which cause chiefly such as liued, turned themselves to kill dogs, fearing lest they should become mad, and turne themselves to teare in peces and deuoure men. And no lesse truly did the plague spoile euery house & age, but specially deuouring them whom famine through want of food could not destroy. Wherefore the rich, the Princes, the Presidents, and many of the magistrates, as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharpe and most swift death. All founded of lamentation, throughout euery narrow lane, the market places and streets, there was nothing to be seene but weeping together with their wonted pipes & the rest of minstrels noise. Death after this sort wagging battell with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carkasses of two or three were seene borne to the graue at one funerall. These were recompences for the bragging of Maximinus, and the Edicts which he published against the Christians throughout the cities, when as by manifest tokens it appeared vnto all men how seruicable and goodly the Christians were in all things. For they alone in so great an ouerflowing of mischief, shewed forth true compassion and studious curtesie, euery day some busily occupied themselves in cuing and burying the dead, whereas infinite were otherwise despised of their owne friends: others gathering

The Christians alone were endued with compassion.

together throughout the whole citie into one heape and place, the multitude of them which were in great danger by reason of famine, distributed bread vnto all: to the end they might make that benefit manifest and famous vnto all men, whereby they might glorifie the God of the Christians, and confesse that they alone were godly indeed, and found by their works to be the onely worshippers of God. These things being thus brought to passe, the great celestiall God defender of the Christians, which by his aforesaid calamities shewed his wrath and indignation against most all men, because they had bereft vs alone measure, made the bright countenance of his providence towards vs placable and comfortable, so that thereby peace shined with great admiration vnto vs, like light vnto such as late in darknesse, & made manifest vnto all men that God himselfe is the continuall overseer of our affaires, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth againe tractable and mercifull vnto such as trust in him.

CHAP. IX.

The victorie of Constantine against Maximinus: the Edict of Maximinus in the behalfe of the Christians.

Wherefore Constantine whom we haue termed Emperour, son of an Emperour, godly of a most godly man, & gracious in all things, being raised up by the highest King the God & saviour of all, against these most impious tyrants, waging battell with them by law of armes, and assisted with the aid of God, overthrowing miraculously Maximinus at Rome, and soiled him utterly. Maximinus also in the East lining a litle after Maximinus, died a most shamefull death, which was procured by Licinius, who as yet had not raged against vs. But the aforesaid Constantine, who was chiefe in honour and possession of the Empire, considering the Romanes estate, whom the tyrant oppressed, made supplication vnto the celestiall God and his Word, even to Iesus Christ the Saviour of the world, for aide & succour, to the end he might deliuer vnto the Romanes the libertie they enjoyed from their forefathers, and girded himselfe to battell together with his whole host, while that Maximinus in the meane space trusting moze in his magicall arts, then in the good will of his subiects, durst not march forwarde to meete him, no not out of the towne walls, but fortified every place, every cast and citie with innumerable multitudes of armed souldiers, infinite garrisons full of sleight, placed here and there on every side throughout all Italy and the other countries of his dominion. Wherefore Constantine the Emperour being aided from above, set vpon the first, & second and thirde band of the tyrants host, valiantly overcame all, and so conquering the chiefe part of Italy, draweth now nigh to Rome. And lest he should be constrained for the tyrants sake to assault the Romanes, God brought forth the tyrant himselfe very far without the gates of the Citie, as if he had bene bound with certaine chaines, againe confirming and manifesting that ancient power of his against wicked men (which many accounted fabulous and incredible, but the faithfull esteemed certaine, and by Scripture warrantable) visibly to be seene both of the faithfull and infidels after a wonderful manner. Euen as heretofore in the time of Moses and that ancient and godly nation of the Hebrewes, he overthroweth the chariots of Pharaoh and his host in the sea, and drowned the chosen hostemen and souldiers in the running streames of the red sea: so Maximinus and his armed souldiers and whole troupe descended like a stone plunging into the depth of the water, when as he went about to flee away from the power of God (by whom Constantine was assisted) and to passe ouer the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his owne destruction. Wherefore then also it might haue bin said, He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall be vpon his owne head, and his crueltie shall fall vpon his owne pate. For the bridge which was made vpon the riuer being overthrowne, the passage was hindered, and the boates forthwith together with the men in them sank to the bottom: & first of all the most impious tyrant himselfe, next his guard which were with him, according to the saying of holy scripture, plunged like lead into the depth of the running stream. So that this victorie being happily obtained by the helping hand of God, the self same which of old was said by them which were with Moses the great seruant of God, against the impious tyrant, (though not in word, yet in deed) might haue bene sung and said after this sort: Let vs sing vnto the Lord, he is gloriously magnified: he hath overthrowne the horse and rider

rider in the sea, he is become my helper and defender, so that I perish not. And who is like vnto thee O Lord among the gods, who is like vnto thee? Glorified in the Saints, wonderful, and gloriously bringing strange things to passe. When Constantine for these and such like things had giuen thanks to God the chiefe Prince and author of victorie in these his trauels, he came conqueror to Rome, where immediately he was ioyfully receiued of all the people, both men, women and children, senators and other noble personages, with great honour & shouting. But he as one hauing the seruice of God engraffed within him, not moued with these triumphant acclamations, neither puffed up with praises, yet prizing well enough to the aid of God, commanded immediately that the banner of the Lords passion should be set vpon the right hand of his picture: so they set it up in the most famous place of Rome, holding in his right hand the wholesome signe of the Crosse, in the which he commanded this superscription to be engrauen in Roman letters: In this wholesome signe, the true cognizance of fortitude, I haue deliuered our Citie from vnder the tyrants yoke, and haue set the Senate & people of Rome at libertie, restoring them to their ancient honour and renowne. Moreover when as Constantine himselfe and also Licinius the Emperour together with him, (who as yet was not fallen to tyranny & madness, whereof afterwards he was guilty) both together pacified God, the author of all goodnesse: with one mind and will they make a law in most absolute and ample wise in the behalfe of the Christians: they send notice also vnto Maximinus who as yet ruled in the East, how wonderfully God wrought with them, and of the victorie against the tyrant & the law in selfe, and the friendship hypocritically he pretended towards them. But he like a tyrant when he knew these things, became very sorrowfull: and lest he should seme to yield vnto others, or be thought to dissemble, for feare of them which had ordained this law, as of his owne accord and authority he gaue forth vnto the Presidents of his dominion this edict necessarily in the behalfe of the Christians, wherein craftily against himselfe he seineth the things that neuer were done by him.

A copie of Maximinus the tyrants Epistle in the behalfe of the Christians.

Iulius Maximinus Augustus vnto Sabinus sendeth greeting. I hope it is wel knowne vnto your wisdom, and to all mortal men, our Lieges & Lords Dioclesian and Maximian, our fathers, to haue notably decreed, when as they saw in maner all men laying aside the seruice of the gods, & ioyning themselves to the Christian nation: that as many as seuered themselves from the seruice of the immortal gods, should be called again to the religion of the gods with vndoubted paines and punishments. When first of all I happily came into the East, and vnderstood of many men which might haue profited the commonwealth, and were banished by the Iudges for the aforesaid cause, I gaue this to euery Iudge in charge: that none of the thenceforth shold deale seuerely with them of their provinces, but call them backe with faire speeches and exhortations vnto the worship of the gods. When these things then according vnto our will were accomplished, it fell out that none of the Eastern parts was either banished or found obstinate, but by reason that nothing was grieuously or seuerely practised against them, they might be reuoked vnto the seruice of the gods. When as the last year prosperously I came to Nicomedia, & there made my abode, the citizens of Nicomedia came vnto me, together with images of their gods, craving earnestly that in no case I shold permit such a nation to inhabit their country. But forasmuch as I knew very many men of that religion to dwell in those parts, I framed them an answer in this sort: that I liked wel of their petition, but I saw that al did not request the same. Wherefore if any continued in that superstition, (our will was) that euery one should be left to follow the free purpose of his wil, so that if they wold acknowledge the seruice of the gods, in like sort they should enioy the same citie together with the citizens of Nicomedia; and the other cities also which made the like request vnto me, that not one of the Christians might dwell among them. It was needful that I should answer them friendly and louingly, the which all the ancient Emperours obserued, & is of the gods themselves approued, through whom all mortal men & the government it selfe of the commonwealth doth stand. It pleased vs then to ratifie so great a request made vnto vs in the behalfe of the seruice of their high God. Wherefore though chiefly heretofore also we haue written vnto your wisdom and commanded the like, that nothing seuerely were done against them of the province which went about to succor such a nation, but shold patiently be obeyed, and that they shold suffer contumelies & vexations neither of the officials, neither of any other what-

Maximinus in the behalfe of the Christians.

An impudent he. He shewed no such courtesy.

Exod. 14.

Plal.

Exod. 15.

soeuer. I haue thought good by these my letters to admonish your prompt mind, that with faire speeches and exhortations you bring them of our dominions to acknowledge the careful presence of the gods. Wherefore if any of his owne accord think good to acknowledge the service of the gods, such a one is worthy to be embraced: but if some wil cleaue to their peculiar religion, let them do it at their free wil & pleasure. Your wisdom hath therfore to obserue that which is decreed vs, that none henceforth haue this power giuen to oppress with contumelies, raising speeches and shaking troubles, our louing subiects, sithens as it is written before, it behoueth rather with faire speeches & mild exhortations to reuoke them vnto the seruice of the immortal gods. And to the end this our commandement be knowne of all our provincials, our wil is, that you publish by proclamation directed from your selfe, that which is commanded by vs. *Maximinus* being constrained of necessitie and not of his owne accord, had commanded those things, for all this he was not of all men thought true in his dealing, for woorthy of trust, because that sometime after the like grant, he had shewed himself a turncoate and of a deceitful heart. Wherefore none of vs durst gather a synod together, nor meddle with publike affaires, for these letters licensed not this, but commanded that we should not be afflicted with any violence nor contumely: it commanded not that conuenticles should be made, that churches should be built, nor the rest of our wonted ceremonies should be retained, although *Constantine* and *Licinius* princes of peace & pietie, had writtē vnto *Maximinus* that he should grant these things, and permitted the same vnto all their subiects by edicts & decrees. But this most wicked man would not thus much haue remitted his tyranny, had he not by diuine iudgement beneuolently compelled and brought at length against his will to this passe. For such a trouble befell vnto him as followeth.

CHAP. X.

Maximinus wageth battell with Licinius, and is overcome: he rageth against his enchanters: he publisheth an Edict in the behalfe of the Christians, at length dieth miserably.

When as he was no longer able to sustaine the greatnesse of the Empire, which he woorthily he had challenged vnto himselfe, but went about his affaires otherwise then became him, though want of skill, being boide of a moderate mind required in an Emperour, and vnadvisedly puffed in mind with ouerflowing arrogancie and pride, he presumed to waite stately against his fellow Emperours, farre excelling him in linage and learning, in woorthinesse and wisdom, but especially against him which passed all other in wisdom and pietie towards the true God, & to challenge vnto himselfe the maiestie of the chiefe Emperour. He became so furious and mad, that he broke the league made with *Licinius*, and raised an irreconcilable warre. In short space therfore, with all might he molested in manner euery city, and hauing gathered al his host together, & mustred a multitude of many myriads of soldiers, he marcheth to battell, and directeth the forefront of his band against him, trusting in diuels whom he took for gods, and was arrogant because of his infinite multitude of armed souldiers. But in the skirmish it selfe he is destitute of Gods helpe, and God the one and the onely aider and succourer of all men, giueth the victorie to *Licinius*: and first of all the force of armed soldiers wherein he trusted faileth him, afterwards being left alone, destitute of all company, forsaken of his souldiers, which fled vnto the conqueror, the unhappy man put off quickly the imperiall attire, indeed not becoming his person, being timorous, cowardly and effeminate, and ioyning himselfe to the multitude flicth away, and hiding himselfe in fields and villages, he hardly escaped the hand of the enemy, while by all means he sought to save his life, herein notably approuing the holy Scripture, and shewing that to be the truth, where it is said: There is no king y can be saued by the multitude of an host, neither is any mightie man deliuered by much strength. A horse is counted but a vaine thing to save a man, neither shall he deliuer any man by his great strength. Behold, the eie of the Lord is vpon the that feare him, and vpon such as trust in his mercie, that he may deliuer their soules from death. After this lost the tyrant subiect to most vile shame and reproch, came to his owne coasts and dominions, and first of all being stricken with rage and madnesse, he slue many priests & prophets of their gods, who before he had suspected, and by the procurement and trust of whose oracles he had taken armour vpon him to wage battell, as enchanters and deceiuers, which also had villanously betrayed his person. Afterwards when he had glorified the God of the Christians,

Christians, and ordained a most perfect and absolute decree in the behalfe of their libertie, suddenly veration ended his life, so that there remained no time afterwards for him to deliberate. The law which he published was thus:

The copie of Maximinus the tyrants constitution in the behalfe of the Christians, translated from the Latine into the Greeke tongue.

The Emperour *Cæsar Cæsius Valerius*, mightie, Lord of Germany, Lord of Sarmatia, gracious, fortunate, puissant, *Augustus*. It is requisite that without ceasing we provide for the profite of our Provincials, and by all meanes that we be willing to exhibite those things vnto them, whereby they may obtaine such things as may chiefly profite them. The things which auail for publike profite and commodity, the aduantage of the Commonwealth, and pleasing to euery man, we are well perswaded that there is none but knoweth them very wel, that euery one hath recourse vnto that which is done, and that euery wight in the world vnderstandeth of our affairs. When as aforetime it came to our knowledge, that for the same cause (for the which it was commanded by *Dioclesian* and *Maximinian*, our progenitors of famous memory, the Synod, & assemblies of the Christians should be cut short) many were troubled & spoiled by the officials, & the same as yet we perceiue to be further practised against our louing subiects, who chiefly, as reason requires, we ought to provide for, whose subiect was taken away by our letters sent vnto the presidents throughout euery province of our dominions the last yere, we haue decreed: That if any were disposed to cleaue vnto such ceremonies, or to addiect themselves to the obseruation of that religion, it might be lawful for the without offence to follow their own will, and that they should be hindred or forbidden by no man. Our pleasure was moreover, that without feare & suspicion, they should vse that seruice which pleased euery man best. Neuertheless ye cannot be ignorant of this, that certain Iudges despised our decrees, & made our subiects vncertaine of our Edicts, and to haue done it of set purpose, that they might the longer abide in those rites which pleased them better. That therefore hereafter all suspicion, doubt, & feare may be removed, we haue decreed to publish this Edict, whereby it may appeare manifest vnto all men, that it may be lawfull for them as many as will follow that opinion & religion, by this our gracious gift & letters patents, as euery one lusteth & is delighted, so to vse that religion which him pleaseth, and after his owne maner to exercise the same. Besides, this also is permitted vnto them, that they may build places of praier for the Lord. Last of all, that this our gift may be the greater, we haue vouchsafed to decree this also: that if any house or manors heretofore belonging vnto the Christians title, by the commandement of our Ancestors haue passed vnto the crown, either presently enioyed by any city, or otherwise sold or giue to any man for a reward, all these we haue commanded they should be reuoked to the ancient right of the Christians, whereby all may haue experience of our pietie and prouidence in this behalfe. These words of the tyrant, not one yere being fully past, followed the edicts which against the Christians were ingrauen in pillars. And to whom a litle before we seemed prophane, impious, and the plague of all mankind, so that he forbade vs to dwell not onely in the cities, but also in the fields, yea in the desert; by the same man, Edicts and Inuincations are decreed now in the behalfe of the Christians: and they which of late were in peril of fire and sword, and the rauenous deuouring of beasts and fowles of the aire before the tyrants face, and suffered all sorts of paines and punishments, and miserable ends of this life, as prophane and impious persons: vnto them now it is permitted openly to exercise and vse the Christian religion, and to build places for praier vnto the Lord: again, the tyrant affirmeth this vnto them, that they may enioy certaine rites and priuiledges. When he had proclaimed this his protestation, therfore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should haue suffered, he being stricken of God with a sudden plague from above, should die in the second skirmish of the battell. He died not as Captains in war, who fighting manfully in battell for their countrey, for vertue and their friends, are commonly wont to endure courageously a glorious death: but like an impious person & a rebel against God, (his army yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God ouer all his bodie, so that he was bored with great torments and griefes, pined away with hunger, fell downe from his bed, his flesh altogether wasted by inuisible fire sent from above, so that it consumed, & consumed away, and lost al the fashion of the old forme, when as there remained nothing vnto him

Cap. 10. after the Greeke. Maximinus in the behalfe of the Christians. He dilembled with his subiects.

Maximinus wageth battell with Licinius.
* A myriad is ten thousand.

Plal 33.

The death of Maximinus the tyrant. God plagued Maximinus. Famine. Inward burning flame.

saue onely the bare bones like a painted Image, dried vp of a long time. Neither did the holders take his body for other then the sepulcher of the soule, buried in a body that was now dead and altogether consumed. When that as yet he burned moze vehemently then the boiling baths are wont, out of the inward closets of the marrow, his eyes leapt forth, and putting their bounds left him blinde. But he breathing as yet in these torments, making his confession vnto the Lord, called for death, and at length confessing himselfe to haue suffered these things iustly, and in stead of reuengement for the madnesse he presumed and practised against Christ Iesus, gaue vp the Ghost.

CHAP. XI.

After the death of Maximinus, the Christian affaires began to be in better estate. The executors of Maximinus tyrannie are punished. Constantine and Licinius are proclaimed Emperours.

When Maximinus had thus departed this life, who alone remained of al the tyrants, the vtter enemy to all piety & godlines: the Churches through the grace of almighty God were builded againe & erected from the foundations: the Gospel of Christ Iesus shining vnto the glorie of the vniuersall God, receiued greater libertie then afozetime: but the impietie of the enemies to godlinesse was subiect to extreme shame and ignominie. For the said Maximinus of all the Emperours was declared by publike Edicts to be the chiefest and most deadly enemy, the most impious, the most ignominious, and a tyrant that was abhorred before the face of God. And what monument sooner of letters stood throughout euery citie to his or his childzens honoz, they were partly rubbed out & thzowne from aloft vnto the pavement, and partly so flubbered & darkened with a blacke colour, that they became vnprofitable for publike sight. Likewise the pictures, as many as were erected to his honoz, being thzowne downe after the same sort, and defaced, were exposed to the laughter and derision of such as would vse them ignominiously and contemptuously. After wards all the ensignes also of others that were enemies to piety & Christian religion were taken downe, all the persecutors as many as sauozed Maximinus were executed, specially such as by him were honored in the head citics, and to the end they might flatter him, hated moze deadly our doctrine and religion: of which sort of people *Peucetius* was one, whom before al other he esteemed by most honozable, most reuerend, and of all his friends best beloued, wise and the third time Consul, and had appointed him the chiefe gouernoz in all his affaires: next was *Culcianus* enioying the authoritie of euery degree and office, who also hauing shed throughout Egypt the blood of an infinite number of Christians, was of great fame: besides many others, through whom chiefly the tyrannie of Maximinus persecuted and toke increafe. Moreover, vengeance lighted vpon *Theotecnus* not forgetfull of the things he had committed against the Christians, who became famous because of the image and idoll he erected at Antioch, and was also made President by Maximinus. *Licinius* after his coming to Antioch, to the end he might find out the enchanters which had foully deceived him, punished with torments the Prophets and Priests of the late erected Image, and made inquisition in what sort they did led deceit. When as they being driuen by torment could not conceale the truth, they reuelled the whole mystrie to be a deceit wrought by the subtilty of *Theotecnus*. Wherefore he rewarded al with punishment due for their desert, & first of all *Theotecnus* himselfe, afterwards the other companions of enchantments, when he had first diuersly tormented them, he executed to death. After all these the next turne lighted vpon the children of Maximinus, whom he had made companions of the imperiall honoz, of the pictures & publike ensignes. Last of all the kinsmen of the tyrant, who afozetime by their insolency oppressed all men, together with the aforesaid tyrant now suffered punishment with vtter shame. For they receiued not the discipline, neither knew they nor understod the admonition which in holy Scripture saith: Put not your trust in princes, nor in any child of man, for there is no help in the. When the breath of man goeth forth, he shall returne againe to his earth, in that day all his thoughts and deuires shall perish. The impious persons after this sort being taken away, the Empire stood verie stable and void of all enuy vnto Constantine and Licinius alone. These men (when as before all things they had wiped out of this life the enemies of God) ioyfully possessing benefites and graces from aboue, shewed forth the study of vertue and of godlinesse, piety and thankfulness of mind towards God, by a constitution published in the behalfe of the Christians.

The end of the ninth booke.

THE

THE TENTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

The thankfulness of the Christians for the peace granted vnto them from aboue after the great storme of persecution.



Great thanks in all things be giuen vnto God almighty and king of all, and to Iesus Christ the Saniour and redæmer of our soules, through whom we with vnto our selues continually the firme and immouable preservation of such things as concerne peace, both from outward vberations, and also inwardly in our minds. Hauing finished nine books of the Ecclesiasticall historie, (being furthered by thy praies, most holy *Paulinus*) we anner the tenth, and dedicate it vnto thee, shutting vp the whole worke vnder thy patronage. Not vnfitly therefore do we place here that absolute and solemne Sermon gratulatozie of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: Sing vnto the Lord a new song, because he hath done maruellous things. With his owne right hand, & with his holy arme hath he gotten himselfe the victory. The Lord hath shewed his saluation: in the sight of the heathen hath he openly declared his righteousness. In as much as these wordes of the Prophet require a new song, of duty then we must haue a song in our mouth, because that after vgly and darke spectacles, after thundering and terrible threats, we haue bene thought worthy now to see such things, and to celebrate such solemnities, such I say, as before vs many iust men and martyrs of God haue desired to see vpon earth, and haue not sene, to heare and haue not heard. But they passing very speedily, haue possessed farre better toyces, being taken away into the heauens themselves, vnto the celestiall Paradise, and to diuine dainties: but we confessing these present things to be greater then we deserued, do honour aboue measure the grace of Gods diuine maiestie. We honoz him iustly, reuerencing him with all the might of our minds, and testifying truly according to the prophesies written, where it is said: Come and see the workes of the Lord, what marvellous things he hath done vpon earth, he maketh warres to cease vnto the ends of the world. He breakes the bow, bruteth their armor, & burneth their chariots with fire. Reioyng therefore together in this sort because of these things which in vs manifestly are fulfilled, we will ioyne this booke to y other treatises. For the whole rable of the hatefull persons & enemies of God was wiped away, and so suddenly taken out of the sight of men, that againe the word of God was fulfilled, saying: I saw the wicked lifted vp, and exalted like the Cedars of Libanus, and I passed by and behold he was not, I sought his place and it could not be found. This day being light some and clere, ouercast with no darke clouds, hath shined to all the Churches of Christ throughout the world, with the sun-beams of celestiall brightnes. Neither did any forreiner enuy at our ioyfull assemblies, or at the enioying of the same gracious benefites, but all mortall men being deliuered from tyrannicall oppression, had libertie to communicate with vs in the things giuen vs from aboue.

CHAP. II.

The heathens are glad of the Christians successe, the Churches are repaired, and the Emperours shew themselves liberall and bountifull.

The heathen being deliuered & rid of the former mischieses, confessed diuersly, that the onely true God was the defender of the godly Christians. But vnto vs there was an vnspokeable ioy, which with incessant hope depended of Christ the anointed of God. Yet a certaine diuine gladnesse inspired all, seeing the places a litle before destroyed by the

Q 2

His last confession.

The ignominy that befall Maximinus after his death

The executors of tyrannie are plagued.

Peucetius a wicked magistrate. Culcianus a wicked magistrate.

Theotecnus.

Inchanters and idolaters punished.

Maximinus children and kinsmen reueiled their secrets.

Ihal. 146.

Constantine & Licinius Emperours.

He begins with thanks vnto God for the peace after persecution.

Psalme 98.

Psalme 46.

Psalme 37.

The temples
builded a-
gaine.

impiety of the tyrants, to be raised up as it were out of a long and deadly calamity, and the temples againe from the foundations to be erected vnto an vnmeasurable height, and to receiue greater beauty then euer they enioyed before their subuersion. Whereupon the most pious Emperours by their often constitutions published in the behalfe of the Christians, haue amplified & enlarged the things granted vs by the free bountyfullnes of God: vnto the bishops also there came fauourable letters from y^e Emperour; dignities were bestowed, summes of money and presents were sent them. The copy of which letters translated out of the Roman into the Greeke tongue, it shall not be amisse in his proper place to annexe vnto this present historie, as vnto a certaine pillar, to the end it may be committed to the memoire of all posterity.

CHAP. III.

*Of the dedication of the Temples then euery where celebrated, and their
solemne Orations and Sermons.*

Consecrations
and the dedi-
cations of
temples.

Ezech. 37.
An vniuerse
consent of the
Christians.

Then the wished and desired sight was scene of vs, to wit, the celebrating of the dedications throughout the cities, and consecrations of oratories lately builded: the meeting of Bishops, the coming together of them which being sacre seuered asunder dwell in forein countries, the loue of nation towards nation, the knitting together of the members of Christ meeting together in one harmony. So that according to the foresetewing of the Prophet, signifying mystically before the thing which should come: Bone was ioyned to bone, ioyned to ioyned; and whatsoever other thing the saying of the Prophet, though darkly, yet truly, foresetold vs. One power of y^e diuine spirit wrought in all the members: all had one mind, and the same readines of faith: the celebration of the diuinity among all was one. Whereupon the orderly seruite of such as governed the Churches and publike ministration of the holie things appointed of them for the purpose: comely rites and ceremonies of the churches were celebrated, here with psalmes and other songs of praise deliuered vs from above, there with diuine & mysticall ministration, as the secret pledges of the Lords passion were solemnized, and withall men and women of euery age, with all their power, with chearfull minde and will, in prayer and thanksgiving, honoured God the author of all goodnes. To be short, the gouernours of the churches as many as were present, with solemne Sermons euery one as much as in him lay, set forth & extolled the solemne meeting and assemblies. There went vp into the pulpit one among all the rest, counted very sage, expert in the word of God, well exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were in the gathering together of the members and uniting of the congregations, whom many learned clerks and famous Bishops heard with quiet and attentive eare. This preacher therefore in the presence of Paulinus a Bishop that passed all other for rare and singular gifts, by whose meanes and procurement also the famous temple of Tirus in Phenicia was built with most gorgeous furniture, vttered this Sermon in such sort as followeth.

CHAP. IIII.

*A solemne Sermon in praise of the building of the Churches, but expressly
directed vnto Paulinus Bishop of Tyrus.*

He praiseth
Paulinus the
Bishop.

Beleleel.
Solomon.
Zorobabel.

Our friends and priests of the most high God, which are beautified with holy robes and the heavenly crowne of glorie, with the sacred ointment and priestly attire of the holy Ghost: and thou the ornament of the new holy temple of God, which art honoured of God himselfe with wisdom of ancient pères, yet hast brought to passe noble deeds and enterprizes with fresh and flourishing vertue, to whom God himselfe preseruer of the whole world, hath granted this great honour, that thou shouldst build and repaire on earth this house vnto Christ the onely and first begotten word, vnto his holy and noble spouse, whom one may very well call either a new Beleleel, chiefe builder of Gods tabernacle, or Solomon king of a new and more mighty Ierusalem, or else a new Zorobabel, who hast purchased farre greater glory vnto the temple of God then it had before: & vpon the sucklings of the holy flocke of Christ, the house of godly literature, the schoole of wisdom, the honest & godly audience of pietie: it was lawfull for vs of old to laud God with hymnes and songs, which haue heard out of holy Scripture, the marvellous wonders of God, & the miraculous bountyfullnesse of the Lord shewed towards mankind, being to this end instructed, that we should say:

Say: O God we haue heard with our eares, our fathers haue declared vnto vs the works thou hast wrought in their daies of old: but now haue we learned it not by hearing, neither by rehearsing all and rumour of the high arme and heavenly hand of our God and high King, but by deeds, and (as I may say) with the eyes themselves, beholding the things written of old to be certaine and true, we may sing another hymne of victorie, and to god purpose shout and say: Like as we haue heard so haue we scene, in the city of the Lord of hosts, in the city of our God: in which city (not this lately builded and erected vnto God) which is the Church of the living God, the pillar and ground of all truth, whereof a certaine other testimony of holy Scripture reporteth thus: Glorious things are spoken of thee, O thou city of God. In so much as then we are gathered by the benefit of almighty God, through the grace of the onely begotten, vnto this Church, let euery one of vs here presently assembled together, praise and laud God, and withall cry and say; I was glad when they said vnto me, we wil go vp into the house of the Lord. And againe: Lord I haue loued the beauty of thy house, & the place where thine honor dwelleth. And not onely he which sitteth, but all together, with one spirit and with one minde honouring the Lord, let vs sing and say: Great is the Lord, & worthy to be praised in the citie of our God, euen vpon his holy hill. For he truly is great, and his house great, high, wide and beautifull in comparison of the somes of men. Great is the Lord which alone doth wonderful things, great is the Lord doing great things, vnsearchable things, glorious and excellent things, whereof there is no number. He is great, changing moments & times, removing and ordaining things, raising the poore out of the dust, and lifting the needy out of the mire, he hath deposed the mighty from their seats, & exalted the meek out of the earth, he hath filled the hungry with good things, & hath broken the armes of the proud. And thus (not onely to the faithfull, but also to Infidels) hath he confirmed the memoire of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the onely God, which doth wonderful and great things, vnto whom we obediently do sing a new song, euen vnto him which alone doth marvellous things, because his mercy endureth for euer: that when we were brought low, the Lord was mindfull of vs, & deliuered vs fro our enemies. With these praises let vs not cease to celebrate God the vniuersall Father, but also the second Person, author of all goodnesse exhibited vnto vs, the bringer of the knowledge of God, the teacher of true pietie, the rooter out of the wicked, the dispatcher of all tyrants, the gouernour of our whole life: let vs (whose case was lamentable) honour him, sounding continually with mouth and mind, I meane our Saviour Iesu. For he alone the onely most excellent Sonne of the most excellent Father, according vnto the will of his Father, wherewith he loued man, most willingly like a running Whistion, for the health of the patients, tooke vpon him our nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grieuous, and the handling vnpleasant: and of the miseries of others he heaped vnto himselfe great miseries; he saued not onely such as were sicke with soze botches & festered wounds, but also such as lay among the dead, he himselfe by himselfe hath deliuered vs from the most darke dungeons of death. Where was not so much powder giuen to any other in heauen, which could without let, and vndoubtedly minister saluation to so many cast-awayes, but he alone tooke vpon him our perdition, subiect to many grieuous passions, he alone tooke vpon him our troubles, he alone tooke vpon him the punishments due for our impietie; and when he found vs not onely halfe dead, but already euen sinking in the graues and sepulchers themselves, preserued vs heretofore, and now also by the carefulnes of his god will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnes is become our quickener, our Day-starre, our great Whistion, our King and Lord, the Christ of God. When all mankind was buried in the cloudy night of profound darknesse, by the wilkinde of seducing diuels, and the working of spirits hateful to God, he alone appearing vnto vs with the Sunne beames of his heavenly light, loosed the knotty fetters of our sins: but now after that for so great fauour and bountyfullnesse, spite being grieued with all goodnesse, and the diuell himselfe busily going about all mischief, ready to burst for griefe, hath raised cruell war against vs with all his deadly might, and first after the manner of a madde dogge, which gnaweth with his teeth the stones flung at him, and povereth out the rage of reuengement vpon those dead things: he set vpon the

Psalme 44.

Psalme 48.
1. Tim. 3.

Psalme 87.

Psalme 122.
Psalme 126.

Psalme 113.

Luke 1.

Psalme 106.
Psalme 107.
Psalme 136.
Psalme 105.

Esay 53.

Sathan the enemy of mankind, and
worker of all
mischief.

Christ aideth
the comfort-
lesse.

stones of the oratories and the senselesse building of the houses with savage wickedness, to the end he might bring in (as he supposed) a desolation of Churches: againe, he sent out cruel murmures and poisoned speeches, partly by the threats of wicked tyrants, and partly by the detraites of prophane Princes: moreover, forming out his death, he hath infected with venomous and deadly poison the soules which he caught in his snare, and due them with damnable sacrifices of dead Images, and raised against vs all sorts of beasts covered with mans skinne, and all kind of cruelty. Againe, the Angell of great counsell, the great Arch captain of God, after sufficient wassling, the which the most valiant souldiers of his kingdome endured thoroughly with inuincible patience and sufferance, had erstwhiles shewed himselfe, he destroyed the hurtfull and noysome things, and brought all to nought, as if they neuer had bene named, but vnto himselfe he made all acceptable and peculiar aboue all glorie, not onely among all men, but among the heauenly powers themselves, the Sun, the Moone, the Starres, all heauen and earth together. So that now, which otherwise neuer any where came to passe, the most excellent Emperours, considering the honour they receiued of him, haue detested the sight of dead Images, and troden vnder foote the vnlawfull seruice of idels: they set at nought the seducing of old times receiued of the Elders: they haue knowne one onely God, the common benefactor of all: they of themselves confessed Christ the Sonne of God supreme King of all: vpon pillars they haue intitled him a Saviour: for euerslaking memorie they fastened his vertues and victories against the wicked in the midst of the city which had dominion vpon earth vnto the Imperiall armes, that Iesus Christ our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world, was honoured not as a common king crowned of men, but adored as the natural Sonne of the vniuersall God, & God himselfe. And not without iust cause. For what pisme of all them that ever were, brought so much power, that by the appellation of his name he should fill the eares and mouthes of all mortall men throughout the whole world: What king hath ratified so godly and so wise lawes decreed by him, that they might sufficiently endureably be read to the hearing of all men from the ends of the earth, to the bounds of the whole world: Who hath wiped away the barbarous and savage manners of the Gentiles with his louing and tractable lawes: Who ever since the beginning of the whole world, being impugned of all men, hath shewed power passing the reach and strength of man, so that he seemed daily to flourish and throughout all his whole life to ware ponge: Who hath ordained and planted a nation not heard of from the first beginning, not secret in some corner of the earth, but throughout the whole compasse vnder heauen: Who hath so fenced his souldiers with the bright armor of godlinesse, that they were found in their fighting against their aduersaries of courage harder then the Adamant stone: What king after his decesse so gouerneth, and warreth, and erecteth signes of victories against the enemies, and filleth euery place, coast and countrie, as well of the Grecians as Barbarians, with his princely pallaces and consecrated temples: as these ornaments and dedicated iewells of this temple are gorgeous, which being royall and notable in dede, are worthe of wondering and admiration, and as if were certaine and manifest tokens of our Saviour (for now also, he spake the word and they were done, he commanded and they were created, for who will withstand the becomming of the word of God the supreme King and gouernour of all) which require speciall rest and conuenient leisure, that they may diligently be considered and expounded, whereof also proportionally the readinesse of the workmen is to be weighed, in presence of him whom we celebrate with diuine praises, which considereth the spirituall temple of vs all, & beholdeth the house builded with liuely and growing stones, which being soundly and secretly laid vpon the foundations of the Apostles and Prophets, hath Iesus Christ himselfe to the corner stone, whom the wicked head builders of mischief have reiected, not onely of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of many men. But the Father hath allowed him for head of the corner of our common church, both then and now also. Wherefore this liuely Church of the liuing God builded of our felices, I do call the chiefe Westry seruing for the word of God, whose inward Chambers not sene of many, holy in deed and most holy places, who by beholding of them durst not presume to explicate: yea who could behold the inner parts of the hallowed porches, but the onely great high Priest of all, to whom onely it is lawfull to search the secrets of euery reasonable

The ornaments of the
Temple, and
the meaning
thereof.
Psalme 33.
Psalme 148.

reasonable soule: Peraduenture it may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and captains of this warfare, whom the chiefe and great high Priest himselfe hath ordained a shepheard of this your holy flocke, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father as his servant and interpreter: like a new Aaron or Melchisedech, likened vnto the Sonne of God, remaining and preserved by him for ever by the prayers of you all in common. Vnto this man therefore onely be it lawfull next after the chiefe and greatest high Priest, to see and to behold, if not the chiefe things, at leastwise the second closet of the inner contemplation of your soules, when he hath exactly lifted euery one of you by experience and prolitic of time, and when as with his owne industrie and care he hath instructed you all in honestie and the doctrine which is according vnto godlinesse, and hath bene made mighty aboue all others to set forth with works agreeable to his calling, that doctrine which by aide of the diuine power he hath gotten. The chiefe therefore and our great high Priest, the things which he seeth the Father do, the same likewise (saith he) doth the Sonne: but this man secondarily euery himselfe beholding with the ciders eyes of the mind, the first as a teacher whatsoever things he saw him do, vising as it were the first framed patternes, the portraiture of them as much as lay in him to the like resemblance, as a workman he wrought the things which you see with your eyes, differing not a iote from that Be-sect, whom God himselfe endued with the spirit of wisdom and vnderstanding, and other industrie and skillfull knowledge, whom he called and ordained the workman of the building of the Temple by figures of the celestiaall types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his minde, it may not be told with what courage of mind, with what plentiful and insatiable power of the mind, and with what great liberality of you all, and earnestly contending with largenesse of gifts, lest by any meanes you should slide away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible patterne agreeable with nature, resembling the better invisible Temple. This Quire, worthe to be spoken of, though first of all it were covered through the willes of the aduersaries, with the sinke of all filthinesse, he despised not, neither yielded he vnto the cruel spite of them which were authors of that mischief, for if his pleasure had bene to haue passed vnto some other place, (a thousand others had bene easily sought in this Citie) he had found great ease of his labour, and had bene ridde of so much businesse. But first of all he stirred vp himselfe to this worke, next, all the whole people being settled with readinesse, and made of all as it were one will, first he took this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which aforetime had endured great trauels, and before our time the same persecution which we suffered, I meane the Church like a mother depriued of her children, he thought good that she altogether with vs should enjoy the magnificencie of our gracious God. For as much as the great Shepheard hath bought to gather into one fold his children, the beasts and wolues being driven away, and euery sort of cruel savage creatures put to flight, the iawes of the Lions he hath broken, as the holie Scripture doth testifie, he hath also most iustly restored againe the very fold of his flocke, that he might kill the enemy and auenger, and resist the rebellious enterprizes of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the propheticall witten of old in holy Scripture they haue in very deed confirmed, where among other things the holy Scripture truly pronounceth these things of them: The wicked haue drawne their sword, and haue bent their bow to cast downe the poore and needy, and to slay the pure of heart. Their sword shall pierce their owne heart, and their bow shall be broken. And againe: The remembrance of them is perished with a sound, and their name hath thou wiped away for euer and euer. And when they were in miserie they cried vnto the Lord, but there was none to deliuer them, and he heard them not. They stumbled and fell, but we rose and stand vp. And this that was foretold of them (Lord in thy Citie thou shalt bring their likeness to nought), is now in all mens sight found true, but they after the manner of the Giants, going about

Isa. 5.

Be-sect.

The cleansing
of the pollu-
ted Temple.

Psalme 35.
Psalme 8.

Psalme 37.

Psalme 9.
Psalme 18.

Psalme 73.

Esay 35.

Psalme 74.

Psalme 80.
Prouerbs 3.
Hebrews 12.

Esay 35.

The wall of
the Church.
The porch.A space be-
tweene the
Sanctuarie &
the porch.

to warre with God, purchased vnto themselves such an end as bereaued them of their life: but she that was desolate and bewailed among men, obtained such an end of her patience in God (as is now to be seene) that according vnto the prophete of *Esay* it may be cried vnto her: Reioyce thou drie desert, let the wilderness be glad and flourish like the Lillie, the waste places shall bring forth and reioyce. You loose hands, and dissolute knees ye shall be strengthened. Comfort your selues, you faint-hearted, you shall be strengthened, feare not. Behold, our God hath restored iudgement and will requite. He will come and saue you. For (saith he) the waters shall flow in the desert, and the valles in a thirstie land, and the drie land shall be turned into marish, and the fountaines of waters into drie land. And these things of old time foretold by wordes were graffed in holy Scripture, but the things now brought to passe, are not onely deliuered vnto vs by heare-say, but by workes themselves. This desert befitte of water, this widow and desolate (whose gates with axes like timber in the woods they haue hewed downe: For they haue broken her in peeces with axes and hammers: whose bowes they haue destroyed, and burned with fire the Sanctuarie of God: for they haue throwne to the ground the Tabernacle of his name: whose grapes they haue gathered as many as passed this way; and throwne down her hedges, the which the wild Bore out of the wood hath rooted vp, and the wild beast of the field deuoured,) by the wonderfull workes of Christ, presently where it pleased him is become like the Lillie. For then by his commandement according vnto the prouidence of the Father he was chastised (Whom the Lord loueth he chastiseth, he scourgeth euery child whom he receiueth) and after due measures being conuicted, he is commanded to reioyce from aboue, and now flourisheth like the Lillie, and breatheth vnto all men an holy sweet smelling sauour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the sauing fountaine of new birth. And now that which while ago was desert, is turned to marish, and the well-spring of the water of life issued out into this drie land. And to say the truth, the hands before loose are strengthened, these were also which we presently behold, are great and famous tokens of the wonderfull power and handy worke of God. Whereouer the knees of old withered and weakened, hauing recovered their strength and wonted paces, do enter the right and high way of diuine knowledge, and haften vnto the flocke of the high Shepheard. But if their mindes haue bene amazed with the threats of sundry tyrants, neither hath the word of saluation contemned the care of them, but healing them notably, leadeeth them vnto heauenly comfort, saying: Comfort your selues ye faint-hearted, be strong and feare not. And because it behoued this wilderness brought for God to enioy these benefites, this our new and passing Zorobabel, indued with that readines of mind he is of, to giue eare, obeying the sayings of the Prophets, after that bitter captiuitie and abomination of desolation, despised not this dead carcas, but before all things pacifying God the Father with praiers and supplications, together with the consent of you all: and taking him for a helper and fellow worker which alone quickeneth the dead, raised her being fallen, after that he had purged & cured the mischiefs which were wrought: and gaue her a skole, not wherewith she was clad of old, but that which the learned againe of holy Scripture, which testifieth thus: And the latter glorie of his house shall passe the former. Wherefore enlarging this quire with farre greater roome, he hath fortified the border compas of the whole building with a wall, that it might be a most safe hedge of all the whole worke: next he hath erected a great porch, reaching very high Eastwards vnto the Sunne beames, so that vnto them which stand a farre off without the hallowed walls, it yieldeth a cleare shew of the artificiall worke contained within them, and withall turning, as enticing the countenance of forreiners touching the faith vnto the first entrance: so that none passing, which are not picked in mind first with the remembrance of the former desolation past, next with the sight of this wonderfull worke (vnto such as were hoped & wished for) a prick perauenture to draw men, and by the beholding thereof to entice men to enter in: them also who already are entred within the gates he suffereth not with foule and unuashed fete to draw nigh vnto the inner parts of the most holy places. For making a separation with great distance betweene the temple it selfe & the first entrance, he hath beautified this place on euery side with foure ouerthwart porches, and after the forme of a quadrangle he compassed them about on euery side with high pillars, the distance betweene he hath shut with lattis like

nets, made of wood and measured after the breadth of the place, the middle he left open, that the bright skie might be seene, & that it might yeld the aire tempered with the bright beames of the Sunne. With this hath he brought pledges of holy purgations, to wit, fountaines lying ouer against the temple, which with great plenty of water giue means of walking vnto such as enter into the holy cloisters. And this place in which all that go in stay first to wash themselves, as it yeldeth beauty and gloie, so is it a fit mansion for them to rest in who are to be instructed in the principles of faith. Whereouer to beautifie these things with great varietie of workes to delight the eyes, he made large boxes into the temple, with many galleries made within. And againe he placed three gates on the South side, whose middle distance on both sides he made to excell, both by reason of the bignesse and breadth thereof, the which also he notably set forth with bowes of brasse, linked with iron and sundry kindes of carued worke, and substituted them vnto it as guarding souldiers vnto a quene. After this manner he added the same number of porches vnto the galleries on either side of the whole temple, and ouer from aboue he inuented sundry falls of greater lights vnto the whole house, and the setting out of front of them he hath diuersly wrought ouer with carued timber. But the princely pallace he hath fortified with more precious and more gorgeous stuffe, using for this more plenteous liberality of expences. It seemes vnto me herein a thing superfluous, to describe the length and breadth of this house, the gorgeous ornaments, the unspeakable greatnes, the glistering shew of the worke, the height reaching vnto the heauens, and to extoll with speech the precious Cedar trees of Libanus hanging ouer, the which holy Scripture hath not passed ouer with silence, saying: The trees of the Lord will reioyce, and the Cedars of Libanus which the Lord hath planted. To what end shall I intreate more curiously of the most wise and chiefe deuised disposition of the building, and againe of the excellent ornaturne of euery feneral part, when as the testimony of the eyes themselves passeth and excludeth that knowledge which pierceth the eare? But this man hauing finished the temple, and the most high seates for the Presidents hono, againe hauing placed the vnderseates in a passing good order, and last of all the most holy place, the Altar being set in the midst: againe he so compassed these things with wooden railles wrought vp to the top with artificiall caruing, that too many might not come therein, yelding a wonderfull beauty to the beholders. Neither hath he negligently paved the floor. This he gorgeously bedecked with marble stone, & now consequently he toke in hand the vtter parts of the temple, he builded seats and godly ples on either side very artificially, and ioyned them to the temples side: he beat out windowes, and coupled them to the doores of the middle temple, the which things also our Solomon an earnest maintainer of peace and builder of this temple hath brought to passe, for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the prophesy aboue mentioned consisteth no longer in wordes, but is accomplished in deed it selfe. For now, as it is most true, The later glory of this house passeth the former. For it behoued and most met it was, in so much that the Lord had bene in agony & had once embraced death for her, and after his passion, the foule body (which for her sake he put on) being translated to brightness and gloie, and the flesh it selfe after dissolution, led from corruption to incorruption: that he in like manner should enioy the gracious godnes of our Saviour. Although he had promises of the Lord himselfe of far more excellent gifts, and desired incessantly to obtaine a greater gloie of new birth at the resurrection of the incorruptible body, together with the glistering brightness of the Angelicall quire aboue in the heauens and pallaces of God, with Iesus Christ himselfe the chiefe benefactor and Saviour in the world to come: yet in the meane space, in this present life, the which of old was a widow and solitary, now adorned by the grace of God with these floures, and become indeed like the lillie, according to the saying of the Prophet, she hath put on her wedding robe, and is compassed about with a crowne of beauty, & as it were instructed by *Esay* to dance for ioy. Let vs heare of her how she offereth with reuerence, thanksgiuing vnto God the King, with the voice of praise, when she saith: Let my soule reioyce in the Lord. For he hath put vpon me the garment of saluation, & couered me with the mantle of righteousness. He hath bedecked me like a bridegrome with a crowne, & like a bride with ornaments. For euery as the earth multiplieth her flowers, & like as the garden shooteth forth her seeds, so hath God caused righteousness & praises to flourish before al the heathen. With such sayings doth she triumph, but heare with what wordes the bridegrome, the

Well springs,
Cockes, or
Conduits.

Gates.

Porches.
Windowes.

Psalme 104.

The floor or
pauement.Esay 61.
The church
reioyceth.

Elsay 54.

celestiall world, *Iesus Christ* himselfe doth answer her, the Lord himselfe saying: Feare not because thou wast confounded, neither be thou ashamed because thou hast bene set at naught. The Lord hath called thee as a woman forsaken and faint-hearted, and as a woman hated from her youth vp, saith thy God. For a little while haue I forsaken thee, but with great mercies will I pardon thee: when I was a little while angrie I turned my face from thee, but in great mercies will I drunke the cup of his wrath. Thou hast drunke off & emptied cleane the cup of destruction, the cup of my wrath. There was not of all thy sons whom thou hast begotten, any one left to comfort thee, not one which might hold thee vp with the hād. Behold I haue takē the cup of destruction out of thy hand, euen the cup of my wrath, & henceforth see thou drink of it no more, & I wil put it into their hand which wrongfully troubled thee, & which haue humbled thee to the dust, awake, awake. Put on thy strength; put on thy glory. Shake from thee the dust, arise & sit vp. Pluck out thy neck from the collar. Lift vp thine eyes & looke about thee, & see thy sons gathered about thee. Behold they are gathered together and come vnto thee. As as I liue saith the Lord, thou shalt put them all vpon thee as apparell, & gird them vnto thee as a Bride doth her jewels. For thy land that hath lien desolate, wasted & destroyed, shall be frequented of thine inhabitants, & they which haue deuoured thee shall be far off. For the children of thy barrenesse shall say againe in thine eares: this place is narrow for me, prouide a place where I may dwell, & thou wilt say in thine heart; who hath begotten these? seeing I am barren & desolate, who hath nourished them? behold I was left alone, but whence are these? These things hath *Elsay* prophesied: These things of old were inserted in the scripture concerning vs, & requisite it was that somewhere we should behold the truth thereof shewed in works themselves. Therefore because the Bridgcome, the word of God hath thus spoken vnto the spouse his most holy Church, very well hath this chiefe solemnizer of the marriage raised and restored this desert, lying after the manner of a dead carcas, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandment of the vniuersall King, and by manifestation of the power of *Iesus Christ*: and being raised, hath ordained her such a measure to be waſhed at, of them specially which only make shew of outward things. For the renewings of that diuine and reasonable structure in the soules of men, which the Son of God himselfe according to his owne image made like vnto God in all things, that is, a nature incorruptible, incorporeall, reasonable, & free from earthly matter, in it selfe a spirituall essence, exceeds all the chiefe and first spirituall types belonging vnto God. Which at the beginning ordained, that it should be of that which was not, and made vnto himselfe and to the Father an holy spouse, and a most sacred temple, which he himselfe manifested when he saith: I wil dwell in them & walke among them, I will be their God, & they shall be my people. And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heavenly world, and fructifie in it selfe: but by enuy and the motion of the malicious diuell, of it owne accord it became subiect to passions and set on malice, so that being forsaken of God, and destitute of his help, and unarmed, it was exposed and left to the snares of them which of old enuied the saluation thereof: & ouerthrowne by the terrores and sleights of inuisible and spirituall enemies, hath fallen with such a fall as may not be recovered, so that not one stone of vertue cleaued to another in it, but lay all prostrate vpon the earth and dead, bereft of the natural vnderstanding of God. And that being fallen which was made after the likeness of God, no visible wild boze out of the wood rooted it vp, but some pernicious diuell and spirituall wild beasts, which haue set it on fire with passions, as with fire darts of their malice, and burned with fire the true Sanctuarie of God, and throwne to the earth the dwelling place of his name, & troden it, thus miserably lying ouercast with a great heape of earth, without any hope of saluation. But the holy world of saluation, carefull hereof, according to the goodnesse of his most gracious Father, reuenged him of the sinners with punishment due for their desert. First therefore by taking away the liues of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industrie of the most godly Princes: next, he brought into the open face of the world, men well knowne of him, dedicated and consecrated vnto him of old in godly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honored them

Elsay 51.

Elsay 49.

2. Corinth. 6.

ciently with plenteousnes of his spirit, and by means of these hath cleansed the soules a little before inserted & appressed with all kind of impious detractions, with reprehensue lessons of discipline, as it were with beuising instruments, and all your minds being garnished and made glorious, he hath deliuered vnto this most wise Captaine & beloved of God: who otherwise preuailing in iudgement & industry of inuention, knowing and discerning the disposition of the soules committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glistering gold, another while tried & purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mysticall prophetic which is thus read: Behold, I will make thy walls of precious stones, and thy foundations of Saphyres, thy bulwarkes of Iasper, thy gates of Crittall, and thy borders of chosen stones. Thy children shall be all taught of God. I will giue thy children plenteousnes of peace, and in righteousness shalt thou be grounded. Therefore building in righteousness, he hath aptly secured the power of the whole people, by some comprising the only outward wal, he hath fortified the sincere faith. But this people being many & great, is not sufficient to the building of a more excellent worke. Vnto some he committed the entrances of the house, giuing them in charge to watch the doores, and to guide such as enter in, who not vnworthily are shewed to be the porches of the temple. Some he hath firmly set about the inner court with chiefe pillars, after the manner of a quadrangle, and to the chiefe bulwarkes he hath referred the Scripture of the foure Euangelists. Again, some he hath coupled with fortresses on eyther side about the princely pallace, which as yet are nouices in the faith; they both increase and prosper, yet set farther off from the inward holy contemplation of the faithfull. Of these hath he taken the incorrupt soules, purified with the diuine fontaine after the manner of gold, and others hath he set by with pillars, far mightier then those outward, out of the inner writings of mysticall Scripture, and set them forth liuely to minister light. The glorious doctrine of the high and supreme King, that is, of the one and only God, hath adorned the whole temple with one porch, & the same very notable. He hath attributed the second beautiful brightness to the power of *Christ*, and to the power of the holy Ghost, and euery where to the power of the Father: as for the rest he hath expressed the excellencie of euery truth both plentifull and manifold throughout the whole house, and on euery side he hath builded a great, a princely, and a noble house full of light throughout, with liuely, seasoned, sure, & chosen stones of the soules. He hath beautified the inner and vter parts with the most flourishing attire of continency & temperance, inasmuch as they consist not only of soule and mind, but also of body. There are also in this temple thrones and infinite vnderseats and receptacles in all those soules wherein the graces of the holy ghost haue their abode, such as of old appeared vnto them which had their conuersation with the holie Apostles, of whom also clouen tongues were scene as if they had bene fire, & rested vpon each one of them. But whole *Christ* himselfe hath fastened his seat in him which governs all, in others secondarily next after him placed, rateably as euery ones capacity can compise the diuisions of the power of *Christ* & his holy spirit. The vnder seates are both Angels and soules of certain men, euen of such as are committed to euery one for institution & custodies sake. The noble, the great and only altar, what other thing is it then the most holy place, and the sincerity of the priests soule which is common to all, at the right hand of which altar standeth the great high Priest of all, *Iesus* himselfe the onely begotten Sonne of God, which directeth to the Father of heauen and the vniuersall God, the swēt smelling perfume, the vnbloudy and spirituall sacrifices of prayers, receiued of all with swift eyes and stretched out armes; and first of all he himselfe with adoration, & alone exhibiteth due honor to the Father, & next praieth that he will be to vs all pacified & gentle, firmly and for euer. This great temple which is in the whole world vnder the Sun, the great workman of all, euen the Word of God hath ordained; and againe, he hath finished vpon earth this spirituall likenesse of them which clime ouer the same circular soyme of the heauens, that the Father might be honored & worshipped through him of euery creature and reasonable thing on this earth: againe, he hath made the supercelestiall host and the shewes of these things there to be sene: to be shewt, that Ierusalem which they call *Heb.* & Sion the celestiall mount & supernaturall citie of the liuing God, in which infinite troups of Angels, and the Church of the first begotten which are written in heauen, do honor with secret and vnsearchable praises, our Spaker, & the general

Elsay 54.

Acts.

Whence of all, whom no mortall man can worthily set forth: For the eie hath not seene, and the eare hath not heard, neither hath the heart of mā conceiued the things which God prepared for them that loue him. Whereof we now partly being thought worthy, both men, women, and children, all together as well small as great, with one spirit and with one soule, let vs not cease with thanksgiuing to celebrate the Authoꝝ of so great benefits bestowed vpon vs; which hath mercy on all our sins, and cureth all our maladies, which hath redeemed our life from destruction, he crowneth vs in loue and mercies, and filleth our desire with goodnesse. For he hath not dealt with vs according vnto our sins, neither rewarded vs according vnto our iniquities. For looke how far the East is from the West, so far hath he set our sinnes from vs. And euen as a father tendereth his sonnes, so hath the Lord tendred such as feare him. Wondering therefore in our minds these things alwayes hereafter, and setting before our mind the Authoꝝ and solemnizer of this present feast of this ioyfull and renowned day, yea day and night, euerie honore, and as I may say, vnto the last gaspe, embracing and reuerencing him with all the might of our mind, and now rising, let vs humbly beseech him with the great voyce of our earnest desires, that he keepe and defend vs in his shepe-fold vnto the end, and that he wayes gouerne the peace which he himselfe hath granted, neuer to be broken, alwayes immoueable, in Christ Iesu our Sauour, to whom be glorie world without end, Amen.

CHAP. V.

The Edicts of Constantine and Licinius touching Christian Religion, and the liberty thereof.

The copie of the Imperiall edicts translated out of the Latine into the Greeke, & out of the Greeke into English.

God to now, let vs proceed on and annere the copies of the imperiall Edicts of Constantine and Licinius translated out of the Romane into the Greeke tongue, as followeth: We giuing with our selues, that of old the liberty of religion was not to be hindred, & that euery one had licence after his mind and wil, we haue presently commanded that euery one shal handle the holy affaires at his pleasure, and that the Christians shal retain the faith of their former opinion & wonted seruice. But in as much as manifold and different opinions do rise by reason of that Edict in the which such a licence and liberty was granted, we haue thought good to lay down plainly the things whereby peradventure diuers of them were restrained from such obseruation. When as with prosperous successe I Constantine Emperour, and I Licinius Emperour, came to Millaine, and enquired of the things which made for the commodity and profit of the Commonwealt, these amongst many other things seemed expedient, yea before all other we purposed to decree, wherein the reuerence & seruice due to God is comprised, that is to say, by the which we might grant to the Christians altogether free choice to embrace what seruice & ceremonies pleased them best, to the end the diuinity of the celestiall affaires now euery where received, might in some part be pleasing vnto vs and to all our subiects. Then according vnto this our pleasure we haue decreed with sound & most right iudgement, that licence and liberty be henceforth denied vnto none at all, of chusing or following the Christian seruice or religion, but that this liberty be granted vnto euery one, to addit his mind vnto that religion which he thinketh fit for him, to the end that God may grant vnto vs his wonted care and goodnesse. It was necessary for vs to signifie vnto thee this our pleasure, to the end the opinions contained in our former letters sent to thy wisdom in the behalf of the Christians, may altogether be taken away, & that the opinions which seeme very foolish and far from our clemencies liking may be cut off. And now whosoever freely & firmly is thus disposed to retain the Christian religion, let him do it without al molestatio or grievance. These things haue we determined to signify fully vnto thy carefulnes, that thou maist know vs to haue granted to the Christians free and absolute licence to retain their owne religion: and because that we haue granted absolute liberty to vs their obseruance & religion, if so please any, it manifestly auaieth for the tranquillity of our times, that euery one haue liberty to chuse & worship what god pleaseth him best. This haue we done, lest ought of our doings seeme preiudiciall to any seruice or religion: and this, besides other specially we thought good to decree concerning the Christians, that they enioy their places, where aforetime they were accustomed to frequent, whereof in our former letters sent to thy wisdom, there was another order concerning the former time; that if any had bought them either of our treasury, or of any other, they shold without al delays or doubts restore them to Christians, without siluer, & without any other demand in recompence for it. And if any (having obtained the same by gift graciously bestowed vpon him by our goodnesse) demand ought

in their names for recompence, let them haue recourse vnto the Lieutenant and Iudge of the place, that consideration be had of them by our benignitie: all which, without any delay thou shalt by thine industrie require to be granted vnto the Christian Societie. And because the said Christians are knowne, not onely to haue enioyed the place of their meetings and assemblies, but also certain others peculiar, not to euery one priuately, but belonging by right vnto their whole Societie: see that thou command all those, according vnto the decree mentioned before, to be restored vnto the Christians, that is, to euery their Societie and Synod, all delay set apart, obseruing in the meane time the aforesaid manner, that if any (as we haue said) restore them without receiuing of reward, they may assure themselves to suffer no damage through our gracious bountifullnesse. In all these aforesaid see thou employ great industry in the behalfe of the sayd Christian Societie, to the end this our Decree may speedily take place, and that in this behalfe ye provide by our clemencie for the common and publike peace and tranquillitie. By this means as is aforesaid, the goodnesse of God towards vs, the which we haue diuerly tried already, shall continue at all times immoueable. And to the end the drift of this our constitution and goodnesse may be made manifest vnto all men, it shall be expedient that these our writings be euerie where proclaimed, and brought vnto the knowledge of all our louing subiects, lest that the constitution of this our gracious goodnesse be hid from any man.

The copie of another Imperiall constitution, by the which it is signified that this gift concerneth the Catholike Church.

We grette thee welbeloued Anilinus. The order of our gracious goodnesse is this. We will that the things which belong vnto others by right be not onely not hindered, but also with speed restored. Wherefore our pleasure is, that as soone as thou hast receiued these letters, if any of the things which belong vnto the Catholike Church of the Christians throughout euery Citie, or in any other place, be occupied by the citizens or by any others, thou see the same immediately restored vnto their Churches. We haue already heretofore decreed the same: that the possessions belonging vnto the Churches afore time should be restored to their right. In as much then as thy wisdom perceiueth this to be the manifest commandement of our constitution, provide that if either gardens, or houses, or other possessions whatsoever haue belonged vnto the title of their Churches, all the same be speedily restored vnto them againe, to the end we may vnderstand that thou hast diligently obeyed this our commandement. Farewell most honorable and our deare friend Anilinus.

Constantine and Licinius the Emperours vnto Anilinus proconsull of Affricke.

The copie of the Emperours Epistle, by the which he summoned a Synode of Bishops to meete at Rome for the uniting and reconciling of the Churches.

Constantine the Emperour vnto Miltiades Bishop of Rome and Marcus sendeth greeting. In so much as many such Epistles are brought vnto me from Anilinus Lieutenant of Affricke, in the which it is said that Cecilianus Bishop of Carthage is reprehended in many things of diuers his colleagues abiding in Affricke, and this seemeth vnto me very grievous, that there should be found in those prouinces (the which the prouidence of God hath allotted peculiarly vnto my discretion) a great multitude of people prone vnto the worse, and disagreeing, and that amongst Bishops there should be variance: it seemed good vnto me that Cecilianus himselfe together with the tenne Bishops which seeme to reprehend him, and ten others whom he thought expedient in the behalfe of this cause, do faile vnto Rome: that there in presence of you all, together with Reticius, Maternus, and Marcus, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end you may be instructed what things agree best with the most religious law. And that you may haue full intelligence touching all these things, I haue sent vnderneath my letters vnto your said colleagues, the copie of the letters sent from Anilinus vnto me. The which being read, your fidelitie may proue how the aforesaid matter may exquisitely be sifted and ended after the rule of equitie. Your industrie is not ignorant but that I attribute so much reuerence vnto the Catholike Church, that I would haue you suffer no schisme or dissention at all in any place. The diuinitie of the great God keepe you (most honorable) manie yeares.

Constantine the Emperour vnto Miltiades Bishop of Rome.

The copie of the Emperours Epistle, by the which he commanded a second Synode to be summoned for the removing of the dissension and debate risen betwene the Bishops.

Constantine the Emperour vnto Christus bishop of Syracula.

Constantine the Emperour vnto Christus Bishop of Syracula sendeth greeting. Heretofore when as some wickedly and perversly went about to seuer themselves from the religion of the sacred and celestiall power, and from the catholike opinion, I purposing that such contentions of theirs should be cut off, haue written and ordained, that certaine bishops should be cited from France, and againe that they should be called from Affricke which of the other part contentiously and stiffly strue among themselves (the bishop of Rome also being present) to the end whatsoever this dissention now raised seemeth to be, it might in their presence with great industrie and diligence be sifted out and redressed. But in so much as (as it commonly cometh to passe) diuerse of them, being negligent, forgetfull of their owne saluation, and the reuerence due vnto the most holy opinion, cease not as yet to dilate their enmity, and being altogether vnwilling to consent vnto the sentence already giuen, they definitiueally affirme that few of them brought forth their sentences & iudgements, and before they had narrowly sifted out all that was to be enquired, to haue stepped too swiftly & too hastily to giue iudgement. Of all these things this came to passe, that they whole part it was to maintaine brotherly vntie and concord, shamefully yea wickedly disagree among themselves, and minister an occasion of mockage vnto men whose minds are farre alienated from the most sacred religion. Wherefore I must be careful that that which should voluntarily haue bene appeased after that iudgement was giuen, now at length in the presence of many be ended and finished. Because that we haue commanded diuerse bishops out of sundry prouinces to meet in the Calends of August at the Citie of Orleance, we thought good to write vnto thee, that thou (taking of the famous *Latronianus* lieutenant of Sicilia an ordinarie waggon, and together with some two of them of the second order, whom thou shalt thinke good to chuse, moreouer with three seruant, which shall be able to serue thee in thy iourney) hasten within the compasse of the same dayes vnto the said place, that by the meanes of thy faithfull industry, with the peaceable and vniforme wisdom of the rest which there shall meete, this dissention which hitherto wickedly endured with a certaine shamefull winching and repining (all being heard which may be said of either parts varying among themselves, whom we haue likewise commanded to be present) may now at length be closed vp with religion, and faith, and brotherly concord that ought to be required of vs all. The almighty God keepe thee in health many yeares.

CHAP. VI.

A copie of the Emperours epistle, by the which he granted money vnto the Churches.

Constantine vnto Cecilianus bishop of Carthage. Pholes according vnto Euphianus is a weight otherwife called Talantium, & the same is two-fold, the one containing 312. pounds & six ounces: the other weighing 208. pence. It is used of Suidas, & Augustine de ciuit. Dei, lib. 22. ca. 8. for a halfe-penic.

Constantine the Emperour vnto Cecilianus bishop of Carthage sendeth greeting. In so much as it pleased vs to minister some thing for expences sake, vnto some certaine Ministers of the approued and most holy religion throughout euery the prouinces of Affricke, Numidia and Mauritania: I haue sent letters vnto *Ursus* the renowned lieutenant of Affricke, and signified vnto him that he should cause three thousand pholes of siluer to be told vnto thy fidelity. Therefore as soone as thou hast receiued the said summe of money, see the same distributed vnto all the aforesaid, according vnto our writ sent by *Osius*. If thou perceiue ought to be wanting so that our will herein towards all may not be accomplished, demande of *Heraclius* our treasurer as much as assuredly thou thinkest lacking. This I gaue him in charge when he was present, that if thy fidelity required any money of him, he should without any more ado deliuer the same vnto thee. And forasmuch as I vnderstand that some troublesome persons were disposed to perturb by some lewde corruption, the people of the most holy and Catholique Church: I giue thee to vnderstand, that I gaue forth such iniunctions in presence of *Anilinus* the Lieutenant and *Patrickus* the gouernors Vicegerent, that among all other things they should specially haue due regard hereto, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceiue some such men to persist in this their folly, without any more ado haue recourse vnto the said Iudges, and make them priue thereof, that they consider of these as I charged them when they were present. The diuinitie of the great God long preserue thee.

CHAP.

CHAP. VII.

A copie of the Epistle by the which he freed the Bishops from paying of tace or tribute.

WE greeete you most honorable *Anilinus*. Because it appeareth diuersly, that if the Religion wherein great estimation of holines is maintained be set at nought, great dangers will ensue to the publike affaires: and againe, if the same be orderly handled and maintained, great prosperity and special felicity will follow vnto the Romane Empire and the affaires of all men, the goodnesse of God exhibiting the same: it seemed good vnto vs, that those men which labour in this godly religion, with due holinesse & diligent obseruation of this law, shall receiue recompence of their trauels. Wherefore our pleasure is, that they of the Prouince committed to thy charge, which in the Catholike Church where *Cecilianus* gouerneth, minister in this holy religion, whom we commonly terme clergy men, be wholly free and exempt from all publike burthens, lest by any error or cursed swaruing they be withdrawne from the seruice due vnto God, but rather may occupie themselves about their profession without any molesting at all, who while they performe the great ministry of the holy worship, do seeme to profite verie much the publike affaires. Farewell most honourable *Anilinus*. Such things hath the diuine and celestiall grace of our Saviour, at the appearing thereof, granted vnto vs: and such great benefites were bestowed vpon all men by reason of our peace: and thus went our affaires in ioy and solemnitie.

CHAP. VIII.

The ingratitude of Licinnius towards Constantine, and his cruelty towards the Christians.

THE sight of these things was intollerable for the diuel, enemy of honesty, and worker of malice. Neither in like sort did the things which happened vnto the foresaid tyrants suffice *Licinnius* better to aduise himselfe. Who while he enioyed a prosperous reigne, and the second hono: next after the Emperour *Constantine* the Great, & was highly reuerenced for his affinity and kinned with *Constantine* slaying aside the example of good Princes, he imitated the wickednesse and impiety of cruell tyrants: and whose tragicall lines he saw ended before his face, these mens manners would he follow, rather then continue in the fauour and friendship of the better. Wherefore being moued against his deare friend in all things with the pickes of enuy, he raised against him a wicked and grieuous warre, neither tending the lawes of nature, nor mindfull of protested othes, neither of blood, nor of the covenants passed betwene them. Yet the renowned Emperour, that he might shew him the tokens of true friendship and hearty good will, disdained not at his kinned, neither denied his company in honorable weblocke with his sister: yea he boughfaded to make him partaker of his fathers kinned and imperiall blood: and to be short, he had granted him as to his alliance and fellow Emperour, authoritie ouer the whole Empire, and committed vnto him no small part of the nations subiect to the Romane Empire for to gouerne and rule. But he practising the contrarie, inuented daily all kind of wiles against him that was of higher power, and deuised all subtle sleights to recompence his deare friend euill for good. Wherefore in the beginning, to cloke his conspiracy, he fained friendship, and often in the meane space guilefully and deceitfully by his laying of waite he hoped easily to bring to passe that which he desired. But God being the friend, fauourer and keeper of *Constantine*, brought to light the waite laid for him in secret. For the power and strong armour of piety is of great force, both to reuenge the enemy and to preserue it selfe: so that the most godly Emperour being strengthened therewith, escaped the manifold sleights of the cursed enemy. But *Licinnius* when he perceived that his secret conspiracy framed not after his minde, for that God reuealed vnto the godly Emperour all his guile and deceit, when he could no longer cloke his rebellion, he raised open warres: and withall when he purposed to giue battell vnto *Constantine*, he went about to impugne almighty God himselfe, whom he knew to be worshipped of *Constantine*. Afterward he ended uozed secretly and by little and little to impugne the Saints vnder his dominion, who neuer molested nor endamaged his Empire, neither hurt him any kind of way at all. And to bring

Constantine vnto Anilinus gouernour of Affricke.

Licinnius had married Constantinus sister.

this to passe, he was pricked and stirred to do mischief of his proper malice bozne with him. Therefore neither laying before his eyes the remembrance of them which persecuted the Christians before him, neither of them whom he had chastised and executed for committing of impiety, but renouncing his right wits he embraced open madnesse, and purposed to im- pugn in stead of him that was holpen, God himselfe the helper of *Constantine*; and first of all he banished all h Christians from his Court, depriving himselfe (illy wretch) of their pray- ers which they made unto God for him, the which also they were wont to make for all men after their country discipline. After wards he commanded that the soldiers appointed in the City, should be deprived and spoiled of their honoz and dignities, unlesse they would sacrifice unto diuels. But these were small thing in respect of the greater. To what end should I re- hearse the things which the enemy of God committed severally and by paces: how the most vniust made vniust lawes, who by his iniunctions gave commandment that no charitie by any man should be extended towards them which were afflicted in prison, neither compas- sion should be had on them which in fetters were like to perish with famine? Neither was it lawfull for any to be honest, or to practise charity towards their kinsfolkes, whom they were bound to pitie euen by the law of nature. And that law was indeed shamefull and cruel, and farre from a good nature, vnto the which there was a penaltie annexed, that such as had shewed compassion, were punished alike with them vnto whom they had bene mercifull; and such as had shewed any kindnesse towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I re- peate his innovations touching marriage and dead men? Whereby he presumed to abolish the ancient lawes of the Romanes, well and wisely ordained, and brought in certaine bar- barous and cruell lawes, indeed very vniust and vnlawfull, and infinite deceiptes, the which he deuised against the nations subiect to his dominion, and sundry taxes of gold and silver, surcharging of lands, gainful penalties vpon the land of those which then lived not, but were deceased long before. And to be short, the enemy of all goodnesse deuised for this cause certaine aburrations against them which had done no euill: and making away of na- ble and honest personages, whose youthly & tender wiues being severed from their husbands he deliuered to seruants of his to be contumeliously and shamefully handled, and many mar- ried wiues, virgins and maidens, hath he shamefully abused (though he were now stricken in yeares) to the satisfiing of his lecherous and beastly lust. To what end shall I vse many wordes in this matter, when as the excess of his later doings, made the former which were small, to seme in a manner nothing? Therefore his later madnesse assaulted the Bishops, and for that they were worshippers of almighty God, he took them for enemies to his doings, whom as yet he inuaded not openly for feare of the superiour, but secretly and deceitfully, and due through wiles diuers of the best approued gouernours. The manner of the slaughter he vsed was strange and neuer heard of before, his practises about Amasia and the other Ci- ties of Pontus, errede all example of cruelty: where he ouerthrew some of the Churches of God euen to the pauements, and shut by others, lest that any in them should assemble after the wonted maner, and performe the seruice due vnto God. Neither was he perswaded that they in them prayed for him, because he was of a corrupt conscience, but thought that we made supplication vnto God, and did all for the godly Emperour *Constantine*: & for this cause he brake out into a furious rage against vs. Whereupon the flattering Presidents supposing in this behalfe to gratine the mischievous tyrant, tormented some of h Bishops as lewd per- sons are punished, led them forth, and punished without cause such as had committed no euil, as if they had bene murderers: whereof some endured a strange death, their bodies cut in many small peeces, as butchers do vse, and after this cruell & horrible spectacle, thzowne into the bottom of the sea to become fode for fishes. While these things were a doing, againe the flight of godly men began, and effloned the fields, the deserts, the woods and mountaines re- ceue the worshippers of Christ. When these things in this sort preuailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to passe (for there was nothing to hinder him from his hainous offence) unlesse that God which fighteth for the soules of his seruants, had speedily preuented his malicious enterpryse, and had brought forth with a mighty arme in defence of the quarrel, his seruant *Constantine*, a defender of the godly, as it were a great light in a darke and thicke mistie night.

CHAP.

CHAP. IX.

Constantine hauing overcome Licinius, enjoyed the Empire alone, favoured the Christians, and restored peace.

Therefore God from aboue granted vnto this man, this woorthy fruite of godlinesse, to wit, victorie and trophies against wicked persons, and brought subiect the vngracious tyrant, together with all his counsellors and friends, euen growling at the feet of *Con- stantine*. For when he was fallen into extreame folly, the godly Emperour and furtherer of Christian religion, perceining that he was no longer to be bozne withall, wyped this matter wisely, and mingling the severity of iustice with the clemency of his nature, thought best with voluntary minde, to deliuer from iniurie such as were oppressed by the tyrant. And to the end he might saue many, he went about to cut off a few hurtfull and pestilent persons. For when as *Constantine* in times past had vsed clemency and pitied him who was woorthy of no compassion at all, thereby *Licinius* enioyed no great commoditie, for that he forsooke not his malice, but rather increased his rage against the nations subiect vnto him: so that now there remained no hope of safety to them that were oppressed by this sauage beast. Therefore the defender of piety, iopned the hatred of euill with the loue of godnesse, and together with his sonne *Crispus* the most humane Emperour, he went forth to battell, and stretched forth his helping hand to all that were oppressed. These therefore together, the fa- ther and the sonne, using for their guide and helper, God the supreme king, and the Sonne of God the Saniour of the whole world, hauing both on euerie side scattered the armies of the enemies of God, and all the aduersaries in that conflict by the power of God (euen as they wished) being foiled and ouerthrowne, they got an easie and speedy victorie. Immediately then they which pester night and the day before breathed out present death, and thzeatning thunder bolts of fiery persecution, were no more remembered, and not so much as once named; their titles and honozs had deserued shame and ignominy: and *Licinius* himselfe suffered the selfe same things alike, the which he saw with his eyes to chance vnto the wicked tyrants his predecessors. For he admitted no correction, neither aduised himself by the stripes of his kinsfolkes, but treading with them the same path of impiety, is brought by iust iudgement into the same downfall. And thus was this man ouerthrowne. *Constantine* then being renown- med for euery rare vertue and godlinesse, being also chiefe Conquerour, together with his sonne *Crispus* the most godly Emperour, like vnto his father in all things, took the Easterne and the Romane Empire, of old time one, and brought all subiect to their peace, from the East throughout both parts of the world, North and South, euen to the farthest place of the West. All feare of them by whom they were afore time oppressed being taken away, and wiped from off the face of the earth, they celebrated soleinne and royall feasts. All was replenished with the bright beauncs of ioy and gladnesse, and they which afore time full sadly beheld each other, now do it with glad some countenance and cherefull eyes: and about all, they honozed the supreme king, next the godly Emperour, together with his sonnes, beloued of God (as they were instructed) with daunces and hymmes, throughout towne and countries. Where- over all old iniurie was forgotten, neither was there mention of any mans impiety at all, but the enioying of present prosperitie, and the expectation of godnesse to come. The Consti- tutions of the vicioious Emperour full of clemency, and lawes containing manifest tokens of bountifullnesse and true piety, were euery where proclaimed. Thus therefore all tyranny being cotred out, the Empire falling onely to *Constantine* and his two sonnes, was preserved firme and free from all enuy, who, wiping away all impiety of their predecessors in life, and enioying merily all the benefites bestowed from aboue, haue set forth by their lawes, decreed in the behalfe of the Christians, the study of vertue, and loue, and piety towards Gods, with thankfulness of mind.

The end of the tenth booke of the Ecclesiasticall historie
of Eusebius Pamphilus Bishop of Casarea
in Palæstina.



THE ECCLESIA- STICALL HISTORIE OF

SOCRATES SCHOLASTICVS,

COMPRISED IN SEVEN BOOKES,
beginning where Eusebius left, and ending
an hundred and fortie yeares after.

*Written in the Greeke tongue aboue a thousand yeares
ago, and translated by
M. H.*



LONDON,
Printed by RICHARD FIELD, dwelling in
Great Woodstreet. 1619.



THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVCHING THE LIFE AND HISTORIE OF SOCRATES.

IN so much that I finde not in any one writer either ancient or otherwise howsoever, a sufficient treatise or ample discourse of the life and historie of *Socrates Scholasticus*, I thought good for the Christian Readers sake to cull here and there such proofes as may bring him the better acquainted with this learned historiographer, lest that vpon the sudden he conceiue of him any sinister opinion or misliking, not knowing either who, whence, or what doctrine he wrote of. I do gather by his owne history, that he liued in the time of *Damasus* Bishop of Rome, and flourished in the time of *Chrysostome* Bishop of Constantinople, about foure hundred and twelue yeares after Christ. Of this opinion is *Volaterran*, where he writeth thus: *Socrates wrote the Ecclesiasticall history vnto the time of Chrysostome, when as it is most like he flourished himselfe.* But his owne words in my iudgement are plainer, where the time is exactly laid downe, in this sort: *Our whole historie (saith he) being deuided into seuen bookes, compriseth the compasse of one hundred and fortie yeares, beginning at the first yeare of the two hundredeth & first Olympiad, when Constantine was proclaimed Emperour, and ending in the second yeare of the three hundredeth and fift Olympiad, being the seuenteenth Consulship of Theodosius the Emperour.* Theodorus Zuinger calleth *Socrates, Pistoriensis presbyterum*, minister of Pistoria in Italie: and *Volaterran* calleth not him, but *Sozomenus* (who liued about that time, and wrote in like sort the Ecclesiasticall historie) minister of Pistoria. I do not see how either of them being Grecians, could be minister of any the Latine or West churches. *Sozomenus* was of Salamina an Ile hard by Athens, where he wrote his history in the Grecke tongue: *Socrates* was of Constantinople, which *Volaterran* doth confesse; nay his owne words do testifie the same, where he writeth in this sort: *I of my owne part (saith Socrates) in so much as I leade my life here at Constantinople, where I was borne, bred, and brought vp, no maruell though I write more at large of the famous acts done within this City, partly seeing that I saw most of them with mine eyes, & partly also for that they are more famous, and thought far worthier of memory then many other acts.* Nicephorus that fabulous historiographer doubteth not to slander him with the hereticall sect of Nouatian, when as no such thing can be gathered by the workes of *Socrates*. He dreameth that in so much as he had familiarity with, and commendeth diuerse of the Nouatian Bishops for many their rare and singular vertues, therefore without all peraduenture (saith he) he was a Nouatian. I reade that *Origen* was of a long time in one house together at bed and boord with an old hereticke whose name was *Paulus*. I see that *Eusebius* highly commendeth the heretike *Tatianus* for his booke against the Gentiles, he extolleth also *Bardesanes* the Syrian, who was a Valentinian heretike. I find that *Dionysius* Bishop of Alexandria reuerenced wonderfully the person of *Nepos* the Chiliaft, he doubted not to affirme that his soule was in rest. Yet as we may in no wise call *Origen* an heretike for his familiarity with *Paulus*, neither *Eusebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardesanes*, neither *Dionysius* a Chiliaft for extolling of *Nepos*, no more may we call *Socrates* a No-

Socrat lib. 6.
eccl. hist. ca. 12

Volater li. 19.
Anthropol.

Socrat. lib. 7.
cap. 47.

Theod. Zuin.
Volater.

Socrat. lib. 5.
cap. 23.

Niceph. lib. 6.
cap. 13. lib. 11
cap. 24.
Euseb. lib. 6.
cap. 2.
Euseb. lib. 4.
cap. 27. 28.

Euseb. lib. 7.
cap. 23.

Socrat. lib. 1.
cap. 9.Socrat. lib. 1.
cap. 30.Socrat. lib. 1.
cap. 1. lib. 2.
cap. 17.Tritememi-
us lib. de eccl.
scrip.

uarian for his familiarity with *Auxanon*, and praying of the Nouatians. Where he commendeth the Nouatians, where he maketh report of *Auxanon*, where also he excuseth himselfe, his words are these: *I haue learned moreouer (saith Socrates) that Eutychianus a man of sincere religion flourished about that time, who though he were of the Nouatian sect, yet did he many strange things. I will reueale him that reported to me his doings, neither will I cloke or conceale that at all, though therefore I may seeme to incurr suspition or the reprehension of diuerse persons. It was Auxanon a priest of the Nouatian Church. In another place he commendeth the Nouatians for embracing the Nicene Crede, for ioyning with the true Christians against the Arian heretickes: who would not in like sort commend them for the same? He saith further, that almost they had bene at vnity with the true Catholickes, had not the fault bene the in the Nouatians themselves. What other thing is this, then commending of them for well doing, and reprehending of them for ill doing? is he therefore to be termed a Nouatian? This Nicephorus stuck not in like sort to call Eusebius an Arian, who, as it is well knowne vnto the whole world, was at the Councell of Nice, wrote the Creed, and condemned Arius with his owne hand. Sure I am of this, that touching the historie this Nicephorus hath patched together out of Eusebius, Socrates, Euzagrius, and other ancient writers; if euery bird tooke her feather from him, there would be nothing left of his owne part but fables. Tritememius wrote reuerently of this author, in this sort: Socrates by birth a Grecian, a learned and an eloquent man, a notable Historiographer, of great fame by reason of his profound skill, wrote a volume containing the Ecclesiasticall historie, from the reigne of Constantinus Magnus the first Emperour of that name, vnto the reigne of Theodosius Junior. I find by translating of him, the doctrine sound, the style familiar, the storie faithfull: in commending he obserueth a meane, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himselfe learned, his iudgement graue, and his writings of great antiquity.*

THE



THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

The Proeme of the booke. He beginneth his historie where Eusebius ended.



*E*usebius surname Pamphilus, comprizing wholly in ten books the Ecclesiasticall history, continued the same vnto the time of Constantine the Emperour: in the which times the heate of persecution kindled by Dioclesian against the Christians was quenched. The same author writing the life of Constantine, passed ouer very lightly the practises of Arius: for that he chiefly endeoured to publish the praises of the Emperour, and exquisitely to set forth with maiestie of words the speech wherewith he might highly commend him, rather then diligently to describe the acts of that time. We therefore, purposing to write the things which happened in the Church since that time, will begin where Eusebius left, not minded with curious and lofty stile, but plainly to set forth onely the things which either we haue found faithfully recorded, or else haue bene shewed vnto vs by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the manner how Constantine the Emperour became a Christian, we will speake somewhat thereof, and here hence take our beginning.

CHAP. II.

How Constantine the Emperour became a Christian.

When as Dioclesian and Maximianus, by surname Herkulius, had by vniforme consent depozed themselves of the Imperiall scepter, and embraced a priuate kind of life: when as also Maximianus other wise called Galerius, reigning together with them, had taken his iourney into Italy, and appointed two Emperours, Maximinus to rule the East, and Seuerus to gouerne Italy; Constantine is openly proclaimed Emperour in Brittain to succede his father Constantius, which died the first yeare of the two hundred seventy and first Olympiad, the five & twentieth of Iuly. But at Rome Maxentius the sonne of Maximianus Herkulius is chosen of the pretorian souldiers, not to gouerne the Empire, but rather to practise tyrannie. Not long after, Herkulius inflamed againe with desire of rule, went about to dispatch his sonne Maxentius, but the souldiers hindered his purpose; in the end he died at Tarsus a city of Cilicia. Seuerus the Emperour which was sent to Rome by Galerius Maximianus to take Maxentius, was of the souldiers betrayed and put to death. Last of all, Maximianus Galerius being chiefe Emperour, after he had crowned Emperour Licinius, by originall a Dane, his old fellow souldier and familiar friend, departed this life. Maxentius in the meane while handleth the Romanes ill-faouoredly, he oppresseth them, & sheweth himselfe rather a tyrant then an Emperour towards them, he saue passeth the bounds of shamefastnesse, abusing the spouses of noble personages, slaying many with the sword, and putting in vze other such like lewd practises. Constantine the Emperour being certified hereof, deuised with himselfe which way possibly he might rid the Romanes from vnder this grieuous yoke of seruitude, and dispatch the tyrant out of this life. Deliberating thus with himselfe, he forerast also what God he were best to call vpon for aide to wage battel with the aduersary. He remembred how that Dioclesian which wholly dedicated himselfe vnto the seruice of the heathenish gods, preuailed nothing thereby; also he perswaded himselfe for certaine, that his father Constantius who renounced the idolatry of the Gentiles, led a more fortunate life: musing this doubtfully with himselfe, and taking his iourney with his souldiers I wot not whither, a certaine vision appeared vnto him, as it was strange to behold, so indeed incredible to be spokē of. About none, the day somewhat declining, he saw in the skie a lightesome pillar, in forme of a crosse, wherein these

Socrates in this his first book containeth the historie of 31. yeares, being the whole reigne of Constantine, and the end of 340. yeares after Christ, where Socrates beginneth his historie.

Dioclesian.
Maximianus.

Maximinus.
Seuerus.
Constantine.
Maxentius.

Licinius.
The tyrannie
of Maxentius.

The signe of
the crosse
these

was scene of
Constantine
in the aere.

Christ appea-
red to Con-
stantine in his
sleepe.

Maxentius di-
ed about the
yeare 318.

The godly
study of Con-
stantine.
The death of
Diocletian
Anno Dom.
318.

these two were ingrauen: In this overcome. The which vision so amazed the Emperour, that he mistrusting his owne sight, demanded of them that were present, whether they perceived the vision: which toben all with one consent had affirmed, the wauering mind of the Emperour was settled with that diuine and wonderfull sight. The night following in his sleepe he saw the signe which appeared vnto the, & beare the same against the enemies as a flammie of token of victorie. He being fully perswaded with this oracle, commandeth the victorious signe of the crosse, which as yet is reserved in the pallace of the Emperour, to be made, & therewith proceedeth in his affaires with greater courage and promptnesse of minde. And ioyning with y enemy right ouer against Rome, about the bridge commonly called Bulbia, he got the victorie, for Maxentius being drowned in the river, died. It was the seuenth yeare of his reigne when he overcame Maxentius. After these things when as Licinius his fellow Emperour & his brother in law, hauing married his sister Constantia, led his life in the East, Constantine enjoying many benefits receiued at the hands of God, shewed himselfe gratefull in offering of thanks and praises vnto the author of all goodnes. His praides were these: to deliuer the Christians from persecution, to call againe the exiled vnto their native soile: to set at libertie such as were in prison: to restore againe the goods confiscated: to build againe the Churches that were decayed: to restore all which things he accomplished with great promptnesse of minde. In the same while Diocletian who had resigned the Empire departed this life at Salon a citie of Dalmatia.

CHAP. III.

How Constantine favouring the Christians, and Licinius persecuting them, wage battell one against the other.

Constantine the Emperour fixing his whole mind vpon such things as set forth the glory of God, behaued himselfe in all things as a Christian, erecting Churches from the ground, and adorning them with godly and gorgeous consecrated monuments: moreover shutting by the temples of the heathens, and publishing vnto the world (in way of derision) the gay images glistering within them. But Licinius famous among them for his fond opinion in gentillisme, hated y Christians, whom though he durst not openly persecute for feare of Constantine the Emperour, yet in secret he menaced and dispatched many of them: but in proceesse of time he endeouored openly to assaile them. This persecution was prouinciall, for it was kindled there only where Licinius made his abode. After these things, praetising in other things also the part of a tyrant, being fully perswaded y Constantine was not ignorant hereof, & knowing full well that he was greatly offended with him for it, he hasteneth to cleare himselfe, slattering and faining to ioyne with him in league of friendship, binding himselfe with an oath neuer to perpetrate any tyrannicall act, and not only swearing, but withall swearing himselfe: for he ceased not from tyrannie, neither relented from raising against the Christians the grievous storme of persecution. He so bad the Bishops by decrees, that they should not confer at all with the Gentiles, to y end the religion of the Christians might neither take roote, nor be raised at all. Then was the persecution rise in euery mans mouth and in depe silence, secret in word yet open in deed. The persecuted members of Christ endured intolerable paine of their bodies, and sustained great losse of their substance. Whereby he incensed greatly the Emperour Constantine against him, so that breaking the league of fained friendship which was betwene them, they became deadly foes. Not long after they waged battell, and meeting oft by sea and by land, in the end at Chrysopolis a city of Bithynia, to wit, at the docks or haven of Chalcedon, Licinius was overcome, & yielded himselfe vnto Constantine. He taketh him alive, he dealeth curiously with him, he executeth him not, but enioyned him to dwell in Thessalonica, and there to lead a quiet and peaceable life. It was but a small time that he liued in peace, for immediatly after he gathered an host of Barbarians, and endeouored by fighting againe to reuenge his former soile. The which when Constantine vnderstood, he commanded that he should be put to death, at whose commandement he was dispatched. Constantine now hauing the upper hand and published Emperour and King, endeouoreth forthwith to amplifie the Christian affaires, and that diuersly: by his meanes also the Christians liued in peace and tranquillitie, but after this peace there ensued warres and deadly hatred among the Christians themselves, what it was, how it began, and the manner of it, we will declare.

CHAP.

CHAP. III.

The contention betwene Arius and Alexander Bishop of Alexandria, and how Alexander deprived Arius with his complises of the ministrie.

After Peter Bishop of Alexandria which suffered martyrdome vnder Diocletian, Achilles succeeded in the Bishopricke. After Achilles, Alexander in the time of the aforesaid peace was chosen Bishop: who leading a quiet and peaceable life, brought the Church vnto an vnitie, and on a certaine time in presence of the Bishops which were vnder him, and the rest of the Clergy, he intreateth somewhat more curiously of the holy Trinitie, and the vnitie to be in the Trinitie. Arius then being one of the Bishops placed in order vnder him, a man very skillfull in the subtilties of sophisticall Logike, suspecting the Bishop to haue brought into the Church the erroneous doctrine of Sabellius the Affricke, and being kindled with the desyre of contention, set himselfe opposite against the opinion of Sabellius the Affricke, and as it seemed directly against the allegations of the Bishop, saying: If the Father begot the Son, then had the Sonne which was begotten, a beginning of essence: hereby it is manifest that there was a time when the Sonne was not, and the consequent to follow necessarily that he had his essence of nothing. When he had with his strange kind of doctrine concluded and laid downe this position, he prouoked many to reason hereof, so that of a small sparkle a great fire was kindled. For this noysome pestilence beginning from the Churches of Alexandria, spread it selfe throughout all Egypt, Lybia, and the upper Thebais, & passed moreover throught the rest of the prouinces and cities. Many other also embraced the pestilent opinion of Arius, of which number chiefly Eusebius, not he of Cæsarea, but another which aforesaid time was bishop of the church of Berytus, but then craftily crept in to be bishop of Nicomedia a citie of Bythynia, claue fast vnto him. Which things when Alexander had both heard & scene done with his eyes, he was very much moued thereat, and summoning together a Councell of many Bishops, he deposed Arius and such as fauoured his opinion of the Bishops order, and wrote vnto the seuerall Bishops throughout the cities in this maner.

The Epistle of Alexander Bishop of Alexandria.

To the welbeloued and most reuerend brethren, fellow Ministers with vs throughout the Churches wherefoeuer. In so much as we are commanded by holy Scripture to retaine the bond of vnitie and peace, it is requisite that we write and signifie one to another the things that seuerally happen among vs, to the end that if one suffer or one reioyce, we all may suffer together or reioyce together. Now in our Church there are risen certain men which transgresse the laws, which impugn Christ, which leade men into apostasie, whom a man may rightly suppose and iustly terme the forerunners of Antechrist. I was disposed truly to be silent, & not to blason at all so hainous an offence, if peradventure by any means possible this blemish might haue bene wiped away from among them which alone fell from the Church, lest that straying abroad into strange places, it might infect with the filth thereof the eares of simple & silly soules. But in as much as Eusebius now Bishop of Nicomedia, supposing the whole state of the Church to be vnder his iurisdiction, and seeing with himselfe that he is to be charged of none for leauing the Church of Berytus, and for that he greedily gaped after the Church of Nicomedia, and in that he is become the patron and ringleader of these Apostataes, going about to publish letters into all prouinces, highly extolling them, that he may plunge certain of the ignorant sort into an extreme pestilent heresie, altogether contrary to Christ himselfe: I thinke it necessary (seeing the like is written in some part of the law) no longer to be silent, but to declare vnto you all the whole matter, whereby ye may not onely know them which fell from the truth, but also their detestable doctrine, and the circumstance of their heresie, and also if peradventure Eusebius do write vnto you, that you giue no eare vnto him. For he hauing concealed for a season his old fettered corruption of minde, and now disposed to renew the same, faineth to further their cause by his Epistles, but in very deed he sheweth plainly that these his praides be directed to the furtherance of his owne cause. Such as fell from the Church were these: Arius, Achilles, Aethales, Carpiones, a second Arius, Sarmates, Euzoius, Lucius, Indarius, Menas, Helladius, Gaius, and together with them also Secundus and Theonius which sometime

S

Cap. 5. in the
Greece.

Peter,
Achillas,
Alexander.

Arius contra-
rieth his Bi-
shop and Or-
dinary.

The origi-
all of Arius he-
resie.

* Cap. 6. in
the Greece.

Two Eusebi-
us, the first
was writer of
the former
history: the 2.
Bishop of
Nicomedia,
and an Arius.

* Cap. 4. in the
Greece.

The humi-
lie of Con-
stantine.

Licinius was
put to death
for his perse-
cution and break-
ing of
league. An.
Dom. 317.

The blasphe-
mies of Arius
and his com-
plises.

The confuta-
tion of Arius.

Iohn 1.

Psal. 44.
Psal. 109.
Coloss. 1.
Heb. 11.
Iohn 14.Ioh. 14.
Ioh. 10.
Malach 3.

Heb. 13.

1 Cor. 8.

Ioh. 10.

Prou. 18.

were called Bishops. The things which they published abroad contrary to holy Scripture, were such: That God was not alwayes a Father, but that there was some time when he was no Father: and that the Word of God was not from euerlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time when he was not. That the Sonne was a creature, and made, neither like vnto the Father in substance, neither the true Word of the Father by nature, neither his true Wisedome, but made metaphorically the Word & the Wisedome, and the same to be made by the proper word of God, and by the wisdome which is in God, in the which God made all things and him too. For which cause he is of a changeable and diuerse nature, as all other reasonable creatures be. That the Word is strange, diuerse and seuered from the wisdome of God. That the Father cannot be expressed by the Sonne. That the Sonne knoweth not the Father fully neither absolutely, neither can perfectly discern him. And that the Son perceiueh not the substance of the Father as he is, but that he was made for our sakes, that God by him as by an instrument might create vs; and that he had not bene, had not God bene moued to create vs. One at that time demanded of them, whether the Word of God could be changed as the diuell was changed? and they were not afraid to answer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable. Arius therefore and his adherents which vttered these things, and impudently auouched them, together with all such as fauour the like fond opinions, we together with other Bishops of Egypt and Lybia, in number welnigh an hundred, meeting for the same purpose, haue pronounced to be held of all men for accursed. Eusebius and his adherents endeouour to mingle falshood with the truth, and pietie with impietie, but they shall not preuaile, for truth getteth the victorie, and light hath no fellowship with darknesse, no agreement betweene Christ and Belial. Who euer heard of the like praefises? and who presently if he heard the like, would not wonder at strange things, and stop his eares lest the dregs of so detestable a doctrine should annoy the sense of hearing? What man hearing Iohn affirming: *In the beginning was the Word*, will not forthwith condemne these which say: there was a time when he was not? Or who is it, when he heareth in the Gospell: *the onely begotten Sonne, and by him were all things made*, that will not detest these, which affirme that the Sonne is one of the creatures? And how can he resemble the things which were made by him? or how can the onely begotten (as their opinion is) be numbred with all other liuing creatures? or how is he made of nothing, when the Father saith: *My heart hath ended a good matter: And, Before the morning in the wombe haue I begotten thee?* Or how is he in substance different from the Father, being the perfect image and brightnesse of the Father? And when as he himselfe saith: *He that hath seene me, hath seene also the Father*. Or how can it be, if the onely Sonne of God be the Word or the Wisedome, that there was a time when that he was not? It is as if a man would say: God sometime wanted both Word and Wisedome. Or how is he changeable and mutable, when as he reporteth of himselfe: *I am in the Father, and the Father is in me. Also, I and the Father be both one*. And by the Prophet Malachy also: *Consider me, I am God, and am not changed*. And although this saying may be referred vnto the Father himselfe, yet presently it is applied more aptly vnto the Sonne; for in that he was borne and became man, he is not changed at all, but as the Apostle writeth, *Iesus Christ yesterday, and to day, and he is the same for euer*. What therefore led them (I beseech you) vnto so erroneous and detestable an opinion, for to say, he was made for vs, when as the Apostle writeth, *For of him and by him are all things?* No maruall at all, in that they falsly reported, the Sonne not fully and perfectly to know the Father; for when they had once determined with themselves to warre against Christ, they vterly reiected the words of our Lord, where he saith, *As the Father knoweth me, (saith the Son) so do I know the Father*. If the Father knoweth the Sonne vnperfectly, then is it manifest that the Sonne knoweth the Father vnperfectly also. But if this be impietie and open blasphemie, and that the Father knoweth the Sonne perfectly and fully; then doth it follow, that euen as the Father knoweth his owne Word, so the Word knoweth his owne Father, whose Word he is. But when as at sundrie times we conuincd them with allegations and expositions out of the sacred and heauenly Scriptures, for all that, they againe changed themselves like vnto the changing and diuersly bespotted beast Chamaleon, wresting with all might possible to light vpon their owne pates the saying of the Wise man: *When the vngodly person cometh to extreme impietie, then he disdaineth*. And though many heresies sprang before their time, which exceeding out of measure in impudencie, fell out at length for all that into extreme folly: yet these men

men, which endeauor with all their glosses to take away the diuinity of the Word, drawing nearer vnto the time of Antichrist, do in maner declare those heresies, in comparison of the impietie of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we tooke their fall heauily, specially because that sometime they supped the sweete iuyce of the Ecclesiasticall doctrine, and now are fallen from the same: yet we maruel not greatly at them, for the like happened heretofore not onely to Hymenaeus and Philetus, but also before them vnto Iudas which was the disciple of our Sauour, afterwards a traitor and an apostate. Neither are we hercof ignorant or vnmindfull. For our Sauour hath forewarned: Take heed, lest any deceiue you. For many will come in my name, saying, I am, and the time is now at hand, and they will deceiue many, go not after them. And Paul when he had learned these things of our Sauour, wrote, that in the latter times some shall fall from the sound faith, and shall giue eare vnto spirits of error and doctrines of diuels, oppugning the truth. Now therefore in as much as our Sauour Iesus Christ hath commanded the same, and signified the same also vnto men by his Apostle, & we truly hearing their impietie with our eares, not without iust cause haue (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut off from the Catholicke Church, and far from the right faith. And we haue certified your holinesse, welbeloued and most reuerend brethren, which are ioyned with vs in the same fellowship of the publike ministry, that if peradventure some of them ouerboldly presume to present themselves before you, ye giue no heed vnto them, neither be perswaded by Eusebius, neither by any other whoeuer that shall write vnto you in their behalfe. For it behoueth vs that be Christians, to eschue all such as open their mouthes against Christ, and such as are alienated in mind from him, as enemies of God and rotten sheep, corrupting the sense of mans mind, and that we bid not such kind of men (as Saint Iohn hath commanded) no not so much as God speed, lest that we become partakers of their offences. Salute them which are among you, brethren: the brethren with vs salute you also. When Alexander had written these letters vnto the Bishops euery where throughout the seuerall cities, this pestilent infection hereby was the more scattered abroad, because that those vnto whom these letters were directed, began to burne among themselves with the sparkles of contention and discorde. For some condescended and subscribed vnto the letters: some others with all might oppugned them. But specially among all the rest, Eusebius bishop of Nicomedia was prouoked to the schisme and dissention, for that Alexander had often in his letters charged him by name. And at that time Eusebius was able to do much, because that the Emperour then made his abode at Nicomedia, where Dioclesian a little before had builded a princely pallace. For which cause many Bishops fauoured the opinion of Eusebius. But he ceased not to write vnto Alexander, that he would let passe the controversie raised betwene them: that he would admit againe Arius and his adherents into the Church: and others also throughout the cities he exhorted that they should by no meanes condescend vnto the drift of Alexander. Whereby there arose euery where no small tumult. For then a man might haue seene not onely the presidents and chiefe rulers of the Churches, inuepying one against another with spitefull and opprobrious termes, but also the lay multitude seuered asunder into two parts, the one fauouring the one side, the other the other side. Wherefore the case became so hainous and shamefull, and in so lamentable a plight, that the Christian religion was openly derided of all men, euen in the publick theaters and solemne spectacles. The inhabitants of Alexandria contended very childishly, yea without all modestie, about the chiefe points of Christian religion, they sent also Legates and Embassadors vnto the Bishops throughout the other prouinces, who seuering themselves vnto sides, raised the like contention. The Meletians who not long before were cut off from the Church, ioyned themselves with the Arians. I thinke it expedient to note what kind of men they are. Meletius bishop of a certaine citie in Egypt, besides sundry other causes, specially for that in the time of persecuti- on he had renounced the faith and sacrificed to Idols, was depriued of his bishopricke by Peter bishop of Alexandria, which suffered martyrdomme vnder Dioclesian. Who being depriued, and fauoured of many for all his fond doings, became the ringleader of the heresie among them, who in Egypt, of him vnto this present day are called Meletians; and hauing no iust cause or cloke to defend his doings, in that he presumed to separate himself from the Church, made a dauncelike answer, saying, that he was greatly injured, wherefore he brake out into railing

Arius and his
complices ex-
communicated.

2. Tim. 2.

Math. 24.

1. Tim. 4.

1. Ioh. 1.

The Meletians
hereticks
ioyne with
the Arians.
Meletius why
he was depri-
ued by Peter
bishop of A-
lexandria.

railling speeches and reviled Peter. And as soone as Peter, in that heate of persecution, had ended his life with martyrdome, he posited ouer his opprobrious termes and railing speeches to the painting of Achilles who succeeded Peter in the seate of Alexandria. And last of all he leuelled the piercing darts of spitefull language at Alexander, who after the death of Achilles was there placed Bishop. While this tumult and dissention was tolled to and fro, the opinion of Arius was called into controuersie, then Meletius with his complices took part with Arius, and together with him conspired against the Bishop. But they vnto whom the opinion of Arius seemed absurd, appoynted of Alexander's sentence touching Arius, & affirmed the condemnation pronounced against such as were of that opinion, to be iust and according to right. But Eusebius bishop of Nicomedia, and as many as fauoured the fond opinion of Arius, wrote vnto Alexander that he should reuoke the depriuation and digrabaution past, and admit into the Church such as were excommunicated and excluded the companie of the faithfull, and that they maintained no detestable doctrine at all. So then whe of either side letters were brought vnto Alexander bishop of Alexandria, the letters of both sides were gathered together into one, Arius took such as were in his behalfe, Alexander gathered the contrary. Here occasion was ministred vnto the hereticall sects of the Arians, Eunomians and Macedonians, which in these days disperse themselves abroad, to defend their damnable doctrine. For euery one feuerally alledgeth for proofe and testimony of his opinion, the Epistles of such as are of his same sect.

Arians.
Eunomians.
Macedonians

Cap 7. in the
Grecie.

CHAP. IIII.

How Constantine the Emperour being carefull for the concord and vnitie of the Church, sent Osius a Spaniard vnto Alexandria to reconcile Alexander and Arius, writing also an Epistle vnto both parties.

Osius a Spaniard, Bishop of Corduba.

When the Emperour was certified hercof, he was wonderfully sozie, and supposed this schisme to be his owne calamitie. Forthwith therfore he went seriously about to quench the heate of discorde kindled among them, and sent letters vnto Alexander and Arius by a man worthy of credit, whose name was Osius Bishop of Corduba a Citie of Spaine; this man the Emperour loued entirely, and highly honoured. Some part of which letters I supposed not impertinent for this place, which are wholly alledged by Eusebius in his booke of the life of Constantine.

Constantine the puissant, the mightie, and noble Emperour, vnto Alexander and Arius sendeth greeting.

The epistle of Constantine vnto Alexander & Arius, taken out of the second booke of Eusebius, or the life of Constantine.

Hereby I gather the original and ground of this controuersie, in that thou Alexander hast demanded of the elders touching a certaine place of holy Scripture, yea rather touching a certain vaine peece of a question, what euery ones opinion was: and thou Arius hast vnadvisedly blazed abroad and set abroad that which thou shouldest not at the first haue conceiued, and hauing conceiued it, thou shouldest haue passed it ouer with silence: whereby this dissention is risen among you, the wonted assembly of the Church hindered, the most deuout people diuersly distracted into either side, and rent asunder, being aforetime one body compacted together in harmonically vnitie. Wherefore let either of you pardoning each other, like of that which your fellow minister not without cause exhorteth you vnto: and what is that? that you neither obiect at all, neither answer any obiection that concerneth such matters. For such questions as no law or Ecclesiastical canon necessarily defineth, but the fruitlesse contention of idle braines setteth abroad, though the exercise thereof auaille for the sharpening of the wit, yet ought we to reaine them within the inner closet of our mind, and not rashly to broach them in the publike assembly of the vulgar people, neither vnadvisedly grant the common sort the hearing thereof. For how many be there that can worthily explicate and sufficiently ponder the weight of so grane, so intricate and so obscure a matter? But if there be any such that perswadeth himself able easily to compasse and attaine vnto it, how many parts are there (I beseech you) of the multitude whom he can sufficiently instruct therein? and who is there in sifting out so curious a question, that can wel passe the perill of plunging in error? Wherefore in such cases we must reframe from verball disputations, lest that either we by reason of the imbecillitie of our wit, cannot explicate

our

our mind, either our auditors when we teach, by reason of their dull capacitie cannot comprehend the curious drift of our doctrine, whereby the people of necessitie incur the danger either of blasphemie, or the poysoned infection of discord. Wherefore both the rash obiection, and the vnadvised answer (being cause of the hereticall sects of the Arians, Eunomians, and of as many as fauour the like folly) ought, each one of each other craue pardon. Neither is there occasion ministred to contend about the chiefe commandment in holy Scripture, neither is there sprong any new opinion touching the seruice of God: for you reaine the one and the same sentence in substance of faith, so that you may easily embrace the vniforme consent of vnitie and concord. For it is not well, that for your contention about the slender matters and trifling toys, so great a multitude of the people of God through your negligence should be at such discord among themselves. Yea it is supposed, not onely not well, but altogether intollerable. And that in few words I may lay before your eyes some president thereof, I will reason with you: Ye are not ignorant, as I suppose, that the Philosophers agree among themselves, alioynty profess one title and name of discipline, yet for all that they vary and disagree in some odd opinion which feuerally they hold, who though they dissent by reason of their feuerall opinion, yet because of their compacted profession, they ioine hands and hold together like birds. If then the case be thus, why may it not be thought farre more expedient, that we wearing the cognizance of the most mightie God, euen for the Christian religion the which we professe, should be at peace and vnitie among our selues? But let vs weigh more diligently and consider more deeply with our selues what I shall now say: whether it be right or reason, that for light and vaine contention about words, one brother should dissent from another, and the renowned peace by pestilent discord through vs which spire one another for slender and vnecessary matters, should thus miserably be prophaned and rent in peeces. These praetises are rather popular, and far more agreeable with the youthly rashnesse of greene heads, then with the sobriety of the graue and priestly personages. Wherefore of our owne accord let vs put to flight the temptations of the diuel. And in as much as our Lord God almightie the Sauour of all men, hath graciously giuen abroad of his common light vnto all, therefore be it lawfull vnto me (I beseech you) as much as in you lieth, that I being aided with the helping hand of his prouidence, may happily bring my purpose to good effect, and that also I may leade his people, partly with often calling vpon them, partly with the diligent oversight of their life, and partly also with sharpe admonition, to mutuall loue and amitie one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of law, the which with mutuall consent of the minde linketh and compacteth into one the whole body with the feuerall members of the same: that therefore, which through your discord moued no small stirre among you, for that it concerneth not any weightie substance of all our religion, there is no reason why it should breed any diuision at all in mind, or discord in doctrine. And this doe I say, not to compell you in this light and fond question, of what sort soeuer it be, altogether to condescend vnto the same sentence; and though you dissent among your selues about a matter of small importance (for neither truly are we all in all things like minded, neither haue we all the same nature and gift ingrafted in vs) neuerthelesse for all that, it may come to passe that the sacred vnitie may soundly and inuolably be retained among you, and one consent and fellowship conserued betwene all. But touching the prouidence of God, let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the sleightie & subtle sifting out of these vaine questions, though you agree not altogether in one, yet should you haue limited them within the bounds of your capacitie, and laid them vp within the secret closet of your mind. Let the common linke of amitie, let true faith, let the honour due vnto God, and the reuerence of his law, dwell for sure and certaine among you, ioine hands together, be friends one with another, render vnto the whole multitude of the people their wonted familiarity, and purging your minds of the spot of contention, embrace ye again one another after the most louing and friendliest maner. For oftentimes when enmitie is banished, amitie is of more delectable force among friends. Let me therefore enioy the dayes in peace and the nights without molestation, that the pleasure which riseth of the pure light of concord & quiet life, may henceforth inuolably be conserued. If it otherwise happen, it behoueth vs to sob & sigh, and to shed many a salt teare. For it cannot be that henceforth we leade the rest of our life in peace and tranquillitie: for it cannot be that the people of God (I mean that people which ioynly with vs

The contention of Philosophers.

Brethren and Christians may not brawle contentiously about words.

is tied to the service of God) as long as they thus vnjustly and dangerously disagree one from another, do liue peaceably: or how can I in this case quiet my selfe and settle my conscience? And that you may perceiue the great grieffe and sorrow I conceiue in my heart for the same, I beseech you giue eare vnto me. Of late as I came vnto the citie of Nicomedia, forthwith I proposed in mind speedily to trauell towards the East, and when I hastened towards you, and had passed the greater part of my iourney, so that now I seemed in manner to be with you, tidings hereof constrained me to alter my mind, lest that I should with mine eyes behold the things which I verily supposed my selfe not able to tollerate with mine eares. Touching that which remaineth, see that with your peace and concord ye make plaine and set wide open the way for my iourney into the East, the which you haue shut with your debate and discord, kindled of the one against the other. And bring speedily to passe that I may perceiue not onely you to hold together, but also the whole multitude of the lay people reioycing; and let vs all ioynly render thanks (as our bounden dutie requireth) vnto God almightie, with conuenient laud and praise, for the publike peace, the common vnitie, and libertie of all men.

Cap 8. in the
Greece.

CHAP. V.

Constantine the Emperour summoneth the Nicene Councell, it was held at Nicæa a Citie of Bithynia, for the debating of the controwersie about the feast of Easter, and the rooting out of the heresie of Arius.

The messenger
was Osius
Bishop of
Cordaba in
Spain.

Though the Emperours letters contained a wonderfull exhortation full of graue and sober counsel, yet the poison of dissention had taken such root, that neither the industry of the Emperour, nor the credite of the messenger which brought the letters could surpasse it. For neither Alexander, nor Arius, tempered the madnesse of their contentious minds for all the Emperours letters. There was mozeouer no small contention and a great tumult among the vulgar sort, before the which there was another pestilent kind of sedition, scattered abroad into certaine particular prouinces, which greatly molested the quiet state of the Church: to wit, the schisme about the time of the celebration of the feast of Easter, which then had onely possessed the Easterne parts, whilst that some curiously obserued the Iudaicall celebration of the feast, some other the generall custome and manner of the Christians throughout the world. And while they thus contend about the feast, they communicate neuertheless one with another, and accomplish the solemnitie with bitter contention of mind. When therefore the Emperour saw the Church vehemently tossed by reason of both these troublesome tumults, he summoned a generall Councell, and cited by his letters from euery where the Bishops to appeare and mete at Nicæa a citie of Bithynia. So that many Bishops out of many prouinces and cities came thither, of the which Eusebius called Pamphilus in his third booke of the life of Constantine, writeth thus: There were gathered together into one the chiefe Ministers of God inhabiting in all the Churches throughout all Europe, Africk and Asia: there was one sacred Senate framed as it were by the handy worke of God, which also received into the bounds thereof both Syrians and Cilicians, and such as came from Phoenicia, Egypt, Arabia, Palæstina, Thebais, Libya, and Mesopotamia: there was also in this Synode the Bishop of Perses, neither was the Scythian absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia and Phrygia, ministred chosen men from amongst them. Moreover the Thracians, Macedonians, Achaïans, Epirotæ, and they whose dwelling was farre distant came thither: of the Spaniards also there was present together with many others in that companie, one that was counted notable, of great fame and renowne. But the Bishop of the princely Citie by reason of his old age absented himselfe, yet there were then present of his Cleargie which supplied his roome. Such a garland of immortall memorie, twisted the Emperour Constantine being but one, through the bond of vnitie vnto the glorie of Christ: and to the end he might be found thankfull vnto his Sauour, he set vp that renowned signe of victorie against the enemy, liuely resembling in this our assembly the Apostolicke quire. For it is written, that in those times there were gathered together holy men of euery nation vnder heauen, among whom there were Parthians, Medes, Elamites, and inhabitants of Mesopotamia, Iudæa, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt, and the parts of Libya which is beyond Cyrene, strangers of Rome, Iewes and Proselytes, Cretes and Arabians. But this one thing failed them, for all they

The first
general councell
of Nice.
Euseb. lib. 3.
de vita Const.

*Osius bishop
of Cordaba
as I suppose.
The Bishop
of Rome was
not at the coun-
cell, but sent
thither cer-
taine of his
Cleargie.
Act 1.

that met there, were not of the Ministers of God. The number of Bishops in this assembly was three hundred and ouer; but of Priests, deacons, Acolytes, and others which accompanied them, the number could not be told. And of the Ministers of God, some for their sage & sober speech, some for their grauitie in life, and patience in aduersitie, some other for their trade of liuing, as a meane betwene both, were highly commended. There were of these not a few, who for their old yeares and ancient dayes were greatly honored: other some in the flower of their youth, for sharpnesse of wit, gaue a glistering shine: certaine others were late practicioners and nouices in the Ministry. Vnto all which the Emperour commanded that all necessaries, large and liberall food for sustenance, should daily be ministred. And so farre out of Eusebius touching that assembly. When the Emperour had finished the triumph solemnized in remembrance of his victory against Licinius, he took his iourney vnto Nicæa. Among the Bishops there assembled, Paphnuthius Bishop of the upper Thebais, and Spiridion Bishop of Cyprus were recounted famous. But the cause that moued vs to rehearse them, hereafter shall be shewed. There were present also many of the laity, which were skilful Logicians, ready to defend each other part. Eusebius Bishop of Nicomedia (as I haue said before) Theognis and Marius maintained the opinion of Arius. This Theognis was bishop of Nicæa, and Marius bishop of Chalcedon a citie of Bithynia. Against these Athanasius Deacon of the Church of Alexandria, stroue manfully; this Athanasius did Alexander the Bishop highly esteeme, and therefore there ensued great enuie against him, as hereafter shall be declared. Before the Bishops met together in one place, the Logicians busied themselves propounding against diuers others certain pzeambles of disputation, and when diuers were thus bounde to disputation, and allured as it were by baite, a lay man one of the number of confessoers, of a simple and sincere mind, set himselfe against the Logicians, and told them thus in plaine wordes, that neither Christ nor his Apostles had deuised vnto vs the art of Logick, neither baine fallacies, but an open and plaine mind to be preferred of vs with faith and good wordes. The which when he had spoken, all that were present had him in admiration, and held with his sentence. When the Logicians after they had heard the pure wordes of plaine truth, quieted and settled themselves aright. So that at length by that meanes the stir raised by occasion of Logicke, was wholly suppressed. The day after all the Bishops met in one place, after them came the Emperour; being come, he standeth in the midst, neither would he first sit downe, before he had beckened to the Bishops to do the same. So great a reuerence of person and shamefastnesse of mind did the Emperour shew vnto those graue Fathers. After that all were silent, as the oportunitie of the time did require, the Emperour as he sat in his seate made an oration vnto them, exhorting them to embrace vnitie of mind, concord and agreement, wherein also he counselled them to remove from their minds all priuate malice and grudge, which they did owe one towards another. For diuers of them had accused each other, and put by the day before vnto the Emperour libels one against the other. But he exhorted them earnestly to apply themselves vnto the purposed businesse, which was the cause of their assembly, and commanded the libels to be burned: saying withall this onely saying, that Christ commanded him that looketh for forgiveness, to forgive likewise his brother. When that he had largely intreated of concord and peace to be preferred among them, he referred vnto their discretion to discerne moze exquisitely of the principles of Christian religion, euen as the selfe same Eusebius reporteth in his third booke of the life of Constantine, whose allegation may presently seeme very commodious. For thus he writeth: When many things of either side were alledged, and a great controuersie raised euen at the entrance into disputation, the Emperour gaue patient and peaceable eare vnto all, he receiued their positions with earnest and careful studie: sometimes he holpe in reasoning each other part: when that they disputed with heate of contention, he reconciled them by litle and litle: he conferred with euery one louingly and curiously: he vttered his mind in Greeke, for he was not ignorant of that language. His speech was both sweete and pleasant, perswading with some, pacifying some other with gentle words, praising others for their sage sentences. He ceased not to reduce them all vnto concord, vntill that he had brought them to that passe, that they all became of one mind, and concluded with one opinion touching all the things that euer before were called in question, so that not onely there flourished among them one faith, but also they agreed all together to celebrate the solemne feast of Easter at one and the same time throughout the world. Now therefore the canons concluded vpon by common consent of all,

Paphnuthius b.
of Thebais.
Spiridion b.
of Cyprus.
Euseb. Nico-
med.
Theognis an
Arian.
Marius an A-
rian.
Athanasius.
Alexander.

Ruffin. in l. r.
cap. 3. layeth
downe the
circumstances
of this history
more at large.
Constantine
the Emperour
sheweth great
reuerence vnto
the Bishops.
Constantine
exhorteth to
vnitie, and
burneth their
libels.
Math 18.

Euseb l. 3. de
vita Constant.

He confuted the Arianous report which Sabinius made of the bishops assembled in the Council of Nice.

* This Nicene creed was not found thus placed in the Greeke copy, wherefore the Greeke seemd vnderstanded, for to what end should Socrates write: The vniorm doctrine of faith &c. is this, vniuerselle something followed; or how could he alter all conclude as he doth. This hath vnto les there were somewhat iustified. We haue therefore supplied the want of this vnperfect place, by borrowing the copie of this creed written truly in the same words by Eusebius Pamphilus, & recited towards the latter end of this chapter by Socrates, the which we haue presently laid downe to different letters.

* Arius acquainted with his copices.

* Eusebius & Theognus being Arius do recant.

were ratified by the subscription of euery one, and recorded for the posteritie. These things hath Eusebius to like purpose rehearsed and left behind him in writing, neither haue we in this place cited them out of season, yea we haue used his words for witnesses, and knit them to this our historie, to the end we giue not eare vnto some which haue condemned the Council assembled at Nice, as though it had erred in the faith: againe, that we credite not Sabinius the Macedonian, who called the men that met there, idiots and rude persons. For this Sabinius bishop of the Macedonians, which inhabite Heraclia a citie of Thracia, whilst that he gathereth into one volume these things which diuers Councils and assemblies of Bishops haue committed to writing, he condemneth with opprobrious languages the Bishops which met at Nice for vnlearned and ignorant men. Not remembryng that in so doing he condemneth Eusebius for an idote, who published the same faith with the great triall and experience he had therein. Moreover, some things of set purpose he ouerskipperth: some other he peruerteth: those things which seemed to make for his purpose, which tended to the marke he shot at, all those he culled out diligently. And though he praise Eusebius Pamphilus for a witness to whom credit may worthily be giuen, and though he highly commend the Emperour as one that preailed very much in the establishing of Christian religion, yet for all that both he reprehend the faith published in the Council of Nice, as deliuered by such as were rude and altogether vnlearned. And whom he calleth a wise man, and counteth a true witness, the same mans testimonie of set purpose doth he reiect. For Eusebius reporteth, that of the Ministers of God which then were present, some excelled for their sage and sober sentences, some for their grauitie of life, and that the Emperour with his presence reduced them all vnto concord, and linked them together in one mind and in one opinion. But of Sabinius if time do serue and occasion hereafter be offered, we will say more. The vniuerselle doctrine of faith agreed vpon and published by open consent of all in the general Council of Nice, is this: We beleue in one God the Father almightie, maker of all things visible and inuisible, and in one Lord Iesus Christ the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven and the things in earth: who for vs men and for our saluation came downe, and was incarnate, he was made man, he suffered and arose the third day, he ascended into the heavens, he shal come to iudge both the quicke and the dead. And we beleue in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholike and Apostolike Church of God doth pronounce for accursed. This faith thre hundred and eightene Bishops haue confirmed, and all consented thereunto, and as Eusebius writeth, they all with one voice and one mind subscribed thereunto. Five onely excepted, which allowed not of this clause, to wit, Of one substance. by name Eusebius bishop of Nicomedia, Theognus of Nice, Marus of Chalcedon, Tbomas of Marmarica, and Secundus of Ptolemais. For they affirmed, that to be Of one substance, which hath his originall of some thing, either by diuision, or derivation, or production. By production, as a bud out of the rotes: by derivation, as children of the parents: by diuision, as two or thre peeces out of a masse of gold. The Son of God by relation was after none of these maners, and therefore they said, they would not agree vnto the forme of faith confirmed in the Council of Nice. Whereupon they derided exceedingly the clause Of one substance, and would not subscribe vnto the deposition of Arius. For which cause the Council not onely accursed Arius and all his adherents, but also forbad him Alexandria. Moreover by the Emperours edict Arius, Eusebius and Theognus were exiled, whereupon Eusebius and Theognus in a while after they were banished, gaue by a booke of their conuersion & repentance, signifying withall their consent touching the faith Of one substance, as hereafter in procees of our history we will declare more at large. At the same time Eusebius commonly called Pamphilus Bishop of Caesarea in Palastina, when in the same Council he had a while staggered, & aduiscably pondered with himselfe whether it were his part to admit that platforme & definition of faith, at length approued it, together with the other Bishops, and subscribed thereunto, and sent the same forme of faith in writing vnto the people whose charge he had, erponning the clause Of one substance, lest that any thenceforth should suspect him to haue doubted thereof

thereof at all. The things which he wrote were after this manner. It is very like (welbeloued) that the acts concerning the Ecclesiastical faith concluded in the great and famous Council held at Nice, came heretofore to your knowledge, specially in that same spreadeth her selfe abroad faster then the truth curiously tried or handled of vs: yet that the truth may not onely be embraced of you by hearsay, I haue thought necessary to send vnto you by writing, first that forme of faith which I exhibited to the Council, next the other published by the Bishops, where they haue annexed and added certaine things to ours. The forme of our faith which was read in presence of our most holy Emperour, and then approued for sound and certaine, was in this sort. As we haue receiued of the Bishops our predecessors, both when we were catechized, as also when we were signed with the seale of baptisme: as we haue learned of holy Scripture, as we haue beleueed being Priest, and preached being Bishop, euen so now also beleueing we haue made manifest our faith vnto you, which is this. We beleuee in one God the Father almightie, maker of all things visible and inuisible, and in one Lord Iesus Christ the Word of God, God of God, light of light, life of life, the onely begotten Son, the first begotten of al creatures, begotten of God the Father before all worlds, by whom all things were made, who for our saluation was incarnate and conuerfant among men, who suffered and arose the third day, who ascended vnto the Father, and shal come againe to iudge both the quicke and the dead. We beleuee also in one holy Ghost; beleueing moreover euery one of these to be in essence and substance: the Father to be a Father indeed, the Son to be a Son indeed, the holy Ghost to be a holy Ghost indeed; euen as our Lord sending his disciples to preach, said: Go therefore teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and haue bene, and that we mind to perseuer in this faith vntill death do seuer and part asunder body and soule; holding for accursed all cankred heresies the which godlesse persons haue sowne in the world; and that you may fully perswade your selues of vs, that we haue heretofore beleueed and spoken vnfainedly and from the heart touching all the premises, presently also we protest, that we both beleuee aright, and speake as we ought of God almightie and our Lord Iesus Christ, and we are able with plaine demonstrations to proue, and with reason to perswade, that in times past our faith was alike, that then we preached things correspondent vnto this forme of faith now published by vs, so that none in this behalfe can repine or gainsay vs. Moreover our most holy Emperour hath testified the same to be most true, and affirming himselfe to be of the same opinion, he commanded that all should giue their assent vnto the same, that they should subscribe vnto the particulars, that they should condescend vnto the premises, so that this one onely clause, Of one substance, were therein interlaced. The which he himselfe explicated in these words: To be Of one substance, may not be taken according vnto corporal affections, neither to consist of the Father by diuision, neither by incision or parting asunder. It may not be, that an immateriall, an intellectuall, and an incorporeall nature should admit or be subiect to any corporall passion, for it behoueth vs to conceiue such mysteries with sacred and secret termes. Our most sage and vertuous Emperour reasoned of these things after this sort. The Bishops because of the clause Of one substance, published this forme of faith: We beleuee in one God the Father almightie, maker of all things visible and inuisible, and in one Lord Iesus Christ the Son of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven and the things in earth: who for vs men and for our saluation came downe, and was incarnate, he was made man, he suffered and arose the third day, he ascended into the heavens, he shal come to iudge both the quicke and the dead. And we beleuee in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholike and Apostolike Church of God doth pronounce for accursed. When they had prescribed this forme of faith, we ceased not diligently to demand of them, how they vnderstood that sentence, To be of the substance of the Father, and that, To be of one substance with the Father. Whereupon there arose obiections and resolutions, so that the right sence of the foresaid sentences was curiously sought out. They said that, to be Of one substance, signified nothing else then to be of the Father, yet not to be as a part of the Father. This seemed vnto vs very well to agree with the exposition of that blessed

Eusebius Pamphilus writeth thus from the Council of Nice vnto the Church of Caesarea in Palastina, whereot he was Bishop.

The Creede which Eusebius Pamphilus himselfe made and exhibited vnto the Council of Nice, wherunto the bishops added the clause, Of one substance, Math. 28.

The Emperour Constantine comanded this clause, Of one substance, to be added vnto Eusebius Crede, he expouedeth himselfe the meaning thereof. The Crede laid downe by 218 Bishops in the Council of Nice, the which Eusebius in this words ledeth to Caesarea.

Of the substance.

blest

bleſſed doctrine which teacheth the Son to be of the Father, yet not to be part of his ſubſtance. Wherefore we accorded with this ſentence, neither reiected we the claue *Of one ſubſtance*, be-
 cause that peace was placed before our eyes as a marke to behold; and moreover we had ſpecial
 care not to fall from the faith. In like manner we approued, *Begotten, not made*: for *Made*, they
 counted a common word with other creatures which were made by the Sonne; that the Sonne
 had nothing in him which reſembled or was like vnto them, and for that cauſe he was not a crea-
 ture like vnto thoſe which were made by him, but of a farre more excellent ſubſtance then any
 creature is framed, the which holy Scripture declareth to be begotten of the Father: in as much
 as no mortal nature can either by word expreſſe, or by thought comprehend or attaine vnto the
 manner of this generation. In like ſort alſo that claue, *The Sonne to be of one ſubſtance with the Fa-
 ther*, was fitted and allowed, to be vnderſtood after no corporall manner, neither to haue any like-
 hood with mortall liuing things, neither to be by diuiſion of ſubſtance, neither by ſeſion or
 parting aſunder, neither by mutation of the Fathers eſſence and power; that the vnbegotten na-
 ture of the Father was farre from all theſe things. And that *To be of one ſubſtance* with the Father,
 ſignified no other thing, then that the Son of God was in nothing like the reſt of the creatures,
 but altogether like vnto the Father alone which begat him, neither begotten of any other then
 of the Fathers ſubſtance and eſſence; vnto the which thing thus ſet forth, right and reaſon requi-
 red that we ſhould condeſcend. For we haue knowne for ſuretie diuers ancient Biſhops and wri-
 ters of great learning and renowne to haue mentioned this claue *Of one ſubſtance*, in ſetting forth
 of the diuinitie of the Father and the Sonne. So farre of the faith publiſhed in the Councell of
 Nice. Whereunto we all condeſcended, not raſhly and vnaduisedly, but according vnto the ſen-
 tences ſet forth in the preſence of the moſt godly Emperour, which were diſcuſſed, and by com-
 mon aſſent approued for the cauſes before alledged. And withall we thought good to ratifie
 the forme of curſe publiſhed after the expoſition of the faith, becauſe that it forbiddeth that no
 man do acquaint himſelfe with ſorreine ſpeeches and vnwritten languages, whereby in maner
 all conſuſion and diſcord is crept into the Church. For when as the ſacred Scripture maketh
 mention no where of any ſuch ſentences, to wit: That the Son of God had his beginning of no-
 thing, and that there was a time when he was not, and ſuch like ſentences, it ſeemed not agree-
 able with reaſon, either in words to talke of them, or in deed to teach them. Vnto which notable
 decree we haue ſubſcribed, although heretofore we neuer accuſtomed neither acquainted our
 ſelues with ſuch ſpeeches. Theſe things (welbeloued) we haue neceſſarily ſent vnto you, not
 onely to certifie you of the cenſure concluded of vs after our curioſ ſifting and aduiſed aſſent,
 but alſo to let you vnderſtand, that while at the firſt the diuerſitie of reports written vnto you
 offended vs not a litle, we perſiſted in one and the ſame mind (as it was moſt meet) euen to the
 laſt houre. But afterwards with ſmal ado, we embraced without any diſquietnes at al ſuch things
 as were not offenſiue, when as we with tractable mind ſought out the ſence and vnderſtanding
 of the words which were then in controuerſie, and found them altogether agreeable with the
 things contained in the forme of faith publiſhed by vs our ſelſe. Theſe things *Eusebius Pamphili-
 us* did ſend in writing vnto Caſarea in Paleſtina.

Begotten
not made.

The Son to
be of one ſub-
ſtance with
the Father.

Before Arius
time ſ claue
of one ſub-
ſtance was
knowne.

Cap. 9. in the
Greece.

CHAP. VI.

*The Epiſtle of the Synod, containing their decrees, and the expulſion of Arius with his
 complices: ſundry Epiſtles of Conſtantine the Emperour.*

The Councel it ſelſe by generall conſent wrote theſe things which follow vnto the church
 of Alexandria, and vnto the inhabitants of Egypt, Lybia and Pentapolis.

*Vnto the holy (through the grace of God) and the renowned Church of Alexandria, and to the
 beloued brethren throughout Egypt, Lybia and Pentapolis, the Biſhops aſſembled at
 Nice, and ſummoned to the great and ſacred Senate, ſend greeting in the Lord.*

The ſynodi-
call Epiſtle of
the Councell
of Nice.

When as by the grace of God and the commandement of the moſt vertuous Emperour
Conſtantine, who gathered vs together from diuers Cities and Prouinces, the great and ſacred
 Councell of Nice is ſummoned: it ſeemed expedient that letters from the whole ſacred aſſembly
 ſhould be ſent vnto you, whereby you might be certified as wel of the things called into queſtiō
 and

and exquisitely decided: as alſo of the canons therein confirmed. Firſt of all, the things which did
 concerne the impious and peruerſe opinions of *Arius* & his complices were fully handled in the
 preſence of the moſt godly Emperour *Conſtantine*, wherupon it pleaſed the Councel by common
 conſent of al, to pronounce his wicked opinion to be held for accuſed, and the execrable words
 and blaſphemous ſentences he vſed, ſaying: that the Sonne of God had his beginning of no-
 thing: that there was a time when he was not: that the Sonne of God was of free will inclined
 to vertue and to vice: that he was a creature, and that he was made; all which the holy Councel
 did accuſe; nay it may not be permitted that his impious opinion, his insolent madneſſe, his
 blaſphemous words ſhould come within hearing. Moreover you haue heard, or at leaſt wiſe ye
 ſhall heare of vs touching him and his end, leſt that we ſeeme raſhly and without cauſe to in-
 ſult and inuey againſt a man which receiued due for his deſert. His impietie grew to that paſſe,
 and ſo preuailed, that he led *Theonas* Biſhop of Marmarica, and *Secundus* of Ptolmais, to-
 gether with him into perdition: for they were partakers of the ſame puniſhment with him. After
 that the grace of God had deliuered vs from that peruerſe opinion, from that impietie and
 blaſphemie, and from ſuch people as preſumed to ſow diſcord and debate in the middelt of
 ſuch as leade a peaceable and quiet life, there remained as yet touching the contumacie of
Meletius, and ſuch as he had aduanced vnto Eccleſiaſticall orders to be determined of vs;
 and what the Councell decreed touching him, thus vnderſtand welbeloued brethren. The
 Councell being bent to deale with more clemencie towards *Meletius* then he deſerued, (for by
 iuſt iudgement he was worthy of no pardon) decreed that he ſhould remaine in his proper Ci-
 tie, that he ſhould haue no authoritie to make Miniſters, no authoritie to aduance any vnto the
 Eccleſiaſticall function, neither to appeare or preſent himſelfe in any other region or in any o-
 ther Citie for that purpoſe, but onely to retaine the bare name and title of his office and dignity:
 they decreed farther touching ſuch as were entred into holy orders by his laying on of hands,
 that they after confirmation with more myſticall laying on of hands ſhould be admitted into
 the fellowſhip of the Church, with this condition, that they ſhould enioy their dignitie and de-
 gree of the miniſterie, yet that they be inferior vnto all the Paſtors throughout euery Prouince
 and Church the which the moſt honorable man and our colleague *Alexander* hath ordained.
 Moreover that they haue no authoritie to elect the Miniſters approued by their cenſures, no nor
 ſo much as to nominate them which are to execute the Eccleſiaſticall function, nor to intermedle
 with any thing touching them that are within *Alexanders* iuriſdiction, without the conſent of
 the Biſhop of the Catholike Church. But they who through the grace of God and the meanes of
 your prayers were found no maintainers of ſchiſme, but contained themſelues within the bounds
 of the Catholike and Apoſtolike Church, void of all erroneous blemiſh, let theſe haue authoritie
 to conſecrate Miniſters, to nominate ſuch as ſhall be thought worthy of the Clergie, and in ſine
 freely to do all according vnto the rule & canon of the Church. If in caſe that one of them which
 preſently enioy the Eccleſiaſticall dignitie, chance to finiſh his mortall race, then one of them
 lately admitted into the Church (ſo that he be found worthy, and the people chuſe him, ſo that
 the Biſhop of Alexandria conſent therunto and confirme his election) may ſucceed in the place
 of the deceaſed. Our will is alſo, that libertie be granted vnto all others. But of *Meletius* name-
 ly it is otherwiſe decreed, to wit, that both for his insolent boldneſſe, wherewith heretofore he
 moleſted the quiet ſtate of the Church, and alſo for his temeritie and wilfull ignorance openly
 ſhewed, he ſhould haue neither power nor authoritie giuen him; for in that he is a man, he
 may againe vex the Church with the like diſorder. And theſe decrees properly and ſeueral-
 ly do concerne Egypt, and the moſt holy Church of Alexandria. But if any other thing beſides
 this be decreed and concluded vpon whileſt that the moſt honorable Lord our fellow Miniſter
 and brother *Alexander* is preſent with vs, he being both Preſident and priuie to our do-
 ings, will in preſence of you all more exactly recite the whole vnto you. We ſend you
 glad tidings of the vniſorme conſent and agreement touching the celebration of the moſt
 ſacred feaſt of Eaſter, that by the meanes of your prayers the ſtirre raiſed in that behalfe was
 quietly appeaſed. So that all the brethren which inhabite the Eaſt, obſerving heretofore the
 manner of the Iewes, now with vniſorme conſent do follow the Romanes and vs, and you,
 which of old time haue retained with vs the ſelſe ſame order and manner of celebration.
 Wherefore reioyce, partly becauſe of theſe prosperous affaires, and partly for the peace and vni-
 forme agreement of all, and partly alſo ſ all hereſies are abandoned and plucked vp by the roots,
 and

The blaſphe-
mous opiniōs
of Arius that
curſed here-
tike, touching
the bleſſed
Son of God.

This Meletius
as Socrates
ſaid before
cap. 3. in time
of perſecutiō
denied the
faith, & ſacri-
ficed to idols,
therefore he
was excommu-
nicated; and
being in this
taking, he
tooke part
with the Ari-
ans: who for
company to-
gether with
Arius in this
Councell is
condemned.

The queſtion
of Eaſter con-
cluded vpon
in the Coun-
cell of Nice.

and embrace with greater honor and more feruent loue our fellow minister *Alexander*, but your Bishop, whose presence was a great pleasure vnto vs, who in those yeares took great paines, and labored exceedingly to reduce the affaires of your Church vnto a quiet & peaceable state. Powe vnto God hearty prayers for vs all, that the things rightly decreed and established may continue for firme & inuolable through God the Father almighty, & our Lord *Iesu Christ*, together with the holy Ghost, to whom be glory for euer and euer, Amen. It is euident by this Synodical Epistle, that they accused not onely *Arius* & his compliers, but also the sentences of his peruerse opinion: moreover that they agreed among themselves touching the celebration of Easter: that they receiued the grand hereticke *Meletius*, granting him licence to retaine his episcopal dignitie, yet deppriving him of all authoritie to execute the function as a Bishop bseth. For which cause I suppose the *Meletians* in Egypt vnto this day to haue bene seuered from the Church, because that the Councell toke away from *Meletius* all authoritie. We haue moreover to vnderstand, that *Arius* wrote a booke of his opinion, the which he entituled *Thalia*, the stile and phrase of the booke is both wanton and dissolute, resembling in all points the bawdy ballads and rimes of the wanton Poet *Sotades*. The which booke also the Councell then did condemne. Neither was the Councell onely carefull by writing to certifie of the peace established, but the Emperour also signified the same by his letters vnto the Church of Alexandria.

Why the Meletians are seuered from the Church. The wanton booke which Arius wrote, and entituled *Thalia*.

Constantine the Emperour vnto the Catholicke Church of Alexandria.

Constantinus Magnus vnto the Church of Alexandria.

We wish you health in the Lord welbowed brethren. A great and a singular benefite of the diuine prouidence of God is conferred on vs, in that all error and deceit being quite put to flight, we acknowledge one and the selfe same faith. For henceforth there remaineth no refuge for the sleights of the diuell intended against vs; whatsoever through fraud he pretended, the same is wholly taken away. The bright beames of the truth according vnto the commandment of *Christ*, ouercame those dissensions, schismes, those tumults, and (as I may so terme it) that deadly poison of discord. One God therefore all we both in name do adore, and in faith do beleue to be. And to the end y same through the forewarning of God might be brought to passe, I haue called together a great company of Bishops vnto the Citie of Nice, with who I also, being one of your number, & most willingly addicting my self wholly together with you vnto the same busines, haue endeouored that the truth then in controuersy might thoroughly be tried out. Wherefore all things that seemed to breed occasion of discord or dissention were narrowly sifted and sought out. How great & what horrible blasphemies (God of his goodnes be merciful vnto vs) haue some vncrenently vttered against our great Sauour, against our hope and life, & impudently not only blased things contrary vnto the Scriptures inspired from aboue and the sacred faith, but also affirmed they beleueed the same? For when as three hundred Bishops & aboue, men of great fame both for modesty of mind and sharpnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth it self, and plaine testimonies of holy Scripture sought out for the purpose, *Arius* alone was found (being ouercome with the power and fraud of the diuell) to fall from the same: and being prone thereunto through the peruersitie of his mind, scattered and sowed, first of all amongst you, afterwards amongst vs, this poisoned error of perdition. Wherefore let vs embrace that doctrine which almightie God the Father of heauen hath deliuered vnto vs: let vs returne vnto our dearly beloued brethren, whom the wicked and impudent minister of Satan hath seuered asunder: let vs with might and maine, and (as commonly we say) with all the veines of our heart, go home againe vnto the general societie and body of the Church, and vnto our owne naturall members. This aboue all other things behoueth your wisdom, your faith and holinesse, after the removing from your minds the cankered poison of the aduersary, who set himselfe opposite against the truth, that without all delay ye haue recourse vnto the grace and goodnesse of almightie God. For that which seemed good vnto the three hundred Bishops, is no otherwise to be taken then for the sentence of God, specially in as much as the holy Ghost was resiant in the minds of so worthy and so notable men, inspiring them with the diuine will of God himselfe. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all ioyntly with most willing minds returne vnto the most perfect way of truth: that as soone as I my selfe come amongst you, I may together with you render due thanks vnto the God whose eye nothing doth escape: because that he

hath

hath not onely revealed vnto vs the true and sincere faith, but also giuen vnto vs most graciously the loue and charitie which was to be wished of vs all. God keepe and preserve you welbeloued brethren. This the Emperour wrote vnto the people of Alexandria, signifying in plaine words that the final conclusion and definitive sentence of the faith was not laid downe vnadvisedly, neither came to passe by hap hazard: but after great labour and industrie, after diligent searching and sifting out of the truth, to haue bene published by the Councell: and not some things to haue bene handled, some other things to haue bene omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to haue bene sufficiently discoursed: neither to haue bene first vnadvisedly decreed, before all were curiously handled, in so much that all whatsoever seemed to be occasion of controuersie or discord, was quite plucked vp by the roots. But (that I may vtter all in one word) *Constantine* calleth the censure of the whole Assembly, the sentence of God himselfe, neither doubted he but that so great a company of Bishops was vntited and linked together in one mind and in one opinion by the motion and instinct of the holy Ghost. Yet so; all this, *Sabinus* who is the ringleader of the Macedonian heresie, wilfully and of set purpose impugneth these things: yea moreover he termeth such as met at Nice, vnlerned and doltish idiots: neither is he ashamed to charge *Eusebius* Bishop of Caesarea with the reprochfull spot and blemish of ignorance, neither weigheth he this of himselfe, that such as were present at the councell, though they were vnlerned men (as he reporteth) yet being inspired from aboue, and endued with the grace of the Spirit of God, could in no wise stray from the truth. But let vs heare what the Emperour laid downe in other letters against the opinions of *Arius* and his compliers, the which also he sent abroad vnto the Bishops & congregations throughout Christendome.

Another Epistle of Constantine.

Constantine the puissant, the mighty and noble Emperour, vnto the Bishops, pastors, and people wheresoeuer. Inasmuch as *Arius* traceth the steps of detestable and impious persons, it is requisite that he be partaker with them of the selfe same infamie and reproch. For as *Porphyrius* the swome aduersary and deadly foe of diuine Seruice, who lately published lewd commentaries, in the confutation and defiance of Christian religion, was rewarded according vnto his desert, and so recompenced that within the compasse of these few yeares he was not onely grieved with great reproch, and blemished with the shamefull spot of infamie, but also his impious and blasphemous works, perished and vtterly were abolished: euen so now it seemed good vnto vs to call *Arius* and his compliers, the wicked broode of *Porphyrius*, that looke whose manners they haue imitated, they may enioy also the priuiledge of their name. Moreover we thought good, that if there can be found extant any worke or booke compiled by *Arius*, the same should be burned to ashes, so that not onely his damnable doctrine may thereby be wholly rooted out, but also that no relike thereof may remaine vnto the posteritie. This also we straitly command and charge, that if any man be found to hide or conceale any booke made by *Arius*, and not immediately bring forth the said booke, and deliuer it vp to be burned, that the said offended for so doing shall die the death. For as soone as he is taken, our pleasure is that his head be stricken off from his shoulders. God keepe you in his tuition.

Constantine vnto the Bishops & people, &c.

Another Epistle of Constantine.

Constantine the Emperour vnto the Churches throughout Christendome sendeth greeting. When as I perceiued by the flourishing and prosperous estate of the publike weale, how greatly we are beholding vnto the goodnes of almightie God conferred vpon vs: I deemed that aboue all things it behoued me of dutie to foresee, that in the most holy & sacred assemblies of the Catholicke Church vnder heauen, there should one faith, sincere loue and charitie, ynniforme consent and agreement touching the religion and seruice of almightie God, vniuolably be retained. But sathence that the same could by no other way or meane be compassed, neither in any other sure or certaine place be seled, vntill that either all the Bishops, or at leastwise the greater part of them assembled together, and laid downe their seuerall censures concerning the most holy religion & seruice of God: therefore when the greatest companie that could be got met together,

Constantine the Emperour vnto the churches, &c.

T

ther,

ther, I my selfe as one of your number, was present with them. Neither tooke I in stomie (where at now I greatly reioyce) that I coupled my selfe with you in those affaires. We proceeded so far in the premises, and handled all things so exquisitely, vntill the sentence which seemed graciefull and acceptable vnto God the ouerseeer of all things, for the concord and consent in religion was openly pronounced, so that there remained nothing hereafter to be concluded vpon, which seemed to tend or grow either vnto discord or disagreement touching the faith. When as there at that time we reasoned of the most sacred solemnitie and feast of Easter, it seemed good by vni forme consent of all, that all men, in all places should celebrate it vpon one and the selfe same day. For what was there more auailable? or what could there be more glorious, then that the feast (whereby we retaine and hold fast the firme hope of immortallitie) should after one and the same order, and after the same custome, without noueltie or alteration be obserued? And first of all it seemed altogether contrary to order, that in the celebration of the said most sacred feast, we should imitate the rites and manner of the Iewes, who in as much as they haue defiled their hands with an hainous offence, reason it is (as impure persons) their minds should be held snared in blindness. It remaineth therefore that we lay aside their custome, and publish for a remembrance vnto the posteritie in time to come, the celebration of this feast after a truer and more sincere institution, the which vnto this present time fro the first day of the passion we haue obserued. Wherefore let vs haue nothing common with that most odious broode of the Iewes, for we are taught by our Sauour to treade another way, the which we must cleaue vnto. There is laid downe a race and a limite both decent and lawfull for our most sacred religion. Let vs ioyntly retaine this with vni forme consent (most honorable brethren) and withdraw our selues from that despitfull nation. For in very deepe it is the greatest absurditie that can be, for them arrogantly to vaunt that we can in no wise obserue these things without the aide and helpe of their discipline. What is it whereof they are able to fauour aright, who after they had put the Lord *Iesus* to death, hauing removed the right sense of their mind out of his quiet seate, were caried not with the weight of reason, but with an intollerable wilfulness of rash enterprises, whither soeuer the frensie and madness that was ingrafted in their minds did leade them? And in this point it is apparent they do not the manifest truth, (no maruell then they erre in many things) in that they besides the appointed time for celebration of this feast, within the compasse of the selfe same yeare do celebrate a second Easter. What cause then shall moue vs to imitate these men, whom we see thus manifestly infected with the grievous malady of error? We will in no wise permit the same feast in one and the same yeare the second time to be solemnized. If that I had bene carelesse, and busied my selfe herein nothing at all, it had bene your part and duty to haue employed both your diligence, and also with earnest and continuall prayer to haue craued that the right rule and sinceritie of your minds should in no wise participate, neither in any thing haue fellowship with the wicked waies of lewde persons. Besides all this, we may easily perceiue how shamefull and detestable a thing it is to dissent and disagree about so weightie a matter, and about so high and so religious a feast. One festiuall day of purchased freedome, to wit, of the most blessed passion and bloudshedding hath our Sauour commended vnto vs; one Catholike Church he would haue to be collected of all, whose members though they be many, and in sundrie places dispersed vnder heauen, yet do they knit and close together in one spirite, that is, in the will and pleasure of almighty God. I would that of your wisdom and holinesse, you deeply weyed with your selues how disordered and vndecent a thing it is, vpon the selfe same dayes, for some religiously to fast, and for some other riotously to feast it out: and after Easter holidays, for some to feast, and yeeld themselves to fulnesse of pleasure, for others to abstaine, and obserue the prescribed dayes of fasting. Wherefore this is to be reformed, and reduced vnto the same custome, this (as I am sure you do all know very well) is the pleasure of God himselfe. And in as much as the same is so to be ordered, that we haue nothing common with murderers of fathers, and such as haue put their Lord and Master to death: and in as much as that orderly, and comely manner retained of all the Churches throughout the world, inhabiting either the West, the South, or the North, and in sundrie places also of the East, was to be obserued of vs: therefore it is that presently all haue thought right well thereof. I my selfe also haue taken vpon mine owne person your tractable wisdom, that looke where as some soeuer with vni forme consent, is of force in the citie of Rome, in Italy, and *Africa*, as in *Egypt*, *Spaine*, *France* and *Brittaine*, *Lybia* and all *Greece*, in the prouince of *Asia*, *Pannonia* and

and *Cilicia*: the same also with willing and gratefull mindes should be ratified and approued of you all. Considering of this carefully with our selues, that not onely the greater number of congregations lieth in the places before mentioned, but also that it is a most godly purpose for all men ioyntly with one heart and voice, to desire that established which right and reason requireth to be done, which also hath no fellowship with the damnable periurie of the despitfull Iewes. But that I may vtter the whole in few words, it seemed good by common assent of the whole assemblie, that the most sacred feast of Easter, should be celebrated vpon one and the selfe same day. For it may not be that variance and dissension should reigne about the celebration of so holy and so high a feast, yea moreover it is very commendable to condescend vnto this sentence, which is farre from all error that doth preiudice the faith, and from all fellowship with shamefull sinne. Wherefore the matter being brought to this passe, embrace this decree with willing minds, as an heavenly and most godly commandement. For whatsoever is decreed in the holy Councils of Bishops, the same is to be attributed to the will of God. Wherefore when you haue certified all our welbeloued brethren of the canons of this Councell, the sentence already laid downe, and the manner of celebrating of the most holy feast, it is your part to approue the same, and duly to obserue it: that as soone as I can perceiue the right disposition of you all, the which of long time I haue desired, I may vpon one and the selfe same day, together with you all, solemnize this most sacred feast, and ioy for your sakes: the which shall come to passe, if that I may vnderstand, that not onely the spite and outrageous dealing of the diuell, through your wel doing, aided from aboue, is wholly put to flight & abandoned from amongst you: but also that our faith by reason of peace and concord, doth euery where notably flourish. God preserue you welbeloued brethren.

Another Epistle vnto Eusebius.

Constantine the puissant, the mighty, and noble Emperour, vnto Eusebius sendeth greeting. Euen as (welbeloued brother) I haue learned of a truth, and am fully perswaded that all Churches from the foundations, are either through negligence goneto decay, or through feare of the danger that was like to ensue, haue bene lesse repayed then they should haue bene, yea vnto this present day, by reason of the grieuous malady of spite, and great tyranny exercised vpon the Saints of God, and the seruants of our Sauour Iesus Christ: so now liberty being restored vnto all men, and that dragon and persecutor *Licinius* being soyled, and the direction of ecclesiasticall affaires removed from the disposition of the vulgar sort, by the prouidence of Almighty God and the vigilant labour of our ministerie, I suppose that the power and might of God is made manifest vnto all men, & that they which fell by reason of feare, or incredulity, or other infirmity whatsoever, in as much as now they acknowledge the true God indeed, wil repent & returne vnto the true and right way. Wherefore what Churches soeuer thou doest gouerne, or other places, where other Bishops, Priests, and Deacons of thy acquaintance do ouersee, our will is, that thou admonish them all, that with watchfull eye the buildings of the Churches be looked vnto: to the end that such as stand may be repaired, and also be enlarged, or else where necessity so constraineth, they may be erected all new from the foundations. Looke what things are necessarily required for building, see that either thou thy selfe, or some other in thy name, demand them of the Lieutenants, or rulers of our prouinces. For we haue signified vnto them by our letters, that with a celerity and promptnesse of minde they shall supply the want of such things as thine holinesse doth prescribe. And thus welbeloued brother, I commit thee to the tuition of Almighty God. These things the Emperour wrote for the building of the Churches, vnto the Bishops of euery prouince, and what generally he wrote vnto Eusebius Bishop of Cæsarea in Palæstina for the copying of holy Scripture, it may easily be gathered by these letters of his as followeth. Constantine the puissant, the mighty, and the noble Emperour, vnto Eusebius Bishop of Cæsarea, sendeth greeting. In so much that in the citie which is called after our name, there inhabiteth a great multitude of men (our Sauour Iesu, and God the Father, of his prouidence sending increase therunto) which embraceth the most holy Church, to the end all the Ecclesiasticall affaires, may in the same place dayly increase more & more, we haue thought good, that more Churches should be erected and builded there. Wherefore accept with louing heart, what our will and pleasure is. We haue thought good to signifie vnto thy wisdom, that

The Epistle of Constantine vnto Eusebius Pamphilus.

The Epistle of Constantine vnto Eusebius. *After the name of Constantine Brizantium was called Constantinople.

thou shouldest prepare fifty volumes, or copies of holy Scripture, written in parchment, which shall be both legible, handsome and portable, and that thou command moreover, that they be written of skilfull scriueners, exercised in the art of penning. Our will is, that the volumes comprise those bookes of holy Scripture, whose penning and vse thou thy selfe shalt thinke most necessary to auale for the edifying of the Church. Our highnes hath sent letters vnto our head surer, that he should minister all necessaries for the prouision of these bookes. It is thy part then to ouersee with speed, that these written copies be made ready. Moreover by vertue of these letters (as right requireth) we giue thee liberty to take vp two comon wagons, for the conueying of them thither, for so the written copies shall the sooner be brought vnto vs and so much the better if one of the Deacons be put in trust therewith. Who when as he cometh in place, shall finde the prooffe of our liberality. God keepe thee in health welbeloued brother.

Another Epistle vnto Macarius.

The Epistle of Constantine vnto Macarius concerning the sepulcher of our Saviour found there, and the building of a Church in that place.

Constantine the puissant, the mighty, and noble Emperour, vnto Macarius Bishop of Ierusalem, sendeth greeting. So bountifully was the goodnesse of our Sauour shewed towards vs, that no tongue is able for the worthinesse thereof, sufficiently to expresse this present miracle: for, that the pledge or monumēt of his most blessed passion, which of late lay hid in the bowels of the earth the space of so many yeares, should at length be reuealed vnto the seruants of God, being set at liberty, after the conquering of the common and generall enemy, it farre exceedeth all humane sense, and capacity of mans wits. For if all the sages, and wisest sort of men throughout the world, assembled themselues together, and purposed to reason and in-treate hereof, without doubt they could not, for the worthines thereof, satisfie with any circumstance, no, nor the least point thereof. The faith annexed vnto this miracle is of such force, and so farre exceedeth the sense and capacity of mans nature, as celestiall and diuine things do passe humane and worldly affaires. Wherefore this is alwayes my principal and onely marke to shew at, that euen as the true faith reuealeth her selfe daily by new and strange miracles: so all our minds with all modesty, and vniforme readinesse, should be fixed and more prone, to the obseruation of the most holy and blessed Gospell. Moreover this also (the which I thinke euery man knoweth well) I would haue thee fully assured to be my chiefe care, that the said holy place, the which by the comandement of God, we haue purged from the foule weight of the filthy idoles, ouerlaid therewith as it were with a most grievous burden: the which place also we know to haue bene recounted holy in a manner from the beginning of the world, and afterwards also to haue yielded more euident proofes of holines, by stirring vp againe the faith of the passion of our Sauour, as it were from out of darkenesse into light) be beautified with goodly and gorgeous building. It is requisite that thy wisdom do cast with thy selfe, and set in order this work, and carefully provide necessaries for all circumstances, to the end that not onely the sanctuary may excel for beautie all the rest wheresouer, but that also the other parts thereof may be such, as shall farre passe in excellencie of building, all the principall Churches throughout euery citie. I certify thee further, that touching the making vp of the walls, and the curious workmanship thereof, I haue charged our friend *Dracilianus* who governeth diuers other coasts, and also the ruler of your prouince. Our grace hath charged them, that what artificers, what workemen, what other things soeuer shall seeme expedient for the building, they should learne of thy wisdom, and forthwith be sent thither for the prouision thereof. Concerning the pillars, and other parts of the temple to be made of marble, look what thou supposest fittest, both for the maiesty of the workmanship, and continuance of the building, taking with thy selfe good aduise in therein, that thou certify vs thereof by thy letters, to the end that we vnderstanding by thy letters what you haue neede of, may from euery where conuey the same thither vnto you. For it behoueth to garnish and set forth with great maiesty, the head and chiefe place of the whole world. Our wil is besides, that thou certify vs, what thine opinion is, whether it be better to haue the roofe of the sanctuary embowed archwise, or wrought after some other kinde of artificiall cunning. If embowed archwise, then may it finely be gilded all ouer. It resteth then that thy holinesse, vnto whose prudent consideration (as it is premised) we haue referred the whole, do certify vs with all speed, what workemen, what artificers, what prouision ye shall haue need of: and also that thou signifie vnto vs thy mind, touching the marble, and pillars to be made thereof, and the

embowed rooffe, if that kind of work please thee best. God keep thee in health welbeloued brother. The Emperour wrote also solenne and large Epistles against *Arius* and his complices, the which he caused euery where, and in euery citie to be blazed abroad: taunting him bitterly for his folly, and scoffing wise nettled him more sharply. Besides he wrote letters vnto the Nicomedians, wherein he inueyed against *Eusebius* & *Theognis*. He charged *Eusebius* with subtilie treacherie and lewd behaviour: and not onely that he had infected himselfe with the noy, some filth of Arianisme, but also in the tyrants behalfe, wrought treason against him, & after the manner of a rebell resisted his enterprises. Wherefore he exhorted them to chuse another bishop in his roome. The which Epistles of his, because that they are somewhat long, I thought good presently not to trouble the Reader withall, in so much as such as are desirous thereof, may easily and at pleasure both find and peruse them. And of these things thus much.

*Eusebius b. of Nicomedia and Theognis were Arians. * Licinius.*

CHAP. VII.

How the Emperour Constantine, called Acelius a Nouatian Bishop vnto the Councell of Nice.

Cap. 10. in the Greeke.

The Emperours care and industry moueth me to mention another act of that Councell wherein he applied himselfe to the maintenance of peace. And because he greatly respected the vnitie and concord in Ecclesiasticall affaires, he summoned *Acelius* Bishop of the Nouatian sect to the Councell. And after the determination of the Councell touching the faith, was both laid downe in writing, and ratified with the seuerall subscriptions of all their hands, the Emperour demandeth of *Acelius*, whether he would assent vnto the same faith, and also vnto the canon concluded vpon touching the obseruation of the feast of Easter. Who made answer: The Councell (O Emperour) hath concluded, and decreed no new thing. For I haue learned of old, that euen from the beginning, and in the Apostolike times themselves, the selfe same faith was retained, & the selfe same time for the celebration of the feast of Easter was obserued. Again, when the Emperour demanded of him, the cause why he seuered himselfe from the communion of the faithfull: he alledged for himselfe such things as had happened vnder the reigne of *Decius*, and about the persecution of that time, and also he brought forth the precise obseruation of a certaine seuerer canon, to wit, That such as after baptism, through frailty of the flesh, had fallen vnto that kind of sinne which holy Scripture termeth the sinne vnto death, should not be partakers of the holy mysteries, but exhorted vnto repentance: and that they should waite for remission of sin to proceed, not of the Priests but of God himselfe, who both can, and is of power sufficient to remit sin. The which when *Acelius* had uttered, the Emperour said vnto him againe: Provide thee a ladder (O *Acelius*) and clime alone into heauen. These things did neither *Eusebius Pamphilus*, nor any other writer make mention of, but I my selfe learned it of one that was of no small credite, of great yeares, and such a one as rehearsed the things he saw done in the Councell. Whereby I coniecture the selfe same to haue happened vnto such as herein haue bene silent, the which things diuerse Historiographers haue practised. For these men ouerskip many things, either because they fauour some one side, or flatter some kinde of men. And so much of *Acelius*.

* A Canon touching such as in persecution had denied Christ.

* The reporter was Auxanona Nouatian, as it is caused following.

CHAP. VIII.

Of Paphnutius Bishop of a certaine place in the upper Thebais, and Spyridion Bishop of Trimithous a citie of Cyprus.

Cap. 11. after the Greeke.

So much as heretofore we haue promised to speake of *Paphnutius* and *Spyridion*, now fit opportunity is offered to performe the same. This *Paphnutius* was bishop of a certaine citie in the upper Thebais, so vertuous and so holy a man, that strange miracles were wrought by him. He had one of his eyes pulled out in the time of persecution. Wherefore the Emperour had him in very great reuerence, & sent for him at sundry times, to come vnto his sumptuous pallace. The empty place of the banished eye, he was wont to kisse. So great a reuerence and honor did the Emperour *Constantine* shew vnto ancient and holy fathers. And this is one thing which I had to say of *Paphnutius*: Another thing also I will report which came to

Paphnutius.

pasſe through his aduice, both profitable for the Church, and honorable for Ecclesiasticall persons. The Bishops thought good to bring a new law into the Church, to wit, that they which were of the Clergy (I meane Bishops, Presbiter, & Deacons) should thenceforth not couple with their wiues, the which they had coupled vnto them being lay men. When as they went about to reason hereof, and to consult among themselves touching this matter, Paphnutius stood vp in the midst of the assembly of Bishops, and brake out into loud speeches & language, that the necks of cleargy men, & such as were entred into holy orders were not to be pressed downe with an heauie yoke & grievous burden, saying: That marriage was honorable, & the bed undefiled: that it was their part to soferse, lest that with too seuer a censure they should greatly iniurie and offend the word of God: that all possibly could not away with so seuer a discipline, to be void of all perturbation & frailty of the flesh: and that peradventure likewise euerie of their wiues could not bryoke so rare a rule of continency prescribed vnto them. He termed the company of man & wife, lawfully coupled together, chastity: and that to same sufficient enough for such as had entred into holy orders, being single men, thenceforth according vnto the old ecclesiasticall tradition to liue a single life: & not to separate any man asunder from his wife, which he had married being a lay man. Such speeches bled Paphnutius, when he himselfe had neuer bene married, & (as I may iustly auouch) neuer knew what womans company meant. For of a child he led a trait life in the company of the religious wooshippers, and excelled all others in fame (if then there was any such in the world) for continencie of minde & chaste behaviour. To conclude, the whole councell then assembled of ecclesiasticall persons, yielded vnto the sentence of Paphnutius, wholly ending all controuersie that might rise in this behalfe, and permitting libertie vnto euery man at his own pleasure, to refraine as him listed the company of the married wife. So far of Paphnutius. And that I may say something of Spyridion, he was so holy, and so vertuous a shepheard of cattell, that he seemed woorthy to be appointed a shepheard of men. He was bishop of Trimithous a city of Cyprus, who when as he was executed the function of a Bishop, yet for his singular modesty, he kept also a flock of shep. And although many notable things are reported of him, yet lett us same to digresse too far from the purpose, we will content our selues with the relation of some of two of his famous acts. Theues on a certaine time about midnight brake into his shep-cote, and by stealth went about to conuey away some of his shepe, but God who kept the shepheard saued also the shepe: for the theues with a certaine inuisible kinde of force, were held fast bound vnto the shepcote. At the dawning of the day Spyridion came to his fold, and seeing the hands of the theues tyed behind them, so forthwith vnderstood the circumstance, & by prayer which he made vnto God loosed their hands, and exhorted them earnestly to get their living, not with the spoile of other mens substance, but with the sweat of their own browes. Yet in the end he gaue them a fat weather, bidding them farewell in this sort: I giue you this, lest it repent you ye haue labored all night in baine. One of his doings was this. The other in this sort. He had to his daughter a virgine, endued wth her fathers piety & holines, her name was Irene, in whose custody a dere and familiar friend left a precious iewel, the weeping charge of this iewel hid it in the ground, & in a while after departed this life. When came y summer, & seeing that the maid was dead, he went about to entangle the father, sometimes charging & threatening him with soule meanes, some other times intreating him with faire words. The old man weeping the losse of his friend as much as his owne, got him vnto the sepulcher of his daughter, praying vnto God, that now before the time he would vouchsafe to shew vnto him the promised resurrection, the which hope of his failed him nothing at all. For the maid reuiued, and came to the presence of her father, which also as soone as she had revealed vnto him the place where the iewel lay hid, banished away out of his sight. Such men there be shewed in many of the Churches of God, in the time of Constantine the Emperour. These things I both heard with mine eares, many of the Isle of Cyprus reporting to be true, and also I read in a certaine booke of Rufinus a Priest, written in the latine tongue, whence I haue borrowed these and sundry other things which I will hereafter alleage.

* Paphnutius a single man yet a fauourer of priests marriage in the Councell of Nice. Heb. 13.

* Cap. 12. in the Greeke. Spyridion.

Irene the daughter of Spyridion.

Ruffinus. hist. lib. 1. cap. 5.

Cap. 13. after the Greeke.

CHAP. IX.

Of Eutychianus the Monke. The dissolving of the councell of Nice. The time thereof, and the chiefe men then present.

I haue learned also that Eutychianus a man of sincere religion, flourished at that time, who though he were of the Nouatian sect, yet did he many strange things, nothing inferior vnto the acts mentioned a little before. I will reueale him that reported vnto me his doings, neither will I cloke or concale that at all, though therefore I may incur the danger of suspicion of the reprehensio of diuers persons. It was Auxanon, a priest of the Nouatian church, who having liued many yeares, went being a very yong man vnto the Councell of Nice together with Acesius, that told me all the things which happened vnto Acesius, of whom I spake before. It was euen he that lengthened his dayes, & continued his yeares from y time vnto the reigne of Theodosius the yonger, & rehearied vnto me being a very yong man, all the famous acts of Eutychianus. And though he ran ouer many gifts of the grace of God bestowed vpon him, yet reported he of him one notable thing which happened in the reigne of Constantine the Emperour, which was thus. One of the gard whom the Emperour calleth ordinary, as soone as he was once suspected of traiterous conspiracy, fled away. The Emperour being thoroughly moued with indignation against him, gaue great charge & commandment, that wheresoever he were taken, there immediately he should be executed. He was found about Olympus in Bythinia, & fettered with cruel & grievous bonds in the parts of Olympus, then klapt in prison. In those parts Eutychianus had his abode, leading a solitary life, curing many of their grievous maladies, both outwardly in body, & inwardly in their mind. With him this Auxanon had his conuersatio, being as then a yong strpling, who afterwards liued many yeares, & learned vnder him the monasticall trade of liuing. They flocke about Eutychianus that he would release the prisoner, & intreat the Emperour for him (for the miracles wrought by Eutychianus were famous, & being bruted abroad, they came to y eares of the Emperour) he entreated with a willing & prompt mind promisseth that he will take his iorney to the Emperour in his behalf. But whilst that the prisoner endured extreme torments, by reason of the intollerable fetters wherewith he was fastened, & sollicitours of his cause informed Eutychianus, that death because of his bitter punishment, would preuent both the execution enioyned by the Emperour, and the supplication that was to be made for him. Eutychianus then sent vnto the keepers of the iayle requesting them to loose the man. And when they had answered that the deliuerance of the prisoner would be the great danger of their liues, Eutychianus together with Auxanon, went straitway vnto the prison. When as the keepers being intreated, would not open the prison, the gift of God inclosed in the breast of Eutychianus, reuealed it selfe with greater brightness in the world. For the gates of the prison voluntarily set themselves wide open, yea when the keyes were absent and tied to the keepers girdle. Whereupon when Eutychianus & Auxanon entred in, & all the beholders were now astonished, the fetters of their own accord fel off the prisoners sate. These things being done, Eutychianus & Auxanon take their iourney together, towards the city which of old was called Byzantium, afterwards Constantinople. Eutychianus forthwith got him vnto the Emperours court, and purchased pardon for the prisoner. For the Emperour without delay (for the great reuerence he owed vnto Eutychianus) granted him his request with a willing minde. This was done in a while after. At that time the bishops which met together at y Councell of Nice as soone as they had dispatched, both other things, & also laid down in writing y decrees (which also they call canons) already concluded vpon, euery one returneth vnto his owne city. I thinke it very expedient to lay downe in this place not onely the names of the bishops, assembled at Nice, which among all the rest were most famous (I mean such as I could learne by records) but also the prouince & place where euery one governed, together with the time of their assembly. There was present at this Councell: Ofius bishop of Corduba: Viton and Vincentius priests: Alexander bishop of Egypt: Eustathius bishop of great Antioch: Macarius bishop of Ierusalem: Harpocraton, Synon, with others: whose names are seuerally, & erquistly cited by Athanasius bishop of Alexandria, in his booke entitled Synodicus. Touching y time when this Councell was summoned, as it appeareth by cronicles of record, it was in the consulship of Paulinus & Iulianus, the eleuenth kalends of Iune, to wit: the xx. day of May, the 636. yeare after y reigne of Alexander king of Macedonia. Thus was the Councell broken vp, which being done we haue to learne that the Emperour departed into the Easterne parts.

CHAP. X.

How that Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, being exiled for Arianism, after they had giuen a booke of their recantation and repentance were restored to their former dignitie.

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Eutychianus though he was a Nouatian, yet was he a rare man, both for life and learning. Auxanon a nouatian heretike.

Ofius. Viton. Vincentius. Alexander. Eustathius. Macarius. Harpocraton. Synon. Anno 324. Some say 326. some other 328. Cap. 14. after the Greeke.

The recantation of Eusebius bishop of Nicomedia & Theognis Bishop of Nice, which were Arian heretics exhibited vnto the chiefe Bishops.

Eusebius and Theognis sent a little booke vnto the chiefe Bishops, wherein they shewed their penitent minds for their wilfull folly: wherefore by the Emperours commandement they were not onely called home from banishment, but also restored to the gouernment of their Churches: removing from their dignities such as were substituted in their rooms, to wit, *Amphion* removed by *Eusebius*, and *Chrestus* by *Theognis*. The copie of the recantation we haue here laid down as followeth: Although it was our part, heretofore being condemned by your holines, not to haue muttered, but quietly to haue borne whatsoever your wisdom both godly and religiously had decreed: yet because it seemed a shameful thing, that with our silence we should cause others to conceiue an ill opinion of vs, and so to condemne vs for deuilers of falshood: therefore haue we signified vnto you our assent touching the determination of the faith: and hauing diligently weyed and examined with our selues the force and signification of the clause, *Of one substance*, we whollie addid our selues, to the embracing of peace and vnitie, neuer henceforth to intangle our selues in the snares of error. And partly to the end we might provide for the peaceable securitie of the Church of God, we haue layd wide open before you the secrets of our minde: partly also that they, which to mans seeming should yeeld to our censure and iudgement, might in this behalfe settle and confirme themselves, we haue subscribed to the forme of faith which the holy assemblie hath laid downe. We protest vnto you moreover, in that heretofore we subscribed not to the condemnation or accursing of *Arius*, it was not because we misliked with that forme of faith, but because we could not be fully perswaded that he was such a kinde of fellow as report went of him: specially when as by such things as privately past by Epistles betweene vs, & also by his owne protestation pronounced with his own lippes in our presence, we were fully perswaded that he was farre from that kinde of disposition. If that then that sacred Senate and holy assembly will giue any credite vnto our words, we haue fully purposed and determined with our selues, not to impugne by gaine saying, but by assenting and prompt mindes, to ratifie those canons which your sincere and religious piety hath already concluded. And by this our booke of submission we do scale our consent therein, not for that we are grieved with exile and banishment, but most willingly we would not onely abandon heresie, but also auoide, yea the suspicion thereof. And if that you will vouchsafe vs your presence, you shall finde indeede as you reade by word, that we will subscribe vnto your decrees. For as much as it pleased your wonted goodnesse to call before you, and courteously to intreate the ringleader of this sect, it seemes farre out of order, when as he being guiltie was sent for and answered for himselfe, that we with silence should condemne our selues. Let it not grieve you then, as it becometh your reuerend fatherhood, to put our most religious Emperour in remembrance of vs, to present our humble sute vnto him & speedily to determine what your discrete wisdom thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I do coniecture, though they subscribed vnto the forme of faith decreed by the councill, yet that they would not condescend to the renouncing of *Arius*: & that *Arius* before this time was sent for. And for all that it was so, yet was it straitly commanded, that *Arius* should not tread within Alexandria. The which plainly appeareth by the subtle treacherie he found out for to returne vnto the Church and to the city of Alexandria, through false and fained shew of repentance. But of this hereafter.

CHAP. XI.

After the dissolving of the Councell, when Alexander had departed this life, Athanasius was chosen Bishop of Alexandria.

Cap. 15. after the Greeke.

Athanasius bishop of Alexandria. Rufinus hb. 1. last cap. 14.

Not long after, Alexander Bishop of Alexandria hauing run the race of his mortalitie, died: & Athanasius is appointed to gouerne the church in his place. *Rufinus* reports of him being a child of tender yeares, he plaied a part in an holo play together with his companions. The play was nothing else but an imitation or resemblance of priesthood, & of whole ecclesiastical order, in which Athanasius plaied the bishop, of the rest of the child: & some plaied the priests, some other the deacons. Thus plaied the children on that day in the which the church of Alexandria accuseth to celebrate the memoriall of *Peter*, sometime their bishop & martyred. At that time (as it fell out) Alexander Bishop of Alexandria passing by, beheld the whole order and discourse of the play. He sent for the children to come vnto him, and deman-

ded of them, what part every one handled in the play, gathering hereby something to be learned and prognosticated vnto them all. Which being done, he charged they should be brought vp in the Church, and nurtured in god learning, but above all Athanasius. Whom when he came to ripenesse of yeares, he made Deacon and brought him in his company to the Councell of Nice for to aid him in disputation. These things hath *Rufinus* written in his histories of Athanasius. Neither is it unlike but that these circumstances might be, for it is most true, that many such things haue oftentimes heretofore come to passe. Thus much by the way of Athanasius.

CHAP. XII.

How that Constantine the Emperour, enlarging the citie which of old was called Byzantium, termed it after his owne name Constantinople.

The Emperour, after the ending of the Councell, liued in great tranquillity. And as some as (after the wonted guise) he had celebrated the twentieth yeare of his reign, without all delay or tariance, he turned himselfe wholly to the building of Churches, the which he brought to passe, as well in other cities, as in that citie which he called after his name, but of old bare the name of Byzantium. This he enlarged exceedingly, he environed with great & goodly wals, he beautified with glorious building, & made her nothing inferior to the princely city of Rome, calling her after his name Constantinople. He made moreover a law, that she should be called the Second Rome. The which law is ingrauen in a stony pillar, and reserved in the publicke pretorie, nigh the Emperours martiall picture. In this citie he erected from the foundation, two Churches, calling the one, of Peace, the other, of the Apostles. He increased not onely (as I said before) Christian affaires, but altogether rooted out the rites of the Gentiles. He carried away the images out of the idoll groues, and to the end they might set out the city of Constantinople, they were to be sent abroad in the open market place. He environed about in the open aire, the threewoted trestle (vpon the which the priest of *Apollo* in Delphos was wont to receiue his oracle) with a grate. Peraduenture some men will count the recital of these things altogether impertinent, specially in as much as of late in manner all men haue either sene them with their eyes, or heard of them with their eares. At that time the Christian religion spread it selfe far and nigh. For vnder the reigne of the Emperour Constantine, besides the prosperous affaires of many other things, the prouidence of God so provided, that the faith in Christ should take great increase. And although *Eusebius Pamphilus* hath set forth the praises of this Emperour, with a large and lofty stile: yet in my opinion, I shall nothing offend, if that after my simple manner, I say something to his commendation.

CHAP. XIII.

How that Helene the Emperours mother, leauing Ierusalem sought out the crosse of Christ and found it, and afterwards built there a Church.

Helene the Emperours mother (which of the village Drepane made a city the which afterwards the Emperour called Helenopolis) being warned by a vision in her sleep, toke her journey to Ierusalem. And when as she found that ancient Ierusalem, lying all wast, in a heape of stones, (as it is in the Prophet) she searched diligently for the sepulcher of Christ in the which he was laid, & out of the which he rose againe, & at length, although with much ado, through the helpe of God she found it. And why it was so hard a matter to finde, I will declare in few words. When as they which embraced the faith of Christ highly esteemed of the sepulcher and monument after his passion: so on the contrary, such as abhorred Christian religion, heaped in that place much earth, & raised great hullocks, & builded there the temple of *Venus*, and hauing suppressed the remembrance of the place, they set vp her idoll. This haue we learned of old to be true. But when as the Emperours mother was made pryncesse hereunto, she threw downe the idoll: she digged vp the place: she caused the great heape of earth to be hurled aside, and the filth to be removed: she finds three crosses in the graue, one, I meane that blessed, vpon the which Christ suffered: other two on the which the two thieves ended their liues. Together with which crosses the table of *Pilate* was found, whereupon he had written with sundry tongues, and signified vnto the world, that Christ crucified was the king of the Jewes. Yet because there rose some doubt whether of these three should be the crosse

Alexander b. of Alexandria made Athanasius deacon. Athanasius being deacon was at the Councell of Nice. Cap. 16. after the Greeke.

Constantinople called New Rome but of old Byzantium.

Cap. 17. after the Greeke.

Helene the mother of Constantine was the daughter of Coel king of England. Helenopolis. Psal. 78. The Idoll of Venus set vp where Christ was buried.

of Christ, for the which they had made this search, the Emperors mother was not a little pained. The which sorrowfull heaviness of hers, *Macarius* bishop of Ierusalem, not long after swaged, for he made manifest by his faith that which afoze was doubtfull & ambiguous: he desired of God a signe, & obtained his sute. The signe was this: there was a certain woman of that coast, which by reason of her long and grievous disease, lay at the point of death. As she was paining up the ghost, the bishop laid every one of the crosses upon her, being daily swaded, that she should recover her former health, if that she touched & remended cross of *Sauia*, which indeed sayled him not. For when as both the crosses which belonged not unto the Lord, were laid to the woman, she continued neuerthelesse at the point of death: but as soon as the third (which in very deed was the cross of Christ) was laid unto her, although she seemed presently to leave this world, yet leaped she up, & was relessoed to her former health. After this was the cross of Christ found out. The Emperors mother builded ouer the sepulcher a goodly & gorgeous Church, calling it New Ierusalem, right ouer against that old and was Ierusalem. The one halfe of the cross she lockt up in a silver chest, and left there to be seen of such as were desirous to behold such monuments, the other halfe she sent unto the Emperour. The which when he had received, supposing the city to be in great safety, wherein it was kept, compassed it with his owne picture which was set up in the market place at Constantinople (so called of *Constantine*) ouer a mighty pillar of red marble. Although I commit this to writing, which I haue only learned by hearsay, yet in a manner all they which inhabit Constantinople, affirme it to be most true. After ouer when *Constantine* had received the nails, where with the naked hands of Christ were fastened to the tree (for his mother had found these also in the sepulcher of Christ, & sent them unto him) he caused bits for byldes, helmets & headpieces, to be made thereof, the which he wore in battell. The Emperour furthermore made prouise on for all such necessaries as were required to the building of the Churches, and wrote vnto *Macarius* his bishop, that with all diligence he should further the building. The Emperours mother as soon as she had finished the Church, which she called New Ierusalem, builded a second, nothing inferior to the first, at Bethleem, in the hollow rocke, where Christ was borne according vnto the flesh, also a third, upon the mount where Christ ascended vnto the Father. Besides she was so vertuous and so meke, that she would fall downe to her prayers in the midst of the vulgar sort of women: that she would inuite to her table, virgins which were consecrated to help life according vnto the canon of the Church: that she would bring in meats, and serue them her selfe. Many things she gaue to Churches, and to poore people, she liued goodly and religiously, & departed this life being fourscore yeares old. Her body was brought to Constantinople, called New Rome, and buried there with princely funerall.

CHAP. XIII.

How the Emperour *Constantine*, destroying the idoll grones of the Gentiles, erected in sundry places, many notable Churches.

Cap. 18. after the Greeke.

Serapis had in his temple an elle or latheome, signifying the measure of the water in depth which was thought by his power to overflow. The Barbarians being overcome in battell received the faith of Christ.

The Emperour after this went about to promote christian religion with greater care & industry, to banish the rites & ceremonies of the ethnicks, to restrain the lewd combats of fencers and sword players, and to set up his owne image in their idolatricall temples. And when as the ethnicks affirmed, that the God *Serapis* was he which made the river *Nilus* to overflow & to water the country of Egypt, because that a certaine elle was brought into the temple of *Serapis*: the Emperour commanded that elle to be conueyed into the Church of Alexandria. When that it was noyed, that *Nilus* would no longer overflow, because the God *Serapis* took great indignation, that he was thus abused: the yeare following, the river did not only overflow (after his wonted manner) from that time forth kept his course, but also thereby declared vnto the world, that *Nilus* was accustomed to overflow, not after their superstitious opinion, but by the secret determination of the diuine prouidence. Although the Samaritans, Barbarians and Goths, at the same time, assailed the right of the Romane Emperour: yet for all that the Emperours care & industry for the building of Churches was not slackened, but diligently with great abun- did he prouide for both. For he valiantly overcame these nations, under the banner of the cross, which is the peculiar cognizance of christian professors, so that not only he depriued them of the tribute, which the Emperours of old were wont to pay unto the Barba-

Barbarians: but also they being assimilated at this strange victory, yielded themselves then, first of all, to embrace Christian Religion, by means of the which, *Constantine* had professed himselfe. *Constantine* againe applied himselfe to building of other Churches, and one he erected in the okegroes of Mambre, where holy Scriptures reporteth, that Angels to haue bene harbored by *Abraham*. When that he was certified the altars were erected at that oke, & that the Ethnicks offered sacrifice and incense in that place to their fained gods, he sharply rebuked *Eusebius* Bishop of Caesarea, by his letters, because that through his slacknesse in executing his office, that wickednesse was committed. He commanded therefore the altars to be turned upside downe, and a Church hard by the oke, to be builded. He commanded another Church to be builded in Heliopolis of Phoenicia, & that for this cause. What law maker the Heliopolis had of old, I am not able to say, but the lawes and customes of the citie do manifestly declare what kind of man he was. By the custome of their countrey, they haue all women in common, and therefore of their children there can no certaintie be had. Among the there is no difference, either of father or sonne. They giue their virgins to strangers, which come amongst them, to be deflowered. The Emperour endued wholly to abrogate this old and rotten custome of theirs. For when he had taken away this brutish & beastly kind of behaviour, he made a sacred, and a seuerer law: that kindreds and families should be knowne amongst them, and seuered one from another. To be short, when he had builded Churches amongst them, he hastened to consecrate them a bishop, & to ordaine the holy company of clergy men. Thus the state of the Heliopolis, after the removing of the former filth, was reformed into modest behaviour. In like manner he ouerthrew the temple of *Venus* in Aphaca, standing at the foot of mount Libanus, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and vneruerently. What shall I speake of the familiar Diuell, and the spirit of diuination the which he soiled in Cilicia, & commanded the Idol, in whose closets he had craftily hid himselfe, to be destroyed: furthermore he was so seruent in promoting Christian religion, that when he should haue warred against the Persians, he made him a tent much like the tabernacle of *Moses* in the desert, in forme and figure resembling the Church of God, & the same of a changeable colozed veile, the which he carried about with him, that in the wast wilbernesse and desert places, he might alwaies find ready an holy Church, to sing Hymnes, and devoutly to serue the living God. But the same battell went not forwards, for the Persians feared the power of the Emperour, and so all iniuries were put up, and peaceably ended. That the Emperour also employed great labour and tranell, in building towncs and cities, and that of diuerse pelling villages, he made princely Cities, (for example Drepan after his mothers name, and *Constantia* in Palestina, the name of his sister *Constantia*) I thinke it presently not needfull to commit to writing for the posteritie. For it is not our duty to declare the other famous acts of the Emperour, but onely those which appertaine vnto Christian religion, and specially the estate of the Churches. Therefore in as much as the famous acts of the Emperour, tend to another purpose, and require a proper and a peculiar kinde of handling, I leave them for others, which both know, and can sufficiently discourse thereof. I of mine owne part, would neuer haue laid pen to paper, if the Church had bene at vnitie and concord within it selfe. For where there is no matter ministered to write, there the writer seemeth to be fond, and his trauell frustrate. But in as much as the subtiltie of Sophisters found quirkes, and fallacies of Satan, depraied in those dayes the Apostolicke and sincere Character of Christian religion, seuered also, and as it were vniopressed the members of Christ, I thought good to say something of them, whereby the ecclesiastical affaires, may not fall into the dust of obliuion. For the knowledge thereof is much set by among most men, and setteth for experience, the minde of such a one as is well sene therein. For when any vaine controuersie riseth about the signification of a word, it teacheth him to haue a shaped head.

CHAP. XV.

How that in the time of *Constantine*, the middle Indians embraced the faith of Christ by the means of *Aedesius* and *Frumentius*: for *Athanasius* Bishop of Alexandria created *Frumentius* Bishop, and sent him to preach vnto the Indians.

Genes. 18.

Constantine abrogated the most filthy lawes of the Heliopolis, and brought the to the Christian faith.

The temple of *Venus* overthrown.

The diuell was faine to sit out of the Idol.

The tent of *Constantine* like the tabernacle of *Moses*.

Exod. 33.

Cap. 19. after the Greeke.

The increase
of Christian
religion vnder
Constantine.

The middle
Indians were
not Christe-
ned afore the
reigne of Co-
stantine, that
is, 100. and od
yeares after
Christ.

Now it remaineth that we declare how and by what meanes, Christian religion en-
gaged and spread it selfe vnder the reigne of this Emperour. For the nations which in-
habited the middle India, and Iberia, then first of all received the faith of Christ, and by
I have looked thereunto the middle India, I will declare in few wordes. When the Apostles
by lot, had sorted themselves to travell unto certaine nations, *Thomas* chose Parthia, where
he executed the function of an Apostle: *Matthew*, Ethiopia: *Bartholomew* chose India, which com-
meth hereunto. But the middle India, inhabited of many barbarous nations, varying among
themselves also in language, was not lightened with the word of God, and the faith of Christ
afore the reigne of *Constantine*. And what drew them to embrace the faith I am now about to
declare. *Metrodorus* a certaine Philosopher, borne in Tyrus, longed to see, and was very desirous
to travell into the Indian country, as I am perswaded, he was allured thereto by the exam-
ple of *Metrodorus* the Philosopher, who aforesaid time had thyngougly travelled that country. *Me-
rodorus* then, taking with him two young men, that were his cousins, which also were skilfull in
the Greke tongue, took ship, and sailed to the same country, and when he had enjoyed his
full desire, and now againe longed to be at home, being pinched with want of necessary food,
he arrived at a place, where there was a sure and a safe haven. It fell out, at the very same
time, that the league concluded betwene the Romans and the Indians was broken. The Indi-
ans then laid hands upon the Philosopher, and such as sailed with him, and drew them all, the
philosophers two young cousins onely excepted. The children they pittied, because of their ten-
der yeares, and being saved, they are given for a present unto the King of India. The King
liking very well of their young countenances, made the one whose name was *Adesius* his
cupbearer, to attend upon his cup at the table: and the other whose name was *Fruventius*, he
made master of the kings rolles. Not long after the king died, leaving behind him a sonne
that was very young, and the scepter of his kingdome unto his wife, manumitting also *Ad-
esius* and *Fruventius*. The Quene being very carefull over this young Prince, requested them
both to take the gard and government of him, untill he came to lawfull yeares and man-
estate. The young men, according unto her request, diligently apply themselves about the
Princes affaires, but specially *Fruventius*, who was in chiefest authority. This *Fruventius*
enquired earnestly of the Romane merchants, which did traffike in that countrey, whether
there was any Christian in that company. When he had found certaine, and signified unto
them his companions estate and his owne, he prayed them to chuse unto themselves severall
places where after the manner of the Christians they might poure out prayers unto the li-
ving God. In procelle of time, *Fruventius* builded a Church for prayer. And those Christians
joyne unto them certaine Indians, whom they instructed in the principles of the faith. When
as the kings sonne came to full yeares, *Fruventius* & *Adesius* resigne by unto him his king-
dome the which they had prudently governed, and craue licence of him for them to depart to
to their native country. But when as the king and his mother earnestly intreated them to
stay & could not prevaille, being very desirous to visite their native soile, they take their leave,
and bid farewell: *Adesius* went to Tyrus, for to see his parents and kinsfolkes. *Fruventius* got
him to Alexandria, and opened the whole matter, & all the circumstances unto *Athanasius* who
a few dayes before, was there stilled Bishop. He told him what happened in his journey, that
there was good hope, that the Indians would receive the faith of Christ. He prayeth him to send
thither a bishop, & withall other clergie men, & that he should not make light account of such
as might easily be brought to save their soules. *Athanasius* pondering with himselfe, what pa-
ratiō was fittest for his voyage, made *Fruventius* himselfe bishop, & said, that he himselfe was
fitter for this function then himselfe. And the matter was thus concluded. *Fruventius* being ch-
ristered bishop, went backe againe into the Indian countrey, preached the faith of Christ, build-
ed many churches, & through the power of God, wrought many miracles, curing many both
outwardly in body and inwardly in mind. These things *Rufinus* reporteth himselfe to have
heard with his eares, even of *Adesius* himselfe, who after that was made priest at Tyrus.

CHAP. XVI.

How the nation inhabiting Iberia was converted unto the faith of Christ.

Now I am constrained, for the time so requiereth, to make relation how the Iberians at
that time received the Christian faith. There was a certaine godly & devout woman,
taken captive of the Iberians, these Iberians dwell nigh the sea Euxinus, a people they
are,

Fruventius
was consecra-
ted bishop by
Athanasius, &
sent to convert
the Indians.
Rufinus Ecc.
hist. lib. 1. cap.
Cap. 10. in the
Greeke.
The sea Euxi-
nus dwelt with
Faro, & from
Asia.

are, having their original of the Iberians which inhabits Spain. This woman being a captive,
& having her conversation with Barbarians, gave her selfe wholly to godlines: For she exercised
very much the discipline of continencie, she used a severer kind of abstinence, and alwayes ap-
plied her self to fervent prayer. The which thing when the Barbarians perceived, they wonder-
ed at the strangenes of the act. It fell out that the kings sonne of very tender yeares, fell into
a dangerous disease. The Quene (after that country manner) sent the child unto other women
for physike, to try if experience had taught them any medicine that might cure that malady.
But when the nurse had carried the child about unto every woman, and could purchase reme-
dy of none, at length he is brought unto the woman that was captive. She in the presence of
many women, although she laid thereunto no value or remedy in the world (for of truth she
knew none) yet took she the child, laid her sackcloth upon him, and said onely these wordes:
Christ which healed many, will also heale this infant. When she had uttered these wordes,
and prayed unto God for aide & assistance, the child forthwith recovered, and thenceforth en-
joyed perfect health. The same of this act was byuted abroad among all the Barbarian witu-
es, and came at length unto the Quenes eare, so that her name was famous, and the captive
woman much spoken of. In a while after the Quene her selfe fell sicke, and this simple wo-
man was sent for. She refused to go, lest that peradventure some violence, contrary to the mo-
destie of her nature, were offered unto her. The Quene then is conceived unto her. She pra-
yiseth the like as she had done before unto the child. Forthwith the Quene is rid of her dis-
ease, she thanketh the woman. But the woman answered, it is not my doing, but Christs,
the sonne of God, and maker of heaven and earth. She exhorted the Quene to call upon
him, and to acknowledge him for the true God. The king, marveling that this malady which
reigned among the Iberians was so soon cured, made inquisition who healed his wife, and
commanded the captive woman should be bountifully rewarded. Who made answer, that
she wanted no riches, but esteemed godlinesse as great treasure: and that the king should re-
ceive a precious isewell, if that he would acknowledge that God whom she professed. With
these wordes she sent backe the rewards. The king laid up these sayings in his breast. The
next day after as the king went a hunting, such a thing hapned. The hills and forest where
his game lay, were overcast with darke clouds and thicke mist, the game was uncertaine
and doubtfull, the way stoppt and intricate. The king being at his wits end, not knowing
what was best in this case to be done, called earnestly upon the gods which he accustomed to
serve. But when his calling upon them stood him in no stead, it came to his mind, to thinke
upon the God of the captive woman, unto him he turneth and crieth for helpe. As soon then
as he had prayed unto him, the cloud was dissolved, & the mist scattered it selfe and vanished
away. The king wondering, returned home topfully, and told his wife all that had happened.
Immediately he sends for the captive woman: when she came, he demanded of her what God
it was whom she served: She so instructed the Iberian king, that he published abroad the
praises of Christ. For he embracing the faith of Christ by the meanes of this devout woman,
made proclamation that all his subiects should come together. To them he rehearsed the
manner of his sonnes curing, the healing of his wife, and what happened unto him as he
went a hunting. He exhorted them to serve the God of the captive woman. They preach
Christ to both sexes, the king to men, and the Quene to women. As soon as he had learned of
the captive woman the forme and fashion of Churches which the Romanes used, he caused
a Church to be builded, and gave charge, that with all speed provision should be made for
building. To he thopt, the house of prayer is erected. As soon as they went about to lift up
the pillars, the wisdom of God even in the worke it selfe, settled the minds of the people, and
drew them to Christ. It fell out that one of the pillars remained immovable, and could by
no device be remoued, the ropes brake, and the engines cracke in peces, the workmen de-
spaire, and returne every man to his home. When the faith of the captive woman made it
selfe manifest. For in the night season when no man perceived, she came unto the place, and
continued in prayer all night long, by the divine providence of God the pillar is winded
up in the aire over the foundation, and there hangeth levelle wise, without either prop or bot-
tresse. At the breaking of the day, the king being a carefull man, not forgetfull of his busi-
nesse, came to see the building, and beholdeth the pillar hanging in the aire levelle over his
place. He wondereth at the sight, and all that saw it were astonished. In a litle space after,

The king of
the Iberians
child is cured.

The Quene
of the Iberi-
ans healed.

How the
king of the
Iberians was
converted
unto the faith

The increase
of Christian
religion vnder
Constantine.

The middle
Indians were
not Christian-
ized afore the
reigne of Co-
stantine, that
is, 100. and od
years after
Christ.

Frumentius
was consecra-
ted bishop by
Athanasius, &
sent to convert
the Indians.
Ruffinus Ecc.
hist. lib. x. c. p.
Cap. xxviii the
Greeke.
The sea Fur-
cus denieth
Faro, & from
Asia.

Now it remaineth that we declare how and by what meanes, Christian religion en-
gaged and spread itselfe under the reigne of this Emperour. For the nations which in-
habited the middle India, and Iberia, then first of all received the faith of Christ, and by
I have toyled thereunto the middle India, I will declare in few wordes. When the Apostles
by lot, had sorted themselves to travell unto certaine nations, Thomas those Parthia, there
executed the function of an Apostle: Matthew, Ethiopia: Bartholomew those India, which lieth
neth hereunto. But the middle India, inhabited of many barbarous nations, varying among
themselves also in language, was not lightened with the word of God and the faith of Christ
afore the reigne of Constantine. And what drew them to embrace the faith I am now about
to declare. Meropius a certaine Philosopher, boorne in Tyrus, longed to see, and was very desirous
to travell into the Indian country, as I am perswaded, he was allured thereunto by the exam-
ple of Metrodorus the Philosopher, who aforetime had thzoughly travelled that country. Me-
ropius then, taking with him two young men, that were his collins, which also were skilfull in
the Greeke tongue, took ship, and sailed to the same country, and when he had enjoyed his
full desire, and now againe longed to be at home, being pinched with want of necessary foode,
he arrived at a place, where there was a sure and a safe haven. It fell out, at the very same
time, that the league concluded betwene the Romans and the Indians was broken. The Indi-
ans then laid hands upon the Philosopher, and such as sailed with him, and slew them all, the
Philosophers two yong collins onely excepted. The children they pittied, because of their ten-
der yeares, and being saved, they are given for a present unto the King of India. The King
liking very well of their yong countenances, made the one whose name was Aedesius his
cupbearer, to attend upon his cup at the table: and the other whose name was Frumentius, he
made master of the kings rolles. Not long after the king died, leaving behind him a sonne
that was very yong, and the scepter of his kingdome unto his wife, manumitting also Aede-
sius and Frumentius. The Quene being very carefull over this yong Prince, requested them
both to take the gard and government of him, untill he came to lawfull yeares and mans
estate. The yong men, according unto her request, diligently apply themselves about the
Princes affaires, but specially Frumentius, who was in chiefest authority. This Frumentius
enquired earnestly of the Romane merchants, which did traffike in that countrey, whether
there was any Christian in that company. When he had found certaine, and signified unto
them his companions estate and his owne, he prayed them to chuse unto themselves some
places where after the manner of the Christians they might poure out prayers unto the li-
ving God. In procelle of time, Frumentius builded a Church for prayer. And those Christians
toyne unto them certaine Indians, whom they instructed in the principles of the faith. When
as the kings sonne came to full yeares, Frumentius & Aedesius resigne by unto him his king-
dome the which they had prudently governed, and craue licence of him for them to depart
to their native country. But when as the king and his mother earnestly intreated them to
stay & could not prevail, being very desirous to visite their native soile, they take their leave,
and bid farewell: Aedesius went to Tyrus, for to see his parents and kinsfolkes. Frumentius got
him to Alexandria, and opened the whole matter, & all the circumstances unto Athanasius who
a few dayes before, was there stilled Bishop. He told him what happened in his journey, that
there was good hope, that y Indians would receive the faith of Christ. He prayeth him to send
thither a bishop, & withall other clergie men, & that he should not make light account of such
as might easily be brought to save their soules. Athanasius pondering with himselfe, what pro-
paratio was fittest for his voyage, made Frumentius himselfe bishop, & said, that he knewe none
fitter for this function then himselfe. And y matter was thus concluded. Frumentius being
consecrated bishop, went backe againe into the Indian country, preached y faith of Christ, build-
ed many churches, & through the power of God, wrought many miracles, curing many both
outwardly in body and inwardly in mind. These things Ruffinus reporteth himselfe to have
heard with his eares, even of Aedesius himselfe, who after that was made priest at Tyrus.

CHAP. XVI.

How the nation inhabiting Iberia was converted unto the faith of Christ.

Now I am constrained, for the time so requirerth, to make relation how the Iberians at
that time received the Christian faith. There was a certaine goodly & devout woman,
taken captive of the Iberians. These Iberians dwell nigh the sea Euxinus, a people they
are,

are, having their original of the Iberians which inhabits Spain. This woman being a captive,
& having her conversation with Barbarians gave her selfe wholly to godlines: For she exercised
very much the discipline of continencie, she used a severer kind of abstinence, and alwayes ap-
plied her self to fervent prayer. The which thing when the Barbarians perceived, they wonder-
ed at the strangenes of the act. It fell out that the kings sonnes of very tender yeares, fell into
a dangerous disease. The Quene (after that country manner) sent the child unto other women
for physike, to try if experience had taught them any medicine that might cure that malady.
But when the nurse had caried the child about unto every woman, and could purchase reme-
dy of none, at length he is brought unto the woman that was captive. She in the presence of
many women, although she laid thereunto no salve or remedy in the world (for of truth she
knew none) yet took she the child, laid her sackcloth upon him, and said onely these wordes:
Christ which healed many, will also heale this infant. When she had uttered these wordes,
and prayed unto God for aide & assistance, the child forthwith recovered, and thenceforth en-
joyed perfect health. The same of this act was byruted abroad among all the Barbarian wivues,
and came at length unto the Quenes eare, so that her name was famous, and the captive
woman much spoken of. In a while after the Quene her selfe fell sicke, and this simple wo-
man was sent for. She refused to go, lest that peradventure some violence, contrary to the mo-
destie of her nature, were offered unto her. The Quene then is conveyed unto her. She pra-
yseth the like as she had done before unto the child. Forthwith the Quene is rid of her dis-
ease, she thanketh the woman. But the woman answered, it is not my doing, but Christ,
the Sonne of God, and maker of heaven and earth. She exhorteth the Quene to call upon
him, and to acknowledge him for the true God. The king marveling that this malady which
reigned among the Iberians was so soon cured, made inquisition who healed his wife, and
commanded the captive woman should be bountifully rewarded. Who made answer, that
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ceive a precious ietwell, if that he would acknowledge that God whom she professed. With
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next day after as the king went a hunting, such a thing hapned. The hills and forest where
his game lay, were overcast with darke clouds and thicke mist, the game was uncertaine
and doubtfull, the way stopt and intricate. The King being at his wits end, not knowing
what was best in this case to be done, called earnestly upon the gods which he accustomed to
serue. But when his calling upon them stood him in no stead, it came to his mind, to thinke
upon the God of the captive woman, unto him he turneth and crieth for helpe. As soon then
as he had prayed unto him, the cloud was dissolued, & the mist scattered it selfe and vanished
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Immediately he sends for the captive woman: when she came, he demanded of her what God
it was whom she served: She so instructed the Iberian King, that he published abroad the
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Christ to both sexes, the King to men, and the Quene to women. As soon as he had learned of
the captive woman the forme and fashion of Churches which the Romanes used, he caused
a Church to be builded, and gave charge, that with all speed provision should be made for
building. To be short, the house of prayer is erected. As soon as they went about to lift up
the pillars, the wisdom of God even in the worke it selfe, settled the minds of the people, and
drew them to Christ. It fell out that one of the pillars remained immovable, and could by
no device be removed, the ropes brake, and the engines cracke in peces, the workmen de-
spaire, and returne every man to his home. When the faith of the captive woman made it
selfe manifest. For in the night season when no man perceived, she came unto the place, and
continued in prayer all night long, by the divine providence of God the pillar is winded
up in the aire over the foundation, and there hangeth leuell wise, without either prop or but-
tresse. At the breaking of the day, the king being a carefull man, not forgetfull of his busi-
nesse, came to see the building, and beholdeth the pillar hanging in the aire leuell over his
place. He wondereth at the sight, and all that saw it were astonished. In a little space after,

The king of
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before their faces, the pillar came to him, and fastened it selfe in his proper place, whereupon they all shouted, the things saith is held for true, and the God of the captives became toiled with praises. Whenceforth they stagger not at all, but with cheerful minde they set the rest of the pillars, and in a while after they finish the building. After this they sent the Romanes, they craue a Bishop and Clergie men to instruct them, protesting their faith and unfained beleefe in Christ. *Eusebius* reporteth that he learned these things of *Eusebius*, who sometime gouerned the Iberians, afterwards coming vnto the Romanes, was made captain ouer their soldiers in Palestina: and in his latter dayes stood the Emperour *Theodosius* in great stead in the battell which he gaue to *Maximus* the tyrant. Thus did the Iberians receive the Christian faith in the dayes of *Constantine* the Emperour.

Cap. 21. after
the Greeke.

CHAP. XVII.

Of *Antonie* the monke, and *Manes* the hereticke
and his originall.

Antonie the
Eremit.

* Cap. 22. in
the Greeke.
The Mani-
chees blas-
phemed
a while before
the reigne of
Constantine.
Anno 181.
Euseb. lib. 7.
cap. 10.

The originall
and authors
of the heresie
of the Mani-
chees.
Buddas other-
wise Tere-
bynthus an
hereticke, di-
ed miserably

The same time lived *Antonie* the monke in the deserts of Egypt. But in as much as *Antonie* bishop of Alexandria, hath lately set forth in a fenerall volume, intituled of his life, his manners and conuersation, how openly he buckled with diuels, how he over-
reached their sleights and subtle combats, and wrought many marvellous & strange miracles, I thinke it superfluous of my part to intreat thereof. The dayes of *Constantine* haue
had great plenty of rare and singular men, but among the good & beate faires are accounted
to grow, and the spite of Satan is the sworne enemy of prosperous affaires. For a little
space the reigne of *Constantine*, a counterfeited religion, no other in shew then the service of
gods, mingled it selfe with the true and Christian religion, no other wise then false prophe-
cies are wont to rise among the true Prophets of God, and false Apostles among the true
Apostles of Christ. When went *Manichaeus* about covertly to bring into the Church of God
the doctrine of *Empedocles* the heathen philosopher, of whom *Eusebius Pamphilus* made mention in
the 7. booke of his Ecclesiasticall historie, yet not erquittely handling his doings. Whence
he wrote what he omitted, that I suppose necessary to be supplied of vs, for so we shall know
both who and what this *Manichaeus* was, and also by what meanes he presumed to practise
such lewd enterprises. A certaine Saracen of Scythia had to his wife a captive, borne in the
per Thebais, for whose sake he settled himselfe to dwell in Egypt: and being well scene in the
discipline of the Egyptians, he endeoured to sow among the doctrine of Christ, the opinions
of *Empedocles* and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one good,
another bad: the bad enmitie, the good vntie. This Scythian had to his disciple one *Budde*,
who afore that time was called *Terebynthus*, which went to the coasts of Babylon inhabited
of Persians, and there published of himselfe many false wonders: that he was borne of a vir-
gine, that he was bred and brought vp in the mountaines: after this he wrote four booke,
one of Myseries: the second he intitled The Gospell: the third, The saurus: the fourth, A
marie. He fained on a time, that he would worke certaine feats, and offer sacrifice; but he
ing on high, the diuell threw him downe, so that he brake his necke, and died miserably. His
holleie buried him, toke all that he had, and bought therewith a lad of seven yeares old,
whose name was *Cubricus*. This woman after that she had made him a free denizen, and
ned him vp in learning, not long after dieth, and gaue him by legacie all the goods of *Tere-
bynthus*, the booke also which he had written being the Scythians disciple. Which things when
this free denized *Cubricus* had gotten, he conueyed himselfe forthwith into Persia. He changed
his name, and in stead of *Cubricus* he cald himselfe *Manes*. The booke of *Buddas*, otherwise
called *Terebynthus*, he fetterly abrood as his owne doings, vnto such as were snared with
his folly. The titles of the booke barely gaue a shew of colour of Christian religion, but
in truth it selfe the doctrine taught and fauoured of paganism. For *Manes* as he was in
a wicked man, taught the world to serue many gods: he commanded the women to be
shipped: he was a fauourer of fatal destinie: and denied free will in man. He said plainly, the
soules went from one bodie into another, following herein the fond opinions of *Empedocles*,
Pythagoras, and the Egyptians. He would not confesse that Christ was borne, but said that

Manes the he-
retick, and his
detestable op-
inions.

he had the forme or figure of a man. He reuoketh the Law and Prophets, and called himselfe
the comforter: all which things are farre from the true and right faith of the Church of God.
In his epistles he was not ashamed to intitle himself an Apostle. But his lewd and shameles
leadings were recompensed with due punishment, and that for this cause. The King of Persia
his sonne fell into a dangerous discafe, the father used all meanes possible to restore his sonne
to his former health. Being told of *Manes*, and perswaded that his feats were farre from fail-
homb and legerdemaine, sent for him by the name of an Apostle, hoping with himselfe that by
his meanes his sonne should recouer. Being come, he takes the Kings son in hand with so-
cerie and witchcraft: the King seeing his sonne already gone, and departed vnder his hands,
commanded the sorcerer should be clapt in prison, & provided execution for him; but he brake
prison, fled into Mesopotamia, and so shifted for himselfe. The King hearing that he was in
those coasts, made him to be apprehended, slayed him alive, took his skin, filled it full of chaffe,
and hanged it at the gates of the citie. These things we report to be most true, and faithfully
alleged by vs out of the booke intituled, The disputation of *Archelaus* Bishop of Cascharum
a citie in Mesopotamia. This *Archelaus* reporteth that he disputed with him face to face, and
there layeth downe all that we wrote before of his life and conuersation. Thus (as I said be-
fore) it falleth out in all ages, that the spite of Satan will not suffer godlinesse to haue good
successe, but sends forth such lewd varlets to entrap the simple people. But what is the reason
thereof, why our louing and mercifull God permits such lewdnesse, whether it be to trie and
stiff the true doctrine of his Church, and to cut off the vaine conceits and opinions which ma-
ny haue of religion: or whether it be for some other cause whatsoever, as it is hard to deter-
mine thereof, so few words will not suffice, neither is presently fit oportunitie and occasion
ministred to discourse of that matter. It is not verily the marke we shote at, erquittely to
intreate of diuers and variable opinions and sentences of men, neither to search out the se-
cret and hid mysteries of the prouidence and wisdom of God, but truely as much as in vs
lieth, to set forth the Ecclesiasticall historie. And because we haue reported after what sort
the cursed opinions of the Manichees sprang by a little before the reigne of *Constantine*, now let
vs returne to discourse of the times incident to this our purposed historie.

The misera-
ble death of
the hereticke
Manes.

CHAP. XVIII.

How *Eusebius* Bishop of Nicomedia, and *Theognis* Bishop of Nice, remembering themselves after
their recantation, wrought all the spite they could to overthrow the faith established
in the Councell of Nice, and sought meanes to mischief *Athanasius*. Of the
Councell summoned at Antioch, which deposed *Eusebius*, about
whom there arose such a sedition in Antioch, as de-
stroyed in a manner the whole citie.

Cap. 23. after
the Greeke.

Eusebius and *Theognis* returning from exile, received their former dignities, remouing (as
I said before) such as were placed in their seas. They were in great reuerence and esti-
mation with the Emperour, and enjoyed great libertie, for that they had forsaken the
curled and cankered opinion of *Arius*, and given themselves to the true and right faith. But
these men for all that abused their libertie, and made more stirre in the world then euer was
before. Two things done them thereunto: the detestable heresie of *Arius*, which held their
minds of a long time, and the deadly hatred they bare vnto *Athanasius*. Because he valiantly
withstood them as they disputed in the Councell of Nice, first of spite they challenge his degree
and vocation, saying, he was no fit man for the rōme of a Bishop; next, that he was elected by
vnlawfull persons. But although he cleared himselfe of those opprobrious and slanderous
reports (his bright conuersation was such, he could not be remoued from the Bishops sea
of Alexandria) and contended earnestly for the faith decreed by the Councell of Nice: *Eusebius*
Bishop of Nicomedia, endeoured with might and maine, through wiles and subtiltie to de-
pose *Athanasius*, and to bring *Arius* into Alexandria. For by this meanes he thought best to
rot out of the Church the faith of Homousion, to wit, Of one substance, ratified by the Councell,
and to plant the pestilent doctrine of *Arius*. And as at some times he intreated him by letters
and fair words: so on the contrary, at other times he went about to terrifie him with threats.

Hatred and
heresie ioy-
ned together.

But when as *Athenasius* would in no wise yield, he sought to perswade the Emperour, that of his wanted clemencie he would giue *Arius* the hearing, and pardon him, that he might turne vnto Alexandria. But what trecherie he practised to bring this his purpose to effect, I will shew in another place. For that these things were fully come to an end, there arose an other hurlyburly in the Church. For the members themselves brake asunder the peaceable and quiet bond of the Church. *Eusebius Pamphilus* reporteth, that immediately after the speaking by of the Council, a ciuill dissention arose throughout all Egypt; the cause he hath concealed, whereby he was of diuers suspected of double dealing. He was thought with silence to haue ouerskipped the causes, for that he had determined with himselfe not to subscribe vnto the decrees of the Nicene Council. But as we haue learned manifestly by diuers epistles the which *Bishops* wrote pryncially one to another after the Council, the clause of *One substance*, troubled exceedingly their minds, and whilest that they sifted and searched out the sense and vnderstanding thereof, even vnto the quicke, they raised ciuill discorde among themselves, so that their conclusions seemed nothing else but combats in the night and darknesse, or blindefolded babbling. It seemed that neither side vnderstood well the cause that made them to reuile each other. For such as rejected the clause of *One substance*, (thinking verily that they which received it, went about to establish againe the heresie of *Sabellius* and *Montanus*) called the true professors, blasphemous persons, as if they had gone about to take away the substance of the Sonne of God. Such as on the contrary cleaued vnto the canon of *One substance*, thought their aduersaries brought in the seruice of many gods, and abhorred them as furtherers of Paganisme. Moreover, *Eustathius* Bishop of Antioch sharply rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the Nicene Creed: but *Eusebius Pamphilus* both cleared himselfe of that slander, and also charged *Eustathius* with the heresie of *Sabellius*. And so all the *Bishops* wrote inuectiues one against the other, as if they had bene deadly foes. When as both parts said, that the Sonne of God had his being together with the Father, and was in the Father, and confessed the Unitie to be in Trinitie: yet (I wot not why, nor wherefore) they could not agree among themselves, nor set their hearts at rest. Wherefore there was a Council summoned at Antioch, where *Eustathius*, for fauouring the heresie of *Sabellius* more then furthering the Canons of the Nicene Council, was deposed; but diuers do report that there were other matters of no small importance, and lesse honestie, laid to his charge, as causes of his depriuation, yet do they not openly rehearse them. For it is the manner among *Bishops*, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceale the particular faults. *Georgius* Bishop of Laodicea in Syria, one of them that rejected the clause of *One substance*, in his booke of the praise of *Eusebius Emisenus*, writeth himselfe to haue reported, that the *Bishops* deposed *Eustathius* the Sabellian hereticke, *Cyrus* Bishop of Berrhaa being his accuser. But of this *Eusebius Emisenus* we mind to speake in another place. *Georgius* writeth, that *Eustathius* the Sabellian accused by *Cyrus*, and againe *Cyrus* himselfe conuicted of the same heresie, to haue bene both remoued out of their Bishopricks. But how can it be that *Cyrus*, being himselfe infected with the foule heresie of *Sabellius*, should accuse *Eustathius* of the same? Therefore it seemeth that *Eustathius* was deposed for some other cause. After this there was kindled in Antioch such a fierie flame of sedition, that in manner the whole citie was therewith turned upside downe. The faction was two fold: the one went about to translate *Eusebius Pamphilus* Bishop of Caesarea in Palestina, to Antioch: the other would needs bring againe *Eustathius*. The common sort of people, some cleaued to this side, some to that side. The whole garrison and band of soldiers was so diuided and set on against the other, that if God, and the alleageance they owed vnto the good Emperour, had not bene called to remembrance, they would lamentably haue murdered each other. For the Emperour by his letters appeased the tumult and sedition that was raised amongst them. But *Eusebius* refused to be their bishop, and therefore the Emperour did highly commend him. The Emperour wrote vnto him of that matter, he praiseth his mind, and pronounceth him happy, for that by the report of all men he was worthy to be bishop, not of one citie, but of the whole world. The sea of Antioch is said to haue wanted a bishop the space of eight yeares together: but at length, by the meanes of such as endeouored to ouerthrow the Nicene Creed, *Euphronius* was made Bishop. And thus much shall suffice touching the Council held at Antioch, for the depodition of *Eustathius*.

Eusebius Pamphilus was no Arian.

* Cap. 24. in the Greeke. The Council of Antioch where Eustathius was deposed.

Eusebius Pamphilus refused to be Bishop of Antioch, for the which the Emperour Constantine did highly commend him. Euphronius an Arian, yet Bishop of Antioch.

CHAP. XIX.

Of the meanes that were wrought to call *Arius* home, and how *Arius* delivered vnto the Emperour his recantation in writing, craftily subscribing vnto the Nicene Creed.

Immediately after, *Eusebius*, who a little before had left the Bishopricke of Berytus, and at that present was bishop of Nicomedia, strived with might and maine, together with his confederates to bring againe *Arius* into Alexandria. But how, and after what sort they brought their purpose to passe, and the meanes they used to perswade the Emperour to call before him *Arius* and *Euzoius*, now I thinke it best to declare. The Emperour had to his sister one *Constantia*, she was the wife of *Licinius*, who sometime was fellow Emperour with *Constantine*, but afterwards for his tyranny was put to death. This *Constantia* had great acquaintance and familiarity with a certaine priest of the Arian sect, whom she made very much of. Who through the perswasion of *Eusebius*, and other his familiar and deare friends, made suit vnto her in the behalf of *Arius*, signifying that the synode had done him iniury, and that he was not of the opinion he was reported to be. *Constantia* hearing this, beleued the priest, but durst not make the Emperour priuy thereunto. It fell out that *Constantia* was visited with great sicknesse, so that the Emperour came very oft to see her. When the woman perceived her selfe to be dangerously sicke, and waited for no other then present death, she commends vnto the Emperour this priest, she praiseth his industrie, his godlinesse, his god will and loyalty vnto the Imperiall scepter. In a short while after she departeth this life. The priest is in great authoritie with the Emperour: and creeping euery day more and more into better estimation, breaketh the same matter vnto the Emperour as before vnto his sister: that *Arius* was of no other opinion then the Council had decreed: and if he would vouchsafe him his presence, that he would subscribe vnto the canons: and that he was falsely accused. This report that the priest made of *Arius*, seemed very strange vnto the Emperour, who gaue againe this answer: If (saith he) *Arius* be of that mind, and (as you say) agree with the faith confirmed by the Council, I will not onely giue him the hearing my selfe, but also send him with honour to Alexandria. When he had thus spoken, immediately he wrote vnto him as followeth.

* Cap. 25. after the Greeke.

The Epistle of *Constantine* the Emperour vnto the hereticke *Arius*.

Constantine the puissant, the mighty and noble Emperour, Notice was giuen now a good while ago vnto thy wisdom, that thou shouldest repaire vnto our campe, to the end thou mightest enioy our presence, wherefore I cannot but maruell why thou camest not with speed, according vnto our wil. Now therefore take one of the common wagons, and make haste to our campe, that vnderstanding our clemencie, and the care we haue ouer thee, thou mayest returne to thy native country: God keep thee welbeloued. Written the 5. of the kalends of December. This was the epistle which the Emperour wrote vnto *Arius*. I cannot verily but wonder at the maruelous endeavour and entire loue the Emperour bare vnto pietie and Christian profession. For it appeareth by the epistle, that the Emperour admonished *Arius* oftentimes to recant, & therefore now doth he reprehend him, for that he being oft allured by his letters, made no speedy reformation of himselfe. *Arius* in a while after the receipt of the Emperours letters, came to Constantinople: there accompanied him *Euzoius*, who had bene Deacon, whom *Alexander* deposed the self same time together with the other Arians. The Emperour bids them welcom, & demandeth of them, whether they would subscribe vnto the Nicene Creed: they answer the Emperour, that they would do it with a good will. The Emperour bids them quickly lay downe in writing their creed. They frame their recantation, and offer it by vnto the Emperour, in this forme. Vnto the most vertuous, and our most godly Lord and Emperour *Constantine: Arius & Euzoius*. We haue laid downe in writing (noble Emperour) the forme of our faith, even as your godly and singular zeale hath giuen vs in charge: we do protest y both we our selues, and all they that be of our side, do beleuee as followeth: We beleuee in one God the Father almightie, and in his Son our Lord *Iesus Christ*, begotten of him before all worlds, God the Word, by whom all things were made both in heauen and in earth; who came downe from heauen, and was made man, who suffered, rose again, and ascended into heauen, and shall come again to iudge both the quick & the dead. And we beleuee in the holy Ghost, the resurrection of the flesh, the life of the world to come, the kingdome of heauen, the one Catholicke Church of God scattered far and

Constantine was informed of *Arius* his recantation when he wrote this.

* Cap. 26. in the Greeke. The recantation of *Arius* and *Euzoius*, giuen vnto the Emperour, together with the forme of their faith, where they dissemble both with God and man, writing one thing, & meaning another, as it appeareth in the chapter following.

Math. 28.

wide,ouer the face of the whole earth. This faith we haue learned of the most holy Euangelists, where the Lord himselfe said vnto his disciples: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: euen as the whole Catholike Church, & the Scriptures do teach, all which we faithfully belecue. God is our Iudge, both now, and at the day of iudgement. Wherefore (most holy Emperour) we humbly craue of your godly highnesse, in as much as we are Cleargie men, and retaine the faith and affection both of the Church, and also of holy Scripture, that of your wonted zeale, wherewith you prouide for vnitie and the right honor of God (all controuersies, and quarels, and cauillations, and subtill quirks whatsoeuer laid aside) you wil couple vs with our mother the Church: that both we and the Church of God among our selues may quietly and ioyntly with one heart and voice powre vnto God the accustomed praises for the peaceable and prosperous estate of your Empire, and for all mankind.

Cap. 27. after the Greeke.

CHAP. XX.

How Arius by the commandement of the Emperour returned to Alexandria, whom Athanasius would in no wise admit: against Athanasius, Eusebius and his confederates patched diuers crimes, and presented them vnto the Emperour, so that in the end a Synode was summoned at Tyrus to pacifie these quarels.

Athanasius would not receive Arius in to the Church of Alexandria.

When that Arius had perswaded the Emperour in such sort as we said befoze, he returns to Alexandria, but yet he could not with all his willes tread downe the truth, the which he had so egregiously dissembled. Athanasius would not receiue him into the Church of Alexandria after his return, for he detested him as a monster of the world. Arius neuertheless whilist that he priuily sowed his pestilent opinion, goeth about to set the whole citie on an vppeare. At what time Eusebius himselfe both wrote vnto Athanasius, and procured also the Emperour to command him by his letters, to condescend vnto the admission of Arius and his complices. Athanasius for all that would not receiue them into the Church, but wrote backe againe vnto the Emperour: That it was not lawfull for such as had made shipwreck of their faith, and had bin held for accursed of the Church, after their returne and conversion, to receiue their former dignities. The Emperour was in a great chafe, and conceived great displeasure against Athanasius for this answer, threatening him by his letters as followeth: In as much as thou art made priuie to our wil and pleasure, see that thou make the dore wide open to all that desire to enter into the Church. For if I vnderstand that any one (which desired to be made a member of the Church) hath by any meanes through thee bene hindered, or his entrance stopped, I will forthwith send one of mine officers, who by authoritie from me, shall both depose thee of thy bishopricke, and also place another in thy roome. This the Emperour wrote respecting the commoditie of the Church, and the vnitie of the Councell, lest that through variance it were dissolved. Eusebius then, who hated Athanasius with deadly enmitie, thought no time fitter then that to bring his purpose to effect (for he had the Emperour incensed against him, which was meate and drinke for Eusebius) and therefore he raised all that troublesome stirre, to the end he might cause Athanasius to be deposed of his bishopricke. For he thought verily, that if Athanasius were once remoued, Arianisme then should beare away the bell. Wherefore there conspired against him at once, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Marus Bishop of Chalcedon, Ursacius Bishop of Singidon a citie of the vpper Pannonia, and Valens Bishop of Mursa, a citie also in Pannonia. These men hired certaine of the Meletian sect, and caused diuers crimes to be laid vnto Athanasius charge. And first of all, by the depositions of Eufion, Eudemon and Callinicus, that were Meletian heretikes, they charge Athanasius, that he had enioined the Egyptians to pay for a yearely tribute vnto the Church of Alexandria a linnen garment. But Alypius and Macarius, Priests of the Church of Alexandria (who then as it chanced were at Nicomedia) confuted this slanderous report that was laid against Athanasius, and perswaded the Emperour, that all their malicious tales were manifest vntruths. Wherefore the Emperour wrote vnto his aduersaries, and rebuked them sharply, but he requesteth Athanasius to repaire vnto him. Yet againe Eusebius together with his complices, befoze his coming, patched another crime, farre more heinous then the former: that Athanasius went about traiterously to defeat the Emperours edicts, in sending to one Theopylumenus a basket or box full of gold. The Emperour then being at Psamathia, a manour without the walls of Nicomedia, by sitting out of this matter,

found

found Athanasius to be guiltlesse, and sent him away with honour, writing also to the Church of Alexandria, that their Bishop was falsely accused befoze him. But I thinke best, and with more honestie a great deale, to passe ouer with silence the sundrie kindes of slanders Eusebius together with his adherents inuented afterwards against Athanasius, lest that the Church of God be blemished and slandered of them which haue their mindes farre estranged from the religion and faith in Christ Iesu. For the things committed to writing, are wont to be knowne of all, and therefore it was our part to compise in few wordes such things as required a seuerall tract. But neuertheless I thinke it my dutie, in few wordes to declare out of what fountaine these false accusations issued, and whence such as forged them had their originall. Marcôtes is a countrey of Alexandria, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are vnder the Bishop of Alexandria, within the iurisdiction of his sea and Bishopricke. In this Marcôtes, one Ischyrras (so to they called him) practised priuily such a kind of offence as beferued a hundred kinds of death. For when as he had neuer taken orders, he called himselfe a Minister, and presumed to execute the function of a priest. Who when he was taken with the manner, fled away priuily, and got him straight to Nicomedia, to the faction of Eusebius, as a sure and safe refuge. They, for hatred they owed vnto Athanasius, entertained him for a priest, and promised to make him Bishop, if he would accuse Athanasius; so that hereby, I meane by the false reports of Ischyrras, they took occasion to slander Athanasius. For Ischyrras blased abroad, that vpon a sodaine they brake in vpon him, and dealt with him very contumeliouly: that Macarius beate the altar with his heeles, ouerthrew the Lords table, brake the holy cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said befoze) a Bishopricke, for they were fully perswaded, that the crime layd to Macarius charge, was of force sufficient, not onely to displace Macarius that was accused, but also to remoue Athanasius who had sent him thither. This slander was compassed against him in a while after. Afoze that time the complices of Eusebius had forged against him another accusation, full of spite and cankered malice, whereof I wil presently intreate. They got I wot not where, a mans hand: whether they due a man and strooke off his hand, or cut off the hand of a dead man, God knoweth alone, and the authozs of this trecherie: this hand the Bishops of Meletius set bring forth, in the name of Arsenius, and protest that it was his hand: the hand they bring forth, but Arsenius they hid at home. They say moreover, that Athanasius bled this hand to magicke and sorcerie. And although this was the chiefest thing that was laid to Athanasius charge, yet as it falleth out in such kind of dealing, other men charged him with other things. For they which spited him vnto the death, went then about to worke all meanes possible to mischief him. When these things were told the Emperour, he wrote vnto Dalmatius the Censor, who was his sisters sonne, and then abode at Antioch in Syria: that he should call such as were accused, befoze the barre: that he should heare the matter, and execute the offenders. He sent thither Eusebius, and also Theognis, that Athanasius might be tried in their presence. Athanasius being cited to appeare befoze the Censor, sent into Egypt, to seeke out Arsenius, for he vnderstood that he hid himselfe. But he could not take him, because that he fled from place to place. In the meane while the Emperour cut off the hearing of Athanasius matter befoze the Censor, for this cause. He called a Synode of Bishops for to consecrate the temple which he had builded at Ierusalem. The Emperour had willed the Bishops assembled at Tyrus, to debate together with other matters the contention raised about Athanasius, to the end (all quarels being remoued) they might chearefully solemnize the consecration of the Church, and dedicate the same vnto God. Constantine went now on the thirtieth yeare of his reigne. The Bishops that met from euery where at Tyrus, being cited by Dionysius the Senatoz, were in number threescore. Macarius the priest of Alexandria being fast bound with fetters and bolts of iron, was brought thither by the souldiers. Athanasius would not come to Tyrus, not dismayed so much with the slanderous reports that were layd to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bring in some inuocation prejudiciall to the decrees of the Nicene Councell. But because that the angriolines and threatening letters of the Emperour moued him not a little (for he had written vnto him, that if he came not of his owne accord, he should be brought thither with a vengeance) he came of necessitie vnto the Councell.

Ischyrras a false minister forging orders vnto himselfe. Athanasius is falsly charged with the misdemeanore of his clergie.

Athanasius is falsly accused of murder and magicke.

*Cap. 28. after the Greeke.

Macarius a minister being falsly accused by the Arian & Meletian hereticks, is thus shamefully dealt withall.

Cap. 19. after
the Greeke.

How Arsenius (whose hand they said had bene cut off) was found out, and brought before the barre, so the confusion of Athanasius accusers, which then fled away for shame: and how that Athanasius being otherwise partially dealt withall of the Councell, appealed vnto the Emperour.

The diuine prouidence of God brought to passe, that *Arsenius* also came to Tyrs. For he quite forgetting the lessons giuen him by those false accusers that bzied him for the purpose, came thither as it were by stealth, to know what newes there were in those coasts. It fell out that the seruants of *Archelaus* a Senatoz, heard say in a certaine timpling house, that *Arsenius* whom they reported to haue bene slaine, was there, and hid himselfe in a certaine house of the towne. When they heard these things, and eyed wel the authoys of this report, they reueale the whole matter vnto their lord and master. He forthwith laying all delays aside, sought out the man; being sought, found him; being found, he laid him fast by the heeles, and bids *Athanasius* be of good cheere: that *Arsenius* was come thither aliuie. *Arsenius* being in hold, denieth himself to be the man. But *Paulus* Bishop of Tyrs, who knew him of old, affirmed plainly that he was *Arsenius* in deed. These things being thus rightly disposed by the wisdome and prouidence of God, *Athanasius* not long after is called before the councell, in whose presence the accusers bzing forth the hand, and charge him with the hainous offence. He behaueh himselfe wisely and circumspectly, and demandeth first of them all that were present, and also of his accusers, whether any of them did euer know *Arsenius*. When that diuers of them had answered, that they knew him very wel, he caused *Arsenius* to be brought before them, with his hands couered vnder his cloke, and then againe demandeth of them: Is this fellow that *Arsenius* which lost his hand? At the sight of the felow, some of them that were present (except the that knew whence the hand came) were astonied: some others thought verily that *Arsenius* wanted a hand, and gaue diligent eare, to see what other shift *Athanasius* had to saue himselfe. But he turning by the one side of *Arsenius* his cloake, shewed them one of his hands. Again, when some did surmise: that his other hand was cut off, *Athanasius* at first paused a while, and in so doing brought their minds into a great doubt: but in the end, without any more ado, he casteth vpon his shoulder the other side of his cloke, and sheweth them the second hand, saying vnto all that beheld it: You see that *Arsenius* hath two hands, now let mine accusers shew vnto you the place where the third hand was cut off. This trecherie of theirs touching *Arsenius*, being thus come to light, the dealing was so shamefull, that the accusers could not tell which way to turne themselves. *Achaab* otherwise called *Iannes*, the accuser of *Athanasius*, crept by stealth from the barre, thrust himselfe among the thzong, and priuily ran away. Thus did *Athanasius* cleare himselfe of this slander, vling exception against no man. For he doubted not at all, but that the very presence of *Arsenius* would astonish the slanderers, to their bitter shame & ouerthrow. But for the wiping away of the crimes laid to *Macarius* charge, he toke the benefite of the law, vling such exceptions as were lawfully prescribed for the defendant. And first of all he excepteth against *Eusebius* and his adherents, as open enemies, saying, By law it was not permitted for enemies to be iudges. Secondly, he requireth that they shew vnto him, whether *Ishyrus* the accuser had lawfully receiued orders and priesthood, for so it was laid downe in the bill of inditement. But the Iudges considered nothing of these circumstances: the law proceedeth against *Macarius*. But the accusers were to seeke for worse, the suite is delaid vpon this consideration, that certaine cholen men should go in commission to *Marcodes*, & there sit vpon the matter. When that *Athanasius* perceiued such as he had excepted against, to haue bene picked in the commission, (for *Theognis*, *Marius*, *Theodorus*, *Macedonius*, *Valens* and *Ursacius* were sent) he exclaimed that there was deceit and double dealing in the handling thereof. He pronounced that it was open wrong, for to keepe *Macarius* the Priest in fetters and close prison, and to suffer his accuser to accompany such Iudges as were known to be his professed enemies. He said moreover, that it was for no other end, but that records and the doings of the one side might be knowne, the other unknowne: the one quitted, the other condemned. When that *Athanasius* had sounded out these and the like sentences: when that he had both called the whole assembly to witness, and also opened this lamentable plight before *Dionysius* the Senatoz, and no man pitied the case; he

* Cap. 30 in
the Greeke.
The accusers
of Athanasius
ran away for
shame.

* Cap. 31. in
the Greeke.

he priuily conueyed him away. Such as were sent into *Marcodes*, recorded only the acts of one side, and looke what the accuser reported; the same was iudged to be most true. When as *Athanasius* was gone, and had taken his iourney to the Emperour, he was first of all condemned by the Councell, the party being absent, and the cause unknowne. Next, when as the dealings in *Marcodes* were ioynd with these, they agreed vpon his deposition: many slanders are contumeliously fathered vpon him at the recitall of the causes which moued them to depose him: but not a word of the slanderers, for they passed them ouer with silence that of malice falsely accused him, and were shamefully foiled themselves. *Arsenius* who afore was reported to haue bene slaine, is now entertained of them. And he who afore time was counted a bishop of the Meletian sect, euen then subscribed to the deposition of *Athanasius*, and called himself bishop of Hypicopolis. And that which seemeth incredible, he that was said to haue died vnder the hands of *Athanasius*, is now aliuie, and deposeth *Athanasius*.

* Cap. 32. in
the Greeke.

Cap. 33. after
the Greeke.

How that the Councell assembled at Tyrs removed to Ierusalem, and celebrated the dedication of the new Ierusalem, at what time the Arians were admitted to the communion. And how that the Emperour by his letters caused the Councell summoned at Tyrs, to meet at Constantinople, that in his presence the truth touching Athanasius cause might the more narrowly be sifted out.

Immediatly after these things, the Emperours letters came to the Councell, signifying that with all speed, his will was they should repaire to Ierusalem. Therefore the bishops laying all other matters aside, do leaue Tyrs, and take their iourney to Ierusalem. A solemne feast is there held for the consecration of those places: *Arius* with his confederates is admitted into the Church. For the bishops said, that in that behalfe they would satisfie the Emperours letters, where by he had signified vnto them that he allowed very wel of the faith of *Arius*, and *Euzoius*. The bishops also wrote vnto the Church of Alexandria, that they should banish from among them all rancor, spite and malice, and settle their Ecclesiasticall affaires at peace and quietnesse. They signified moreover by their letters, that *Arius* had repented him of his heresie: that he had acknowledged the truth: that thenceforth he would cleaue vnto the Church: & that therefore they had not without good cause receiued him, and by the consent of them all exiled *Athanasius*. Of the selfe same things likewise they wrote vnto the Emperour. While these things were in handling, there came eftsones other letters from the Emperour vnto the Councell, signifying that *Athanasius* was fled vnto the Emperour himselfe, and that of necessity they must meete at Constantinople about his matters. The letters sent from the Emperour, were written as followeth.

The Councell
held at Tyrs
being most
of Arians, do
depose Atha-
nasius, & com-
mend in their
letters to the
Church of
Alexandria,
the hereticke
Arius.

Cap. 34. after
the Greeke.

Constantine the puissant, the mightie and noble Emperour, vnto the Bishops assembled at Tyrs, sendeth greeting.

Verily I know not what matters your assembly through tumult and troublesome stir hath decreed: me thinks the truth it selfe you haue in maner subuerted, by meanes of your hurlyburly and kindled heate of contention. For whilest that you prosecute your priuy spite and hatred one towards another, the which you will leaue in no wise vnpractised, you seeme to neglect the seruice of God, and the furtherance of his truth. But I trust the diuine prouidence of God wil bring to passe, y after the prooue of this pestilent contention, it may wholly be banished, that we may also perceiue whether your councell and assembly hath had any care of the truth, and also whether you haue decided the matters called into questiō, and giuen sentence without parcial fauour and poisoned malice. Wherefore my will is, that with all speed you all repaire vnto me, to the end you your selues, by no other then your selues, may yeeld an exquisite account. The cause that moued me to write this vnto you, and to summon you hither by my letters, you may learne by that which followeth. As I rode in my wagon vnto a certain place within the city, and happie soile called after my name *Constantinople*, *Athanasius* the Bishop, together with certaine other Priests in his company, met me in the midst of the streete vpon a sodaine, and vnlooked for, which amazed me not a little: I take God to witnesse who seeth all things, that I could not haue knowne him at the first sight, had not some of my traine (when that I gaue diligent care

The epistle of
Constantine
vnto the Bi-
shops assem-
bled at the
councell of
Tyrs.

thereunto, as reason did require) both told me who he was, and what iniury he had done unto me. I truly did neither talke with him at that time, nor reason of any circumstance. And whereas I intreated that I would giue him the hearing, I was so far from it, that with the deniall, I had almost caused him to be sent packing with rough entertainment. His suite was nothing else, but that all you might be brought thither, to the end he might in our presence expose his face to face with you the iniury he suffered, necessitie driving him thereunto. The which suite of his being very reasonable vnto me, and the season also requiring the same, made me very willing to write this vnto you, that all you being already assembled at Tyrus, should forthwith hasten vnto my campe, and iustifie in my presence (whom you will not deny to be the right seruant of God) your right and sincere iudgement and sentence in this behalfe. For peace reigneth euery where through my religious worshipping of God: and the Name of God is devoutly and reuerently extolled of the Barbarians themselves, who vnto this day were ignorant of the truth. Every man knoweth, that he which is ignorant of the truth, is also ignorant of God. But the Barbarians through my industry, that (as I said before) am a right worshipper of God, came to the knowledge of God, and learned to serue him in holiness, whom they perceiue in all things with the careful eye of his diuine providence to defend me. This thing moued them at the first to taste of the truth in Christ, whom also for the awe and loyaltie they owe vnto our imperiall scepter, they serue vprightly: but we, which would seeme (I will not say to obserue) nay to maintaine the sacred and holy mysteries of his Church, do practise nothing else but that which breedeth discord and dissension, and to be short, that which tendeth to the vtter ouerthrow and destruction of mankind. But see that you come vnto vs (as I said) with speed, perswading your selues of this, that our mind is, as much as in vs lieth, first of all, to maintaine soundly without corruption, all that is contained in holy Scripture: so that no blemish of slander or infamy may redound thereunto: abandoning, wearing away, and rooting out all the rotten aduerfaries of Christian religion, who vnder colour of Christian profession haue crept in and sowed in the Church of God sundry blasphemous sects and hereticall schismes.

Cap. 35. after the Greeke.

CHAP. XXIII.

When as all the Synode came not vnto the Emperour, Eusebius together with that crew, framed a new accusation against Athanasius, that he should report he would stay the carrying of corne from Alexandria to Constantinople. Whereat the Emperour being moued, banished Athanasius into France.

THe aforesaid letters of the Emperour set the whole Council together by the eares, so that diuers of them returned home to their cities. But Eusebius, Theognis, Marius, Paraphilus, Ursacius and Valens got them to Constantinople: they reason no longer of the broken cup, or the table that was ouerthrowne, or of Arsenius that was said to be murdred: but they frame themselves to forge out another accusation. They informe the Emperour, that Athanasius threatned he would cause that no corne should be conueyed from Alexandria (as they then used) to Constantinople: and that Adamantius, Annubion, Arbathion and Peter that were Bishops, heard it out of Athanasius his owne mouth. But then truly the accusation is like to be heard, when the accuser carrieth credit with his person. The Emperour was wonderfully moued at this, and tooke great indignation against Athanasius, eriled him, and commanded that he should abide in France. Some report that the Emperour did it for this policie, to see whether with his absence he could reduce the Church to vnitie and concord. For he led his life at Treuere a citie in France.

Athanasius is accused by the Arians.

* Socr. l. 3. c. 2. in the epistle of Constantine, saith so.

Cap. 36. in the Greeke.

CHAP. XXIII.

Of Marcellus Bishop of Ancyra, and Aferius professor of humanitie.

Aferius an Arian heretike.

The bishops then being assembled at Constantinople, deposed also Marcellus bishop of the lesser Galatia, for this cause. There was one Aferius in Cappadocia, that professed humanitie, and leauing that, embraced the faith in Christ: wrote books therof which vnto this day are extant. The pestilent doctrine of Arius is proued out of this, to wit, that Christ is

no other wise the poster of God, than the locusts & flies are said in *Moses* to proceed from the bosom of the earth, & other such like reasons. This Aferius kept company with Bishops, and specially of the damnable sect of Arians. He frequented vnto their assemblies, and being one after some Bishops like as others. But because that in the time of persecution he had taken vnto him selfe, he was not admitted to receive the function of a Bishop, he taught vnto and persuaded throughout Syria, teaching the bosome he had written Marcellus vnderstanding of this, going about to set himselfe against Aferius, fell himselfe into the contrary heresie. For he was not afraid (euen as Paulus Samosatenus said before) to affirme that Christ was but a bare & name man. The Bishops that met at Ierusalem hearing of this, made no account of Aferius, because he was a lay man: but Marcellus who was of the Clergie, they called to an account for that he bade he had written. When they perceived that he maintained the opinion of Paulus Samosatenus, they charge him to recant. He with shame enough promised to burne the books: but when as the Council was dissolved in haste (for the Emperour had called the Bishops to Constantinople) againe they reason of Marcellus at Constantinople, before Eusebius and the other Bishops then present. As some as Marcellus refused to performe his former promise, that is, to fire the book which he had vnderstandly framed, the bishops then present deposed him of his bishopricke, and sent Basilus in his room to be Bishop of Ancyra. Eusebius moreover wrote three books against his pamphlet, and confuted his wicked opinion. Marcellus after that recovered his bishopricke againe in the Council held at Sardice, where he said, they vnderstand not his books, and therefore suspected him that he had fauored of the opinion of Paulus Samosatenus. But what opinion we may conceiue of this man, we will declare in another place.

The error of Marcellus, who was called to an account for that he bade he had written.

CHAP. XXV.

How that Arius being called from Alexandria to Constantinople after the exile of Athanasius, for to render an account before the Emperour of the tumult he made at Alexandria, raised a great stirre against Alexander Bishop of Constantinople, and in the end died miserably.

Cap. 27. after the Greeke.

WHile these things were a doing, the thirtieth yeare of Constantines reigne was expired. Arius with his company returning to Alexandria, set the whole citie on an uprore. The citizens of Alexandria took very grievously, that not only Arius with his confederates was restored, but also that Athanasius their bishop was condemned to banishment. When the Emperour vnderstand of the peruerse mind and corrupt purpose of Arius, he sent for him againe to Constantinople, there to render an account of the tumult & sedition he had raised afresh. At that time Alexander who a little before succeeded Metrophanes in the bishopricke of Constantinople, governed that Church. This Alexander proued himselfe a religious, a godly and deuout man in the quarell then betwene him and Arius. For when Arius came, & the people was deuided into two parts, and a great tumult raised in the citie, whilist that some maintained the Nicene Creed, and the same to remaine firme & stable, others affirmed the opinion of Arius to be lawfull & agreeable with the truth, Alexander came forth into this great heate of disputation, specially because that Eusebius bishop of Nicomedia had giuen out great threats, that without al peradventure he would work his depriuation vnles he would admit Arius & his company to the communion. But Alexander feared not that deposition so much as the abrogation of the Nicene Creed, which they endeuored with all might possible to overthrow. For when he took vpon him the patronship of that council dectrees, he supposed it was his bounden duty to foreshew lest the canons and dectrees of that council should any way be impaired. Wherefore being now busied with this controuersie, he laid aside the quicke of logick, and fled for aid and assistance vnto almighty God: he gave himselfe to continuall fasting, and left no prayer unrepeated. Such a kind of seruit and deuotion he solemnly embraced. He got him into the Church of Peace (for so they called the church) he locked in himselfe, and finished such kind of seruice as pleased him best: he got him to the Altar, and downe he fell on his bare knees before the communion table, praying vnto God with teares that trickled downe his cheeks: in which kind of order he continued many dayes & many nights. He called for helpe at the hands of God, & his petition was granted. His prayer was thus: Grant I beseech thee O Lord (saith he) that if the opinion of Arius be true, I my selfe may neuer see the end of this sor

Arius raised sedition in Alexandria.

The prayer of Alexander bishop of Constantinople.

* Cap. 38. in
the Greeke.

The craft of
Arius is there
ring before
the Emperour.

The miserable
end of A-
rius the here-
tike.

The sons of
Constantine
the great.
1. Constantine.
2. Constantius.
3. Constans.

Cap. 39. after
the Greeke.

The death of
Constantine
the great.
An. Dom. 348

Cap. 40. after
the Greeke.

disputation: but if the faith which I hold be true, that *Arius* the author of all this mischief, may receive due punishment for his impious desert. This was the zealous prayer of *Alimus* der. The Emperour being desirous to know the mind and disposition of *Arius*, sent for him to his palace, demands of him whether he would subscribe unto the canons of the Nicene council. Without any more ado very cheerfully puts to his hand; when as for all that he had both craftily and lewdly with the decrees of that Council. The Emperour minding this, put him to his oath: he falsly and fainedly swore also. The crafty ingling which he thus blew their eyes in subscribing, as I have heard, was this. *Arius* wrote his opinion in a piece of paper of his owne, the same he carrieth under his arme in his bosome: coming to the oath, he takes his oath, that he verily beliened as he had writtē. This which I wrote of him, I have heard to be most true. But I gather plainly out of the Emperours letters, that he swore as for his subscription. The Emperour believing verily that he dealt plainly, commands *Alexander* Bishop of Constantinople to receive him to the communion. It was upon a Wednesday the day after *Arius* looked to be received into the Church and communion of the faithful, but vengeance lighted forthwith upon his lewd & bold enterprises. When he had taken his leave and departed out of the Emperours hall, he passed through the midst of the Citie with great pompe and pontificality, compassed and accompanied with the faction and traine of *Eusebius* Bishop of Nicomedia, that waited upon him. As soone as he came nigh Constantines market, (so; so was the place called) where there stood a pillar of red marble, sodaine feare of the heinous faults he had committed took *Arius*, and withall he felt a great lask: *Sirs* (saith *Arius*) is there any draught of iakes nigh? When they told him that there was one in the backe side of Constantines market, he got him thither straight. When he was taken with faintnesse, and together with his errgements he voideth his guts, a great streame of blood followeth after, the slender and small bowels slide out, blood together with the spleen and liver gusheth out, and immediately he dieth like a dog. Those iakes are to be sene unto this day at Constantinople, behind (as I said before) Constantines market and the porch shambles. All passengers as many (I say) as go by, are wont to point at the place with the finger, to the end they may cal to remembrance, and in no wise forget the miserable end of *Arius* that died in those iakes. This being done, terro; and astonishment amazed the mindes of *Eusebius* his confederates that followed him. The report thereof was bruted abroad, not onely throughout the whole city, but in manner (as I may say) throughout the whole world. The Emperour by this means cleaned the more unto Christian religion, and said that the Nicene Creed was ratified and confirmed to be true by the testimony of God himselfe: and reioiced exceedingly at the things which then came to passe. His three sonnes he made *Cesars* severally one after another: the tenth yeare of his reigne. His eldest son whom after his owne name he called *Constantine*, the tenth yeare of his reigne he made Emperour over the Westerne parts of the Empire: the second sonne whom after his grandfathers name he called *Constantius*, the twentieth yeare of his reigne he made Emperour over the Easterne parts of the Empire: the third and youngest of all called *Constans*, he consecrateth Emperour the thirtieth yeare of his reigne.

CHAP. XXVI.

The sickness, the Baptisme, the death and funerall of Constantine the Great.

The yeare after, *Constantine* the Emperour being threescore and five yeares old, fell sick, and leaving Constantinople sailed to Helenopolis, using for his health the hote bathes that were nigh the towne. When that he sickened more and more, he deferred bairing of himselfe, left Helenopolis, and got him straight to Nicomedia. Abiding there in a certaine manour without the towne walls, he was baptized in the faith of Christ: in the which baptisme he greatly reioiced, made his last will and testament, appointed his three sonnes heirs of the Empire, distributed to them their severall inheritances, as he had in his health time, he bequeathed to Rome and Constantinople, many famous monuments: he putteth the place (by whose meanes *Arius* was called from erile, of whom we spake a litle before) in trust with his testament, charging him to deliver it to no mans hand, save to his son *Constantine*, whom he had made Emperour of the East. His will being made, and his life lasting a few daies after, he died. At his death there was none of his sonnes present. Wherefore there was a great

sent into the East, so; to signifie unto his sonne *Constantine* the death of his father: The Emperours corpes his familiars and dearest friends chessed in a coffin of gold, and caried it to Constantinople, there they set it in an high lodging of the pallace, doing thereunto great honour, and solemnity, untill that one of his sonnes was come. When that *Constantine* was now come from the East, they set forth the corpes with a princely funerall, and buried it in the Apostles Church (so; so was it called) the which Church *Constantine* builded, lest that the Emperours and priests should be bereaved of the Apostles reliques. The Emperour *Constantine* lived threescore and five yeares, he reigned 31. and died the 22. day of May, *Felicianus* and *Tatianus* being Consuls, the second yeare of the two hundredeth seventy and eight Olympiad. This booke compriseth the historie of one and thirty yeares.

The end of the first booke of Socrates.

THE SECOND BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

The Proeme, where he layeth downe the cause that moued him to repeate at large such things as aforesime he had briefly written in his first and second booke.



*R*uffinus who wrote the ecclesiasticall history in the Latine tongue, was very much decieved in the times, for he thought the peril and dangers which *Athanasius* stood in, happened unto him after the death of the Emperour *Constantine*. He was ignorant of his banishment into France, and of many other miseries that happened unto him. But we imitating his opinion and censure in discourse of the ecclesiasticall affaires, have written the first and second booke of our history. From the 3. unto the 7. booke, by borrowing some out of *Ruffinus*: by picking and culling othersome out of sundry other writers: also by laying downe some thing we learned of others, who as yet be alive: we have set forth the history in a most absolute & perfect manner. But after that by mere chance, the works of *Athanasius* came to our hands, where both he complaineth of the misery he endured, and also declareth after what sort he was cruell through the slanderous faction of *Eusebius* bishop of Nicomedia: we thought farre better to attribute more credit unto him, who suffered these things, & to others who saw them with their eyes, then to such as conjecture & gesse at them, and so plunge themselves in the pit of error. Sooner, by searching diligently the epistles of sundry men who lived at that time, we have sifted out (asmuch as in vs lay) the truth it selfe. Wherefore we have bene constrained to repeate againe, such things as we mentioned in the first and second booke of our history, & have annexed thereunto out of *Ruffinus*, such histories as were agreeable unto the truth. Not onely that, but this also is to be understood, how that in the first edition of these our booke, we laid downe neither the deprivation of *Arius*, nor the Emperours epistles: but replicated in few words without figures of Rhetorick, the matter we took in hand, lest the tediousnesse of a long history should tire the loving Reader. When as for the cause above mentioned, it behooved vs so to do (*Theodorus* most holy priest of God) yet now (to the end the epistles may be knowne in forme and fashion, as the Emperours wrote them: & the things also which bishops in sundry Councils have published unto the world, whilst they labored daily to set forth more requisite decrees and constitutions to the furtherance of Christian religion) we have diligently added to this our latter edition such things as we thought fit for the purpose. The which we have truly performed in the first booke, and in the second now in hand we minde to do no lesse. But now to the history.

The second booke of Socrates compriseth the historie of 27. yeares, being the full reigne of *Constantine* ending Anno Dom. 365. *The error of *Ruffinus*.

By this we gather that there be two editions of Socrates historie: the first (as he saith himselfe) was perfect: the second and the last which is this, very perfect and absolute.

CHAP.

How that Eusebius Bishop of Nicomedia endeavored to stablish the doctrine of Arius, so that tumults were raised in the Church of Ales. And how that Athanasius by vertue of Emperors letters, returned to Alexandria.

After the death of the Emperour Constantine, Eusebius bishop of Nicomedia, and Theonas bishop of Nice: supposing now they had gotten a fit time, endeavored with all might possible, to wipe out of the Church of God the Creed containing the clause *Of one substance*, and to settle in the same thereof the detestable heresie of Arius. But this they knew full well they could not bring to passe if Athanasius came againe to Alexandria. They went about to compass their drift very craftily, using the Priest (by whose meanes we said before Arius returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I thinke very needfull to be laid downe. The Priest presented unto Constantine the Emperours sonne, the last will and testament, and the bequeathed legacies of the Emperour deceased. He perceiving that to have bene laid downe in his fathers will which greatly he desired, (so by the will he was Emperour of Easterne parts) made very much of the Priest, granted him great liberty, charged him to use his pallace freely & boldly at his pleasure. After this liberty was granted him by the Emperour, he forthwith acquainted himselfe with the Emperesse, with the Eunuchs and Chamberlaines. At the same time there was an eunuch, by name Eusebius, chiefe of the Emperours chamber, who through persuasion of this leud Priest, became an Arian, & infected also the other eunuchs of his company. And not onely these, but the Emperesse also through the enticement of the eunuchs and the advice of the Priest, fell into the pestilent heresie of Arius. In a while after, the Emperour himselfe called the same opinion into controuersie, and so by little and little it was spread euery where. And first the Emperours guard took it vp, next it occupied the minds of the multitude throughout the city. The Emperours Chamberlaines euen in the very pallace it selfe, contended with women about the opinion, in euery house and family throughout the city they brawled and went together by the eares. This infection spread it selfe quickly ouer other countries and regions: and the controuersie much like a sparkle of fire rising of small heat or scattered embers, kindled the minds of the hearers with the fierie flame of discord and dissention. For euery one that desired to know why they made such a tumult, by and by had an occasion giuen him to reason, and euery one was not satisfied with questioning, but contentiously would argue thereof. Thus the heate of contention turned all upside downe, and troubled the quiet estate of the Church. This stirre and sedition preuailed onely in the cities throughout the east: for Illyrium & other countries of the west, enjoyed peace and quietnesse; for they could in no wise permit the canons of the Nicene Council to be abrogated and set at naught. After that the heate of contention was blowne abroad, & burned euery day more and more, the faction of Eusebius took this tumult to be a furtherance to their purpose: so they hoped it would come to passe, that some bishop or other would be chosen of Alexandria, which would maintaine the same opinion with them. But at the very same time Athanasius by the meanes of Constantine the younger's letters, who was one of the Emperours, and so called after his fathers name, returned to Alexandria: the letters were written by the Emperour vnto the people of Alexandria from Treuere a city of France, in forme as followeth: *Constantine Cesar* to the people of the Catholike Church of Alexandria sendeth greeting: I hope it is not vnknown vnto your discret wisdome, that Athanasius the professor of sacred Diuinity, was for a time banished into France: lest that through the malicious dealing of leud men (for bloud-suckers and cruel beasts sought to bereaue him of his life) his innocent person should of necessity be constrained to take his death wound. Wherefore to the end he might auoide the malice of these despitefull men, he was taken as it were out of their iawes which menaced him, and commanded to liue vnder my dominion, where (though his excellent vertue ministered vnto him first above, weigh nothing at all the grieuous casualties of aduersity) euen as in the city he liued before, he may haue plenty, & want no necessities for the maintenance of his port. Therefore when as our Lord & father of famous memory Constantine the Emperour had purposed in his mind to haue restored him a bishop, to his owne sea & proper seate, the which he enjoyed among you that are known to beare great zeale

One rotten sheepe infecteth another

Illyrium is now called Scythia.

* Cap. 1. in the Greeke. The 1. p. 1. of Constantine the younger vnto the Church of Alexandria for the admission of Athanasius their bishop.

to godlinesse: and being preuented with death (as it saith with mankind) before he could accomplish his desire, I thought it verily my part & duty, to execute the intent of so godly an Emperour. With what estimation and reuerence I haue entertained the man, he shall report with his owne mouth after his returne vnto you. Neither is it to be marvelled at all, that I shewed him such curtesie: for me thinkes I saw in him the great longing ye had for him, and I beheld also the fatherly reuerence and grauity of the man himselfe; all which moued me not a little thereunto, nay thoroughly perswaded me. God of his goodnes (welbeloued brethren) haue you in his tuition. Athanasius with the confidence he had in these letters, returneth to Alexandria, whom the people of Alexandria do receiue with most willing minds. But such as in that city were infected with the leprosie of Arianisme conspired against him, so that many skirmishes and tumults were raised, which ministered occasion vnto the confederates of Eusebius, falsely to accuse Athanasius before the Emperour: that of his owne doing, without the generall consent of the assembly of Bishops, he had settled himselfe in that Church. The accusation was so obious, that the Emperour being therewith incensed against Athanasius, drove him out of Alexandria. But how this was compassed, I will shew hereafter in another place.

CHAP. I I I.

How that after the death of Eusebius Pamphilus, Acacius was chosen Bishop of Caesarea, and of the death of Constantine the younger.

Cap. 4. after the Greeke.

About that time Eusebius whose surname was Pamphilus, bishop of Caesarea in Palestina departed this life: & Acacius his scholar succeeded him in the bishopricke: who besides sundry other woorkes of his industry, wrote a booke of the life of his master Eusebius. Not long after Constantine the younger, so called after his fathers name, brother to the Emperour Constantius, inuading by force certaine countries vnder Constantius his younger brothers dominion, by fighting hand to hand with the souldiers, was slaine, Acindinus and Proclus being Consuls.

Eusebius Pamphilus dieth. Acacius b. of Caesarea. * Cap. 5. in the Greeke.

CHAP. I I I I.

How that Alexander Bishop of Constantinople departing this life, nominated two men, Paulus and Macedonius, that they should chuse one of them to succede him in the Bishopricke.

Chap. 6. in the Greeke.

At that time after the seditions mentioned before, there ensued another tumult in the citie of Constantinople, & that for this cause. Alexander the bishop of that Church, who valiantly encountred with Arius, having continued bishop there the space of thre and twenty yeares, and liued fourescore & eightene, departed this life. He consecrated none to succede him, but charged the electors to chuse one of two whom he would nominate vnto them. And following his aduice, if they would place in the same a man fit for to instruct the people, of an upright conscience, of good life and godly conuersation, they should take Paulus whom he had made Priest: who though he were pong and of greene yeares, yet in learning old and of great wisdome. But in case they would haue him whom the etymologie of noble promise did highly commend, they should preferre Macedonius to the dignity, who lately had bene Deacon of the same Church, and then was farre stricken in yeares. Wherefore about the election of a bishop there was greater stirre then before time, and the Church was more grievously turmoyled. The people were diuided into two parts: the one was eagerly set with the heresie of Arius, the other cleaued very constantly to the decrees of the Nicene Council. And whilest that Alexander liued, they which embraced the Creed comprising the clause of *One substance*, had the upper hand ouer the Arians, which daily strived and contended very stiffly in the maintenance of their hereticall doctrine. But as soon as he departed this life, the contentid among the people was diuerse and variable. For such as fauored the clause of *One substance*, chose Paulus to be their bishop: such as of the contrary cleaued vnto Arianisme, endeavored with all might to place Macedonius. Wherefore in the temple of God called the Church of peace next vnto the great church then called Great, but now bearing the name of Wisdome, Paulus was chosen bishop: in which election the voyce of the deceased did preuaile.

Alexander b. of Constantinople died being fourescore and eightene yeares old.

Macedonius signifieth excellency.

Templi pacis. Templum Sapientie.

How that Constantine the Emperor displaced Paulus that was chosen bishop of Constantinople, and translated to that see Eusebius bishop of Nicomedia. And how that Eusebius caused another Synod to be summoned at Antioch in Syria, where there was another forme of faith laid downe.

*Cap. 8. in the Greeke. A Councell of Ariens summoned at Antioch Anno Dom. 344.

Maximus b. of Ierualem. Julius b. of Rome.

Placitus b. of Antioch. Athanasius is slandered in the Councell of Antioch.

Cap. 9. after the Greeke.

Georgius b. of Laodicea.

Shortly after, the election of Paulus moued the Emperour not a little at his coming to Constantinople: for summoning together an assembly of bishops which favoured of the filthy sinke of Arius, he procured the deposition of Paulus: and causing Eusebius of Nicomedia to be translated thither, he proclaimed him bishop of Constantinople. These things being done, the Emperour got him to Antioch. Yet Eusebius for all this, could not let his heart at rest, but rolled (as we commonly say) euery stone to bring his wicked purpose to passe. He summoned a Councell at Antioch in Syria, pretending the dedication of the Church (whose foundations, Constantine the father of these Emperours had laid: after whose death Constantius his son ten yeares after the laying of the first stone, finished the building) and as I may boldly say the truth, to the ouerthrow and subuersion of the faith of One substance. Unto this synod there came out of diuerse prouinces, bishops to the number of fourescore and ten. But Maximus bishop of Ierusalem, who succeeded Macarius, would not come thither, supposing verily that if he came he should be constrained to subscribe vnto the depouation of Athanasius. Neither did Julius bishop of Rome shew himselfe there, neither sent he any to supply his roome: when as the ecclesiasticall Canon forbiddeth, that any constitution be thrust into the Church, without the censure of the bishop of Rome. To be short, the Councell met at Antioch in the Consolship of Marcellus and Probinus, where Constantine the Emperour was present. It was the fifth yeare after the death of Constantine father vnto these Emperours. Placitus was then bishop of Antioch, for he succeeded Euphronius. But the confederacy of Eusebius side employed their chief labour and industry, falsly to accuse Athanasius: and first they charge him with the violating of their Canon, to wit, that he thrust himselfe againe to execute the function of Priesthood, without the admission and consent of a generall Councell. For they complain that after his returne from exile, he rushed into the Church vpon his owne head. Secondly, that at his returne when the tumult and schisme was raised, many were slaine. Moreover, that he caused some to be scourged, some other to hold their hands at the barre: they alledge also such things as were pleaded against Athanasius in the councell held at Tyrus.

CHAP. VI.
Of Eusebius Emisenus.

In the meane space while Athanasius was charged with the aforesaid crimes: they chose Eusebius first called Emisenus, bishop of Alexandria. Who and what he was, Georgius bishop of Laodicea, who then was present at the councell, sheweth vnto vs. For in the booke he wrote of his life, he declareth that Eusebius came of a noble family of Edessa in Mesopotamia: from a little one to haue bene trained vp in holy Scripture: afterward to be instructed in prophane literature, by a professor which then taught at Edessa: last of all to haue sucked the right fence and vnderstanding of holy Scripture at the lips of Eusebius and Patrophilus, the one bishop of Celsarea, the other bishop of Scythopolis. After this to haue gone to Antioch, where it fell out that Eusebius being accused of the heresie of Sabellius, by Cyrinus bishop of Beroea, was deposed from his bishopricke. Thenceforth to haue accompanied Euphronius the successor of Eusebius: and because he would not be priest, to haue got him to Alexandria, and there to haue studied Philosophy. After that to haue returned to Antioch, where he acquainted himselfe with Placitus the successor of Euphronius. Thence to haue bene called by Eusebius bishop of Constantinople, to be bishop of Alexandria: but (saith Georgius) because that Athanasius was greatly beloued of the people of Alexandria, he went not thither, but was sent into the citie Emisa. Where when there was much ado made among the citizens of Emisa about the election (for he was charged with the study of the Mathematickes) he fled away, and came to Laodicea vnto Georgius, who reported many notable stories of him. Georgius brought him to Antioch, and by the meanes of Placitus and Narcissus, caused him to

to be conveyed to Emisa, where againe he was accused of the heresie of Sabellius. But of the circumstances of his election, Georgius discouereth more at large: last of all he aduerty, how that the Emperour going into Barbarie, took him thence, and that he knew full well many wonders and miracles to haue bene wrought by him. So farre of the things which Georgius remembred of Eusebius Emisenus.

CHAP. VII.

How that the Bishop which met at Antioch, after that Eusebius Emisenus had refused Alexandria, chose Gregorius to be bishop of Alexandria: and endeauoured to alter, and so consequently to abrogate the Canons of the Nicene Councell.

Cap. 10. after the Greeke.

When as at that time Eusebius was at Antioch chosen bishop of Alexandria, and feared to go thither, they consecrate Gregorius to be bishop of Alexandria: and endeauoured to alter the faith: who although they could reprove nothing of the things decided in the Nicene Councell, yet verily went they about through their often assemblies, to peruert & ouerthrow the Creed containing the clause of One substance, and otherwise to establish of their owne, that by little and little they might take men in the filthy sinke of Arius. But of their drift and fetches in the stories following. The Epistle containing the faith which they published, was after this manner: We are neither the followers of Arius (for how can it be, that we being bishops, should giue care vnto Arius being but a Priest?) neither haue we receiued any other faith then that which hath bene published from the beginning: but when as we examined his faith narrowly, & weighed it deeply, we rather receiued Arius returning vnto vs, then that our selues should hang vpon his opinion. The which you may easily perceiue by that which followeth. For we haue learned from the beginning to beleue in one vniuersall God, the Creator & maker of all things both visible and invisible, and in one Sonne, the only begotten Sonne of God, who was before all worlds, and had his being together with the Father which begot him, by whom all things both visible and invisible were made. Who in the latter dayes according vnto the singular good will of the Father, came down from heauen, & took flesh of the virgin Mary. Who fulfilled all his Fathers wil: who suffered, rose againe, ascended into the heauens, and sitteth at the right hand of the Father, and shall come againe to iudge the quicke and the dead, and continue King and God for euer. We beleue also in the holy Ghost. And if that you will haue vs to adde more we beleue the resurrection of the flesh, and the life euerslasting. After that they had written these things in their former epistles, they sent it to the Churches throughout euery citie. But continuing at Antioch a while longer, they in manner condemned the forme of faith that went before, and wrote forth with a new one, in these words: We beleue as the Euangelists and Apostles haue deliuered vnto vs, in one God the Father almighty, the Creator & maker of all things; and in one Lord Iesus Christ his only begotten Sonne, God by whom all things were made: begotten of the Father before all world, God of God, whole of whole, alone of alone, perfect of perfect, King of King, Lord of Lord, the liuing word, the wisdom, the life, the true light, the way of truth, the resurrection, the shepheard, the dore, inconvertible & immutable, the liuely image of the diuinity, essence, power, counsell and glory of the Father, the first begotten of all creatures, who was in the beginning with the Father, God the word (as it is said in the Gospell) & God was the word, by whom all things were made, and in whom all things are: who in the latter dayes came downe from heauen, was borne of a Virgin according vnto the Scriptures, was made man, & the Mediator of God & man, the Apostle of our faith, & the guide to life: and as he saith of himselfe I came downe from heauen, not to do mine own wil, but his wil which sent me. Who suffered for vs, & rose againe the third day for our sakes, & ascended into heauen, & sitteth at the right hand of the Father, and shall come againe with glory & power to iudge the quicke & the dead: & we beleue in the holy Ghost, which is giuen vnto the faithful for their consolation, sanctification & perfection: euen as our Lord Iesus Christ commanded his disciples, saying: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. That is, of the Father who is the Father indeed, and of the Sonne who is the Sonne indeed: and of the holy Ghost who is the holy Ghost indeed. Which names are not vnaduisedly, neither without good consideration

Gregoric an Arian bishop of Alexandria

A forme of faith laid downe by the hypocritical Arian bishops which assembled at the Councell of Antioch, denying that they followed Arius.

Another Creed of the Arian bishops which is to be read warily.

John 1.

John. 6.

Mat. 28.

laid downe of vs; for they plainly set forth the proper person, the order, and the glory of each of them that are named, that there be three persons, yet in harmonically equall persons. God. Wherefore we retaining this faith before the maiesty of God the Father, and his Sonne, do hold for accursed all detestable heresies. If that any shall teach contrary to the right and true faith, contained in the holy Scripture, that there is, or that there hath bene a person, made before the Sonne of God, let him be accursed. If that any shall say, that the Sonne of God is a creature, as one of the creatures: a budde or spring, as one of the buddes, and not as the sacred Scriptures haue deliuered euery of the aforesaid vnto vs: or if that any shall preteend or publish any other besides that we haue receiued, let him be accursed. For we beleue truly and vnfainedly, all whatsoeuer the holy Scriptures, the Prophets and Apostles haue deliuered vnto vs, and we follow the same zealously. Such were the Creeds of the Bishops which then assembled at Antioch: wherunto *Gregorius*, although as yet he was not gone to Alexandria, subscribed, intitling himselfe bishop of Alexandria. The Councell after the finishing of these things, for the establishing of other constitutions, was dissolved. At the very same time the affaires of the commonweale fell out to be very troublesome, for the French nation (so are they termed) invaded the Romane possessions bordering vpon France, then also there were great Earthquakes in the East, but specially at Antioch, where the earth was moued and shaken the space of one whole yeare.

Earthquake.

Cap. 11. after the Greeke.

CHAP. VIII.

How that when Gregorius was brought to Alexandria with armed souldiers, Athanasius by flying away saved his life.

When the aforesaid businesse was brought to this passe, *Syrinnus* & capitaine together with five thousand armed souldiers brought *Gregorius* to Alexandria. The Arians that were within the city came to abyde them. But I thinke it requisite to discourse, how *Athanasius* that was violently by them thrust out of the Church, escaped their hands. It was then euentide, the people spent the whole night in vigils, for there was a communion the day following. The capitaine dyetyngh, he set his souldiers in battell aray, he besets the Church. *Athanasius* vnderstanding of this, called his wits together, and denised how the people might take no harme for his sake. He commanded his Deacon to reade the Collects vnto the people. He bids him sing a Psalm: when the Psalm was sweetly and harmonically sung, all the people went forth at one of the Church porches. While this was a doing the souldiers made no stirre at all: *Athanasius* through the midst of the fingers, escaped their hands safe and sound. He being thus ridde out of this perill and danger he stood in, went in all the haste to Rome. When *Gregory* took possession of the Church. The citizens of Alexandria not boking their doings, set S. Denis Church on fire. So farre of that.

Athanasius was faine to runne away for the safeguard of his life.

Cap. 12. in the Greeke.

CHAP. IX.

How that the citizens of Constantinople after the death of Eusebius, chose Paulus againe to be their Bishop: the Arians of the contrary chose Macedonius.

Eusebius sometime bishop of Nicomedia afterwards bishop of Constantinople. dieth an Arian.

Eusebius as soon as he had brought his purpose to effect, sent a Legat vnto *Iulius* bishop of Rome, requesting him to be iudge in *Athanasius* his cause, and to take vpon him the pronouncing of the definitive sentence. But the sentence that *Iulius* gaue of *Athanasius* neuer came to *Eusebius* his hearing, for immediately after the Councell brake vp, breath went out of his body and so he died. Wherefore the people of Constantinople bring *Paulus* againe to be their bishop: the Arians assembling in S. Pauls Church, chose *Macedonius*. They were auctor and chiefe doers in that stirre, who a litle before appoynted *Eusebius* that turned bpside downe the whole state of the Church. These were they that could do some thing at that time: *Theognis* bishop of Nice, *Marus* bishop of Chalcedon, *Theodorus* bishop of Heraclea in Thracia, *Vrsacius* bishop of Singidon in the higher Mysia, and *Valens* bishop of Mursa a city in the higher Pannonia. But *Vrsacius* and *Valens* repented them afterwards, gaue by their recantation in writing

vnto *Iulius* bishop of Rome, and themselves submitted themselves to the clause of *Of one substance*, and the communion of the Church. At that time the Arians raised ciuill warres & dissension in the Church, of the which one was stirred at Constantinople, through the confederates of *Macedonius*. And by reason of these domesticall warres of the Christians, there were many and often skirmishes in that city, at what time many were troden vnder foote and crushed to death.

The Arians caused great murder and slaughter in the Church.

CHAP. X.

The death of Hermogenes the Capitaine, and how that therefore Paulus the second time was banished Constantinople. The Arians translating Gregorius from Alexandria, placed Georgius in his roome.

Cap. 13. after the Greeke.

The report and fame of the sedition at Constantinople, came to the eares of the Emperour *Constantinus*, who then abode at Antioch: he commanded *Hermogenes* the capitaine, that was taking his iourney into the coasts of Thracia, to take Constantinople in his way, and to thrust *Paulus* their bishop out of the Church. He coming into the city, disquieted the people not a litle, while he went about by force to banish their bishop. Immediately the multitude of the people was vp, they prepared themselves to aide their bishop. As *Hermogenes* proceeded and laboured together with his souldiers to set him packing, the multitude being on an hyope, rashly and headily (as it happeneth in such a hurlyburly) fell vpon him: they fire the house ouer his head, they pull him out by the eares, and put him to death. This was done when both the Emperours were consuls, to wit, in the third consulship of *Constantinus*, and the second of *Constans*. At what time *Constans* overcame the Frenchmen, made truce, and concluded a league betwene them and the Romanes. *Constantinus* the Emperour hearing of the death of *Hermogenes*, took his horse, left Antioch, and got him to Constantinople: there he thrusteth *Paulus* out of the Church, he wearied the city, taking from them so many measures of graine, as their city receiued aboue foure hundred thousand, the which was his fathers donation daily giuen vnto them. For vnto that time the city of Constantinople receiued about eight hundred thousand measures of graine, that was caried thither from Alexandria. The Emperour deferred to nominate *Macedonius* their bishop, for he was wonderfully incensed, not onely against him, in that he was chosen without his aduice and counsell, but also in that through the stirre and tumult raised betwene him and *Paulus*, not onely *Hermogenes* his Capitaine, but also many others were slaine. After he had giuen *Macedonius* licence to execute his function in that Church onely, where he was chosen Bishop, he turneth to Antioch. In the meane space the Arians translated *Gregorius* from Alexandria, for that the people hated him deadly: neither onely for that, but also for the firing of the temple, and moreover because he maintained their opinion very slenderly. They sent for *Georgius* bozne in Capadocia, one that was nulled in the opinion they maintained.

The Greeke measure was two fold. One was called Atticus, containing of our measure sixe gallons, one pottell, and one quart. Another was called Georgius, of our measure one bushel, a peck and one pint. *Cap. 14. in the Greeke.

CHAP. XI.

How that Athanasius bishop of Alexandria, and Paulus bishop of Constantinople, went to Rome, and procured Iulius the bishop of Rome his letters for the recovery of their seas: the which letters were answered by the bishops of the East, saying: that the bishop of Rome had nothing to do with them.

Cap. 15. after the Greeke.

Athanasius as yet was short of his iourney into Italy. At that time *Constans* who was the yongest brother of the three Emperours, after the death of his brother *Constantine*, who (as we said before) was slaine by the souldiers, governed the Westerne countries. When also *Paulus* bishop of Constantinople, *Asclepas* bishop of Gaza, & *Marcellus* bishop of Ancyra in Galatia the lesser, and *Lucius* bishop of Adrianopolis, being accused one for one thing and another for another thing, and depriued of their Churches, were at the princely city of Rome, and certified *Iulius* bishop of Rome of their whole estate and trouble. *Iulius* then by reason of the prerogative of the Church of Rome, upheld their side with his letters; wrote

The Epistle of Iulius vnto the bishops of the East, and their answer vnto him againe, is to be scene in the first Tome of the Councils. The Church of Rome hath nothing to do with the Churches of the East, and so of the contrary.

Sabinus.

This Sabinus wrote a book intituled, The collection of the Councils (Socrat. lib. 1. cap. 13. lib. 3. ca. 21.) where he saith nothing of the adherentaries of truth.

Cap. 16. after the Greeke.

freely vnto the bishops of the East, that euery one of the aforesaid bishops should be restored againe, sharply rebuking such as procured their deposition rashly and without aduertisement. They leaue Rome, and trusting to bishop Iulius his letters, they returne eueryman to his owne church, and conuey the letters vnto whom they were writtten. These men, whose letters came to their hands, took the correction of Iulius for a slander, they summoned a Councell at Antioch. There, as soon as they had assembled together, they wrote an Epistle by vniuersall consent of them all, wherein they inueigh bitterly against Iulius, and signifie withall, that if any were banished the Church, and excommunicated by their decree and censure, it were not his part to intermeddle, neither to sit in iudgement vpon their sentence. For when as he had remoued Novatus out of the Church of Rome, they neither resisted neither contraried his doings. This in effect was that which the bishops of the East wrote vnto Iulius bishop of Rome. But in as much as at the coming of Athanasius into Alexandria, there was great stirre and tumults raised by Georgius the Arian, (for the report goeth that by his meanes there was much harme, murder and manslaughter committed) and that the Arians charged Athanasius with the sedition, as if he had bene the cause and author of all these mischiefs: I thinke it needfull with as much breuitie as may be, presently to say somewhat hereof. Although God alone, who is the true Iudge, knoweth the certainty thereof: yet is it not vnknewen vnto wise and discret men, that such things most commonly fall out; when the people are at discorde and dissention among themselves. Wherefore the accusers of Athanasius did him wrong, and charged him iniuriously. And Sabinus even the great patron of Macedonius his heresie, if that he had deeply weighed with himselfe how great and how grievous mischiefs the Arians went about to practise against Athanasius, and all such as cleaved stedfastly vnto the Creeds containing the clause of *One substance*: or what hainous crimes and heauie complaints the Councils assembled about Athanasius his cause, exhibited against him: or what horrible deuices the grand hereticke Macedonius practised against all the Churches of God: certainly he should haue either runne them over with silence, or if that he had once opened his mouth, he should haue uttered such things as would haue led to the detection of such shamefull and reprochfull dealings. Now hath he winked at all this, and blazed abroad the slanderous crimes those beastly men charged Athanasius withall. But he saith not a word of Macedonius the ringleader of those hereticke, whilst he enuiogeth to concale his horrible practises and tragicall acts. And that which is most of all to be marvelled at, he reporteth not ill of the Arians whom he abhorred. Moreover, he hath not once remembred the election of Macedonius whom he succeeded. For if he had but once opened his mouth to discourse of him, he must needs haue painted vnto the world his diuellish dealings and lewd behauiour; even as the circumstances of that election do plainly set forth. But of him so farre.

CHAP. XII.

How the Emperor sent Philip the Governour, to remove Paulus bishop of Constantinople out of the bishopricke into banishment, and to place Macedonius in his roome.

As soon as the Emperour Constantius remaining at Antioch, had understood that Paulus yet againe was placed in the bishops sea of Constantinople: he took great displeasure, and was sore incensed against them. He gave out a commission vnto Philip the Prefect, who was of greater authority then all the other his Lieutenants, and called the second person in the Empire, to remove Paulus, and to appoint Macedonius in his stead. Philip then, fearing the rage and tumult of the multitude, circumuents Paulus very subtilly, & covertly concealeth the Emperours pleasure. He saith the cause of his coming to be for the common affaires of the city, he gets him straight vnto the publike bath called Zeuxippus: he sends thence one vnto Paulus, that he should honorably salute him, & will him in any wise to repaire vnto the Emperours Lieutenant. As soon as he came, the gouernour opened vnto him his lord the Emperours commandement. The bishop taketh patiently his sentence, although vniuersally detested against him. But the gouernour standing in great feare of the furious rage of the multitude, and such as stood in compasse about him (for many by reason of the suspicious rumour

doctes

doctes vnto the publike bath) gave commandement, that one of the backe windowes of the bath should opened: that Paulus should be let downe at the said window into a ship readily appointed for the purpose, and thence be conueyed to exile. The gouernour had commanded him, that he should saile thence straight to Thessalonica the head city of Macedonia, (for thence his ancestors came) and there make his abode: that it was lawfull moreover for him, freely and without danger to frequent the cities of Illyrium: but he would in no wise give him leaue to come nigh the countries of the East. To be short, Paulus thinking little or nothing of all this, is both deprived his Church, banished the city, and forthwith brought to exile. Philip the Emperours deputy got him with speed from the publike bath into the Church. Macedonius accompanied him (for it was so concluded before) sitting by his side in the wagon, in the face of the whole multitude: the souldiers garded them with naked swordes, so that the multitude in compasse was amazed thereat, & stricken with sudden feare. All ran to the Church; such as defended the Creed containing the clause of *One substance* flocked to the Church as well as the Arian hereticke. All one as the gouernour together with Macedonius was now come nigh the Church, a marvellous great feare amazed both the multitude and the souldiers themselves. There was so great a multitude gathered together, that there was no passage for the gouernour to leade Macedonius, the souldiers were faine to thrust the people of this side and that side, but the throng was so great, and the rowe so narrow, that they could not giue backe neither recoile. The souldiers supposing the multitude had set themselves against them, and of set purpose stopped their walk, that the Gouernour might haue no passage thereway, drew their swordes, let die amongst them, and laid on lustily. The report goeth, that there fell about thre thousand, one hundred, and fifty persons, whereof some were slaine by the souldiers, some other stilled in the throng, and crushed to death. But Macedonius after all these infamous acts, as if he had committed no offence, as if he were innocent & guiltlesse, touching all this hainous and horrible slaughter, is stalled in the bishops seate, more by the censure of the Gouernour, then the Canon of the Church. These were the meanes that Macedonius and the Arians used to climb by slaughter and murder to be magistrates in the Church. About that time the Emperour builded a goodly Church, now called the Church of Wisdome, and ioyned it vnto the Church called by the name of Peace, the which being of small compasse, his father afoze him had both in bignesse enlarged, and in beauty set forth and adorned. Now were they both enuironed with one wall, and called after one name.

CHAP. XIII.

How Athanasius being terrified with the Emperours threats, fled the second time to Rome.

About that time there was another slander raised by the Arians against Athanasius, who forged out such an accusation against him as followeth. Constantine the father of these Emperours had giuen a good while before certaine graine for almes, to the reliefe of the poore within the Church of Alexandria. This they said that Athanasius had sold, & turned to his owne lucre and gaine. The Emperour taketh their slanderous report for truth, and threatneth him with death. Athanasius then vnderstanding of the Emperours high displeasure against him, fled away, and hid himselfe in a secret & obscure place. Iulius bishop of Rome hearing the molestation and iniuries the Arians offered Athanasius: and now hauing receiued the letters of Eusebius, who lately had departed this life, vnderstanding of the place where Athanasius hid himself, sent for him, willing him to repaire to Rome. At the same time he receiued letters from the Councell assembled at Antioch, and other letters sent vnto him from the bishops of Egypt, which plainly affirmed, that all such crimes as Athanasius was charged withall, were mere false. Wherefore Iulius by sending of contrary letters, answered at large the bishops which assembled at Antioch, and first he sheweth what griefe and heauinesse he conceived by their letters: secondly, that they had transgressed the Canon of the Church, in not calling him to the Councell, in so much that the Canon commandeth, that no deere be thrust vpon the Church without the censure of the bishop of Rome: moreover, that they had covertly corrupted the faith: also that they had concluded by mayne force and double dealing, such things as of late they had lewdly handled at Tyus, in that they of spite had procured the relations of one side onely to be registred at Marcôres: and that their forged dealings

of

The great slaughter which the Arians caused, at Constantinople, about the placing of Macedonius the hereticke.

Cap. 17. after the Greeke.

Athanasius is falsely accused.

of *Arsenius* were mere flanders and false reports. These and other such like things, *Julius* laid downe in his letters vnto the bishops assembled at Antioch. He would haue laid downe here the epistles vnto *Julius*, & his vnto others, were it not that the length of their writings and the tediousnesse of their discourse, perswaded vs to the contrary. *Sabinus* the fanourer of *Macedonius* his fond opinion (of whom we spake before) though in his booke intituled The collection of Councils, he omitted not the epistle of the bishops assembled at Antioch vnto *Julius*, yet laid he not downe the letters of *Julius* vnto them againe. It was his accustomed manner so to do: so; what epistles soeuer were written by any Councils, either altogether disanulling, or at least wisse passing ouer with silence the clause of *One substance*, them he care fully cited and collected diligently: but such as were of the contrary, them of set purpose he ouershipped.

CHAP. XIII.

How that the Westerne Emperor requested his brother to send vnto him such as were able to iustifie the depositions of Athanasius and Paulus: and how the Legats brought with them a new forme of faith.

Cap. 18. after the Greeke.

Paulus brot Constantino- ple got him to Rome.

The Creede of certaine Arian bishops exhibited vnto Constant the Emperor, where they dissemble egregiously.

The heresie of Photinus.

Cap. 19. after the Greeke.

The bishops of the East summoned a Council, and send abroad

Not long after *Paulus* leauing Thessalonica, fained he would go to Corinth, and got him straight into Italy. Where both he and *Athanasius* ioynly do open their estate vnto the Emperoz. The Emperoz, whose dominions were the countries of the West, examining of their iniuries as his owne aduersity, wrote vnto his brother, requesting him in his letters, to send vnto him three men that might render afoze him iust causes of the deposition of *Paulus* and *Athanasius*. Where were sent vnto him *Narcissus* the Cilician, *Theodorus* the Thracian, *Marius* the Chalcedonian, and *Marcus* the Syrian. After their coming they would not reason with *Athanasius*: but concealing the forme of faith decreed at Antioch, the bishops frame out another, the which they exhibited vnto the Emperoz in these wordes: We beleue in one God the Father almighty, Creator & maker of all things, of whom all Fatherhood is called both in heauen and earth: and in his only begotten Sonne our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heauē, and in earth, be they visible or inuisible: who is the word, the wisdom, the power, the life, the true light: who in the latter dayes was incarnate for our sakes, was borne of the holy Virgin, was crucified, dead and buried: who rose againe the third day from the dead, ascended into the heauens, sitteth at the right hand of the Father, and shall come againe at the end of the world, to iudge the quick and the dead, and to reward euery man according vnto his workes, whose kingdome shall haue no end, but shall continue for ever. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. And we beleue in the holy Ghost, that is, in the Comforter, whom he promised he would send the Apostles, whom also he sent after his ascension into the heauens, to informe & instruct them in all things, by whom their soules shall be sanctified which faithfully beleue in him. Whosoever then dare affirme, that the Sonne hath his being of nothing: or that he is of any other substance then of the Fathers: or that there was a time when he had no being: these the Catholike Church doth hold accursed. When they had exhibited these few lines vnto the Emperoz, and shewed them to diuerse others, they toke their leaue without further reasoning of any other matter. Furthermore, whilst that as yet both the Churches of the East and also of the West without any ado communicated together, a new opinion sprang vp at Sirmium a city of Illyrium, *Photinus* who gouerned the churches there, bozne in the lesser Galacia, the disciple of *Marcellus*, that was deposed of his bishopricke, following his masters steps, affirmed that the Sonne of God was but onely man. The discourse of these things we will refer to another place.

CHAP. XV.

A forme of faith laid downe by the bishops of the East, containing many long and large circumstances.

Two yeares after, the bishops of the easterne churches, summoned againe another council, they frame another forme of faith, and send it to the bishops of Italy, by *Eudonius* bishop of Germanicia, *Martirius* and *Macedonius* bishop of Mopiestia a city in Cilicia. This faith set forth at large, containeth many additions and glosses, besides such as heretofore

foze were published in other Creeds. It beginneth thus: We beleue in one God the Father almighty, Creator & maker of all things, of whom all fatherhood in heauen and in earth is called; and in his only begotten Sonne Iesus Christ our Lord, begotten of the Father before all worlds: God of God, light of light, by whom all things were made, both in heauen and in earth, be they visible or inuisible: who is the word, the wisdom, the power, the life and true light: who in the latter dayes was incarnate for our sakes, was borne of the holy Virgin, was crucified, dead & buried: who rose againe the third day from the dead, ascended into heauen, and sitteth at the right hand of the Father: who shall come at the end of the world, to iudge the quick and the dead, to reward euery man according vnto his workes. Whose kingdome shall haue no end, but shall continue for ever. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. We beleue also in the holy Ghost, that is, in the Comforter whom Christ promised to send his Apostles, after his ascension into heauen, whom also he sent for to teach and leade them in all things, by whose meanes the soules of them which faithfully beleue in him are sanctified. Whosoever therefore dare presume to affirme, that the Sonne had his beginning of nothing, or of any other substance then the Fathers: or that there was a time or a world when he was not: these the holy and Catholike Church doth hold for accursed. In like manner such as say that there are three Gods, or that Christ was not God from the beginning, or that he is neither Christ, neither the Sonne of God: or that there is neither Father, neither Son, neither holy Ghost; or that the Sonne is vnbegotten, or that the Father begat not the Sonne of his owne will and purpose: these the holy and Catholike Church doth hold for accursed. Neither can it be vttered without blasphemie, that the Sonne had his being of nothing, in so much as there can no such thing be found of him in holy Scripture. Neither do we learne that he had his being of any other preexistent substance besides the Fathers, but that he was truly begotten of God the Father alone. The holy Scripture teacheth vs, that the Father of Christ is and was one vnbegotten, and without beginning. Neither may we safely affirme without testimony of the sacred Scripture, that there was a time when he was not, as though we should imagine or forthinke in him any temporall space: but we haue to conceiue and comprehend in our minds, God alone which begat him without time: for times and worlds were made by him. Neither can either the Father or the Sonne properly be said ioynly to be without beginning, & ioynly without begetting: but as we know the Father alone to be without beginning, incomprehensible, & to haue begotten the Sonne after an incomprehensible & an vnperceivable manner; so we vnderstand the Sonne to haue bene begotten before all worlds, and not to be vnbegotten after the same maner with the Father, but to haue had a beginning from the Father which begat him; for the head of Christ is God. When we confesse three things, and three persons according vnto the Scriptures, to wit, of the Father, of the Son, & of the holy Ghost, we do not therin allow of three Gods. For we acknowledge one onely God perfect and absolute of himselfe, vnbegotten, without beginning, inuisible, the Father of the onely begotten Sonne, who alone of himselfe hath his being, who also alone ministrerth abundantly vnto all other things their being. And when as we affirme one God the Father of our Lord Iesus Christ, to be onely vnbegotten, we do not therefore deny Christ to haue bene God from euertlasting, as the followers of *Paulus Samosatenus* did, which affirmed, that by nature he was but onely a bare man, but after his incarnation by profiting and forwardnesse to haue bene made God. We know (though he be subiect to the Father and to God) that he is God of God, begotten according vnto the diuine nature, that he is both a perfect and true God, and not made God afterwards of men: but that according vnto the will of God the Father he was incarnate for our sakes, neuer afterwards losing his diuinity. Moreover we detest and abhorre, and hold them for accursed, who affirme, that the Sonne of God is the onely and naked word of God without substance, being after a fained and imaginative sort in another: and one while do terme him the word as vttered by the mouth, another while as enclosed in the mind of some one or other: for they confesse not, that euen Christ, who is the Lord, the Sonne of God, the Mediator, the image of God, was before all worlds: but that he was Christ and the Son of God from that time, since which (now full foure hundred yeares ago) he tooke our flesh of the Virgine. They will haue the kingdome of Christ from that time to haue his beginning: and after the consummation of the world, & the dreadful day of iudgement, to haue his ending. The authors of this abhominable heresie are the *Marcellians*, *Photinians*, *Ancyrogalatians*, who therefore disproue the essence and diuinity of Christ, which hath bene before all worlds, and

this their Creed, with long expositions thereon

1. Cor. 11.

The heresie of Paulus Samosatenus.

The word of God is no vncall or mental word.

Marcellians, Photinians, Ancyrogalatians.

and likewise his kingdome which hath no end: because they pretend the establishing of a Monarchie. But we know him, not for a simple uttered word, or as it were enclosed in the mind of God the Father: but for the living word, God subsisting of himselfe, the Sonne of God & Christ, and not to have bene with his Father before the worlds by onely prescience, to have bene conuerfant and ministered vnto him for the framing and finishing of euery worke of visible or invisible things, but to have bene the word indeed, together with the Father, and God of God. For this is he vnto whom the Father said: Let vs make man after our owne image and similitude, who appeared in his proper person vnto the Fathers of old, gaue them the law, spake by the Prophets, last of all became man, made manifest his Father vnto all men, & reigneth world without end. Neither do we beleue that Christ receiued his diuinity of late, but that he was perfect from all eternity, and like vnto the Father in all things. Such as confound the Father, the Sonne, and the holy Ghost, and impiously imagine three names in one thing, and in one person, not without iust cause we forbid them the Church, because they appoint the Father, who is incomprehensible and impatible, by incarnation to be both comprehensible and parible. Of which heresie are the *Patropassians*, so called of the Romanes, but of vs *Sabellians*. We know of certaintie the Father which sent his Sonne to haue continued in the proper nature of his immurable diuinity: the Sonne which was sent to haue accomplished the disposed order of his incarnation. In like manner such as say impiously and blasphemously, that Christ was begotten neither by the counsell, nor by the will of the Father, attributing to God the Father a counsell tyed to necessity, and an essence entangled with the want of free will, so that he begat the Sonne of compulsion: them first of all we hold for accursed creatures, and farre estranged from the truth in Christ: because they presume to publish such doctrine of him, both contrary to the common notions & vnderstanding we haue of God, and also repugnant vnto the sence and meaning of the sacred Scripture inspired from aboue. We know that God is of his owne power, and that he enioyeth his free will, and we beleue godly and reuerently that he begat the Sonne of his own accord and free will. We beleue & that godly, which is spoken of him: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet we vnderstand not that he was so made as other creatures and other things were framed: for that is impious and farre from the faith of the Catholike Church, to liken the Creator vnto the creatures which he shaped: or to thinke that he had the like manner of begetting with other things of different nature. The holy Scriptures do informe vs onely of one onely begotten Sonne, vnfaignedly and truly begotten. Moreouer, when as we say that the Sonne hath his being of himselfe, that he liueth and subsisteth in like sort with the Father: for all that we seuer him not from the Father, neither do we imagine corporall-wise certaine spaces & distance betweene their coherencie: for we beleue that they ioine together without pause or distance put betweene, & that they cannot be seuered asunder: so that the Father compriseth as it were in his bosome the whole Sonne; and the Sonne is ioyned and fastened to the whole Father, and resteth continually onely in his Fathers lap. We beleue furthermore in the absolute, perfect, and most blessed Trinity: and when we call the Father God, and the Sonne God, in so doing we say not there be two Gods, but one God of equall power & diuinity, and one perfect coniunction of reigne: and euen as the Father beareth rule, and exerciseth authority ouer all things, & ouer the Sonne: so we say that the Sonne is subiect vnto the Father, & that he gouerneth besides him, immediatly and next after him all things which he made: & that the Saints by the wil of the Father, receiue the grace of the holy Ghost abundantly poured vpon them. Thus the holy Scriptures haue instructed vs, to direct our talke of the monarchy in Christ. After the foresaid brieue and compendious forme of faith, we haue bene constrained to explicate and discourse of these things at large: not that we are disposed vainly & arrogantly to contend: but to remoue out of the minds of such men as know vs not, all fond suspicion and turnise conceiued of our censure and opinion otherwise then truth is: and that moreover all the Bishops of the West may easily perceiue not only the slanders of such as maintaine the contrary opinion, but also the ecclesiasticall & Christian faith of the bishops inhabiting the East, confirmed out of the manifest and vnrivested testimonies of holy Scripture, the which the aduersaries are wont leudly to interpret. The bishops of the West Churches affirmed, they would in no wise receiue those things, partly for that they were written in a strange tong, and therefore could not vnderstand them: they said moreover, that the Creed or forme of faith laid downe by the Nicene Councell was sufficient, & that it was not for them curiously to search further.

Gen. 1. 2.
Gen. 12. 18.
Exod. 15. 20.
Heb. 1.

Patropassians.
Sabellians.

Prou 8.

The bishops
of the West
Churches
were stayed
in religion.

CHAP.

CHAP. XVI.

Of the generall Councell summoned at Sardice.

Cap. 20. in
the Greeke.

When as the Emperour had written againe, that *Paulus* and *Athanasius* should be restored to their former romes and dignities, and his letters had taken no place, by reason of the ciuill dissention & discorde, as yet not appeased among the multitude: *Paulus* and *Athanasius* make humble suite, that another Councell might be called together, to the end their cases should be the better knowne, and the faith should be decided in a generall Councell: for they protested that their deposition was wrought to the end that faith might be destroyed. Wherefore by the commandement of both the Emperours (the one signifying the same by his letters, the other whose dominions lay in y^e East, willingly condescending thereunto) there was proclaimed a generall Councell, that all should meet at Sardice a citie of Illyrium. The 11. yeare after the decesse of *Constantine* the father of these Emperours, in the Consulship of *Rufinus* and *Eusebius*, the Councell of Sardice was summoned. There met there (as *Athanasius* saith) about thre hundred bishops of the West Churches, and (as *Sabinus* declareth) onely 76. bishops out of the East, of which number was *Ishyrus* bishop of *Macedonia*, who the depolers of *Athanasius* preferred to be bishop of that place. Some alledge for themselves their infirmity of body: some complain that their warning was too short, and therefore they blame *Iulius* bishop of Rome: when as since the date of the proclamation, and the leysure of *Athanasius* continuing at Rome and expecting the meeting of the Councell, there ran a whole yeare and sixe moneths. After that the Bishops of the East came to Sardice, they would not come into the presence of the Bishops which inhabited the West, but sent them this message, that they would not talke, neither reason with them, vntill conditionally they would barre *Athanasius* and *Paulus* their company. But when *Protogenes* bishop of Sardice, and *Osius* bishop of Corduba a citie (as I said before) of Spaine, could in no wise brooke that *Paulus* and *Athanasius* should be absent, the Easterne bishops forthwith depart, and coming to *Philippi* a citie in Thracia, they assemble a private Councell among themselves, and begin thenceforth openly to accuse the Creed, containing the clause *Of one substance*: and to soe abroad in writing their opinion, that the Son was not of one substance with the Father. But the assembly of bishops which continued at Sardice, first condemned them which fled from the hearing of their cause: next, deposed from their dignities the accusers of *Athanasius*: afterwards ratified the Creed of the Nicene Councell, and abrogated the hereticall opinion which said, that the Sonne was of a different substance from the Father: last of all set forth moze plainly the clause *Of one substance*, for they wrote letters thereof, and sent them throughout the whole world. Both sides were pleased with their owne doings, & euery one seemed to himselfe to haue done right well: the bishops of the East, because the Easterne bishops being depolers of others, had departed before the hearing of their cause: the one, for that they maintained the Nicene Creed: the other, for that they went about to condemne it. Their bishopricks are restored to *Paulus* and *Athanasius*, likewise to *Marcellus* bishop of Ancyra in the lesser Galatia, who a little before (as we said in the first booke) was deposed, who also then endeouored with all might to disprove and confute the sentence pronounced against him, saying, that the phrase and manner of speech which he used in his booke, was not vnderstood, and therefore to haue bene suspected by them, as if he maintained the heresie of *Paulus Samosatenus*. Yet we may not forget that *Eusebius Pamphilus* wrote thre bookes to the confutation of the booke of *Marcellus*, where he citeth the words of *Marcellus*, and refuteth them, plainly declaring that *Marcellus* no otherwise then *Sabellius* the Affrican, and *Paulus Samosatenus*, thought that the Lord Iesus was but onely man.

The Councell
of Sardice
was held An.
Dom. 350.

The Arians
were loth to
come to the
councell, there-
fore they dis-
semble and
saue excuses.

The acts of
the Councell
of Sardice.

Paulus b. of
Constantino-
ple, Athana-
sius b. of Ale-
xandria, Mar-
cellus b. of
Ancyra, are
by the Coun-
cell restored
to their churches.

Cap. 21. after
the Greeke.

CHAP. XVII.

An apologie or defence in the behalfe of *Eusebius Pamphilus*, that he was no Arian, as diuers malicious persons wrote of him.

Because that diuers haue byruted abroad slanderous reports of *Eusebius Pamphilus*, affirming that in his workes he fauored of the heresie of Arian; I thinke it not amisse presently to lay downe in few words what of truth we may thinke of him. First of all he was both

3

Euseb. de vita
Constantini
lib. 3.

present at the Councell of Nice, and subscribed vnto the clause of One substance. In his third booke of the life of *Constantine*, he hath these wordes of that Councell: The Emperour dealt so farre with them for the reducing of them vnto concord and vnitie, that he left them not vntill he had brought them to be of one minde and of one opinion touching all that aforetime was called into controuersie, so that with one voice they all embraced the faith decided in the Councell of Nice. If *Eusebius* then, mentioning the Councell summoned at Nice, do say that all quarels and questions were there ended, and that all were of one mind and of one opinion, how is it that some dare presume to charge him with the spot of *Arianisme*? The *Arians* themselves also are souly deceived if they take him for a fauourer of their opinion. But some man peradventure will say, that he seemed to smell of *Arianisme*, in that he vsed oftentimes in his booke this phrase, *By Christ*. Whom I answer, that not onely he, but also other Ecclesiasticall writers, yea and the Apostle himselfe, who was neuer once suspected to be the author of any lewd opinion, vsed this phrase before them, who wrote such kind of speech, and sundry other sorts of sentences, for the liuely setting forth and expressing of the order and manner of our Saviours humanitie. But what *Eusebius* thought when *Arius* taught that the Sonne was a creature, and to be accounted as one of the other creatures, now vnderstand, for in his first booke against *Marcellus*, he writeth thus: He alone, and none other, is both called, and is indeed the onely begotten Sonne of God. Wherefore they are worthy of reprehension, which are not ashamed to call him a creature, and to say that he began of nothing, as other creatures did. How shall he be the Sonne, or after what sort may he be called the onely begotten of God, when as he hath (as they say) the same nature with other creatures, and is become one of the vulgar sort of men, to wit, hauing the like beginning with them, and being made partaker with them of the creation which is of nothing? But the holy Scriptures (I wis) teach vs no such things of him. And againe a litle after he saith: Whosoever then saith, that the Sonne was begotten of nothing, or that the principall creature began of nothing: he attributeth vnto him vnadvisedly the onely name of Sonne, but in very deed and in truth he denieth him to be the Sonne. For he that is begotten of nothing, can in no wise be the true Sonne of God, no more can any other thing that hath the like beginning. But the Sonne of God truly begotten of the Father himselfe, is to be termed the onely begotten, and the welbeloued of the Father. And so shall he be God. For what other thing is the bud or branch of God, then that which resembleth the beggetter? The King is said to build or make a Citie, but not to beget a Citie: and so he is said to beget a Sonne, but not to build or make a Sonne. In respect of the worke he wrought, he is not called a father, but a cunning workman; and in respect of the son he begat, he is not called a workman, but a father. Wherefore the God of all vniuersalitie, is worthily to be called the Father of the Sonne, yet the framer and maker of the world. Although it be once found written in a certaine place of holy Scripture: The Lord made me the beginning of his wayes, for the accomplishing of his workes; yet (as I am minded immediatly to interpret) it behoueth vs to scanne narrowly, and to sift out with diligence the sense and vnderstanding thereof, and not after the manner of *Marcellus*, with one word to shake the chiefe principles of Christian religion. These and many other such like reasons, hath *Eusebius* alleged in his first booke against *Marcellus*, to the confutation of his opinion. In his third booke he hath expounded how this word made or created is to be vnderstood, as followeth: These things being after this sort, it remaineth that we consider of this sentence: The Lord make me the beginning of his wayes, for the accomplishing of his workes: which is no otherwise to be taken, then the other things we expounded before. For in case he say that he is made, he saith it not as if he became something of nothing: or that he was made after the selfe same manner with other creatures, of that which is not, (as some haue leudly imagined) but that he had being and liuing, that he was, and subsisted before the foundations of the world were laid, and therefore appointed by his Father who is Lord of all things, the Prince of all this vniuersalitie: so that the word *Made* in this place is no otherwise to be taken, then *Appointed* or *Ordained*. Peter also the Apostle calleth Princes and Magistrates plaine creatures, where he saith, Submit your selues vnto every humane creature, for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as sent of him. And the Prophet also: Prepare thy selfe (saith he) O Ierusalem, to call vpon thy God, for behold he setteth the thunder, he shapeth the spirit, and sheweth vnto men his Christ. He vnderstandeth not this word *Shapeth*, as if the spirit were made of that which is not. For God then made

Euseb lib. 1.
contra Mar-
cellum.

Prou. 8.

Euseb lib. 3.
contra Mar-
cellum.

1. Pet. 2.

made not the spirit when he shewed by him his Christ vnto all men, (he was not then newly proclaimed vnder heauen, for he was and subsisted before) but he sent him what time the Apostles were assembled together: when the sound in the likeness of thunder came downe from heauen, as if it had bene the coming of a mightie wind, and filled them all with the holy Ghost: and thus he shewed his Christ vnto all men, according vnto the prophetic which said: Behold he setteth the thunder, he shapeth the spirit, and sheweth his Christ vnto men, laying downe the word *Shapeth*, for *sendeth* or *ordaineth*, and the word *thunder* in another sense for the preaching of the Gospel. *David* also while he said: Create in me a clean heart O God: he said it not, as though he wanted a heart, but he desired a pure heart to be put in him & made perfect. In like sense also is that spoken: that he should create two into one new man, that is, he should couple. See likewise this, whether it may be taken after the same manner: to put on the new man which is created after God. Again: If there be any new creature in Christ: and such like phrases, the which with diligent search we may find in the holy Scriptures. Maruell not then if the Scripture metaphorically do vse this kind of speech: The Lord made me the beginning of his wayes: made, that is appointed. These were the reasons of *Eusebius* in his booke against *Marcellus*, and cited of vs to the end that the mouthes of such as vnadvisedly do slander him, and contumeliously report of him, may therewith be stopped. They are not able to proue (although the wordes of the order and manner of begetting be vsually and commonly found throughout his workes) that he assigned vnto the Sonne of God a beginning of essence: although that he was a great follower and fauourer of *Origen* workes, where, whosoever can attaine vnto the secret and hid sense of *Origen* workes, he shall find euery where, the Sonne to haue bene begotten of the Father. Thus haue we vsed digression, to rid *Eusebius* out of the slanderous mouthes of suspicious heads.

Psal. 50.

Ephef. 2.

Cap. 22. after
the Greeke.

CHAP. XVIII.

When the Councell of Sardice decreed that *Athanasius* and *Paulus* should be restored to their Bishopricks, and *Constantius* the Easterne Emperour would not aduise them: the Emperour of the West threatned him with warres, so that *Constantius* being therewith afraid, wrote for *Athanasius*, and sent him to *Alexandria*.

After that both the bishops assembled at Sardice, and also the bishops assembled at *Philippi* a citie of *Thracia*, in their seuerall councels had decreed such things as seemed good vnto themselves, they returned euery man to his owne home. The East and West Churches were now deuided, the space or distance seuering their communion asunder, was the mount betwene *Illyrium* and *Thracia*, called *Tiscus*: for so far euery of them among themselves, though they differed about the faith, yet the quarel being laid aslee, they communicated together; beyond that, there was no communion of contrary parts: for such confusion, such strife, and such diuision reigned then in the Church. Immediatly after, the Emperour of the West parts of the world, certified his brother *Constantius* of the things decided in the Councell of Sardice: and requested him to see *Paulus* and *Athanasius* placed in their bishopricks. But when *Constantius* deferred from day to day his brothers desire, the Emperour of the West gaue his brother in choise, either to restore *Paulus* and *Athanasius*, and so account of him as his friend; or else to heare the proclamation of open warre, and so find him as his deadly foe. The letters he sent by the Embassado: vnto his brother were these: There remain here with me *Athanasius* and *Paulus*, who as I am credibly giuen to vnderstand, are persecuted for pieties sake. If that thou wilt promise me to restore them vnto their seas, and to punish severely such as haue injured them, I will send the parties themselves vnto thee: but if thou wilt not accomplish this my will and pleasure, know for suretie that my selfe will come thither and maugre thy beard, restore them to their proper seas. When the Emperour of the East had vnderstood of this, he was wonderfull peniue and sad, he assembled together many of the Easterne bishops, layeth before them the choise his brother gaue him, demandeth of them what was best in this case to be done. They make answer, that it was far better to restore again *Athanasius*, then to raise deadly and mortall warres. Wherefore the Emperour being constrained of necessity, sent for *Athanasius* vnto him. In the meane while *Constantius* the Emperour had sent *Paulus* hono: ably, together with two Bishops, with his owne letters, and with the letters of the Councell for the more suretie, vnto *Constantinople*. When *Athanasius* feared and doubted, whether he

The diuision
of the East
and West
Churches.

The letters of
Constantius the
Emperour, vn-
to his brother
Constantius.

* Cap. 23. in
the Greeke.

were best go o: no vnto *Constantius* (for the false reports of slanderous persons troubled him very soze) the Easterne Emperour *Constantius* by name, sent for him, not once, but the second and third time, euen as his letters turned out of the Latine into the Greeke do declare, by translation as followeth.

The Epistle of Constantius the Emperour vnto the exiled Athanasius.

Constantius the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Our singular and wonted clemencie will no longer suffer thy fatherhood to be turmoiled and tossed with the surging waues of the sea, the pitie which we haue alwaies in great price, will no longer permit thy holinesse now banished out of thy native soile, bereaued of thy substance, barred of all prosperitie, to wander through crooked and croffe wayes, through desert and dangerous countries. Although we haue linged now a great while from sending our letters, whereby we might signifie vnto thee the concealed secrecie of our mind, hoping that of thine owne accord thou wouldest repaire vnto vs, and with humble suite craue remedy and redresse of thine iniuries: yet neuerthelesse (feare peradventure hindring thee of thy purpose) we sent presently our gracious letters vnto thy graue wisdom, that with all celeritie thou come to vs: whereby thou shalt satisfie thy longing desires, thou shalt haue triall of our wonted clemencie, and be restored to thine owne sea and native soile. For to this end I haue intreated my Lord and brother *Constantius*, the puissant and noble Emperour, that he would licence thee to returne vnto vs, whereby thou mightest by the meanes of vs both, enjoy thy countrey, and haue this token for triall of our singular clemencie and good will towards thee.

Another Epistle vnto the said renowned Athanasius.

Constantius the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Although by our former letters we haue signified vnto thy wisdom after the plainest maner, that with secure mind and safe conduct, thou shouldst come vnto our Court, because we were fully determined to restore thee vnto thy former dignitie: we haue notwithstanding sent these letters also vnto thy holinesse, that thou hire a common waggon, and remouing all timorous thoughts from thy distrustful mind, thou speedily repaire vnto vs, to the end thou mayst the sooner enjoy thy long wished desires.

Another Epistle vnto the said renowned Athanasius.

Constantius the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Being of late at Edeffa, where there were also of thy priests then present, it seemed good vnto vs to send one of them vnto thee, that thou shouldst hasten vnto our Court, and after thy coming into our presence, without delay returne into Alexandria. And for as much as it is now a great while ago since thou receiuedst our letters, and hast deferred thy iourney, therefore now allowe thought good to put thee in remembrance, that without delay thou come vnto vs, and so thou shalt possesse the libertie of thy countrey, and thy long wished ease and quietnesse. And that thou mightst fully perswade thy selfe of all the premises, we sent vnto thee *Achetas* the Deacon, of whom thou shalt vnderstand, both what our purpose is, and also how that thy heartie desires shall preuaile. *Athanasius* being at Aquileia (for he had remoned thither from Sardice) receiued these letters. Thence he went in post to Rome, shewed the letters to Bishop *Iulius*: and recreated very much the Church of Rome. For *Constantius* the Easterne Emperour seemed to be of the same faith and opinion with them, when he sent for *Athanasius* home. *Iulius* certified the Clergie and laptie of Alexandria in his letters of *Athanasius* as followeth.

The Epistle of Iulius Bishop of Rome, vnto the Priests and people of Alexandria.

Iulius bishop of Rome vnto the Priests, Deacons, and welbeloued brethren, the people inhabiting Alexandria, sendeth greeting in the Lord. I do greatly reioyce with you (welbeloued brethren) that henceforth you may behold with your eyes, the fruite of your faith. For that is to be scene in my brother and fellow Bishop *Athanasius*, whom God hath restored vnto you, partly for his sincere and godly life, and partly also by the meanes of your prayers. Hereby it may easily be coniectured what pure & seruent prayers you haue alwaies poured vnto God. For when you cal-

led

led to remembrance the heavenly promises & the entire affection you beare vnto them, all which you learned of my foresaid brother: you vnderstood plainly, and through the right faith ingrafted in your minds, you were fully perswaded that *Athanasius* (whom in your godly minds you beheld present) should not alwaies be absent; and continually be seuered from you. Wherefore I need not to vse many words vnto you, for whatsoever I say, the same hath your faith preuented: & whatsoever comonly you all heartily desired, the same through the grace of God is now fully come to passe. And that I may repeat the same again, I do greatly reioyce with you, that you haue continued so firmly and so stedfastly in the faith, that by no meanes you could be withdrawne from it. Moreover I do no lesse reioyce at my brother *Athanasius*, who notwithstanding the manifold calamities and sundry miseries he endured, yet remembered almost euery houre your entire loue & great longing for him. And though for a season he seemed to be absent from you in body, yet liued he alwaies as if he had bin present with you in the spirit. I thinke verily (welbeloued brethren) that all the temptations and paines he endured, are not void of their praise & commendation: for by this meanes both your faith and his hath bin knowne and made manifest vnto the whole world. If he had not bene tried with such great and lamentable temptations, who euer would haue thought so stayed a censure to haue rested in your minds, or so seruent loue and affection to haue fastened your minds vpon so notable a Bishop: or that he was the man that excelled in such rare gifts, by the meanes whereof he is made partaker of the hope which is laid vp for vs in heauen? Wherefore he hath attained vnto a notable testimony of his faith, not onely in this life, but in the life to come. For by the patient sufferance of much aduersity by sea & by land, he trampled and trod vnder foot all the malicious trecheries of the Arians. Oftentimes by reason of the aduersaries spite, he stood in great hazard of his life, yet made he no account of death: but for all that, through the grace of almighty God, & the power of our Lord Iesus Christ, he escaped their hands, whereby he conceiued good hope, that in the end he should quit him of his aduersaries, and be restored to the comfort of you all, and beare away together with you the victorious garland of good works and wel doing: in that he is already famous euen to the ends of the world, highly commended for his good life, renowned for his free and constant perseverance in the defence of the christian & heavenly faith, and registred by the censure of you all to immortall memory, for the singular loue & affection he shewed towards you. Wherefore he is returned vnto you, bedecked with greater excellency and renowne then before his departure. If the puritie of fine and precious metall, as of gold or siluer, be exquisitely tried in the fire: what can be spoken of so notable a man, in respect of his worthines, who after the quenching of so many fiery flames of sedition, after the recouering of so many dangerous perils and grievous downfalls, is now restored to you, and found innocent, not onely by our determination, but by the decree and censure of the whole council? Entertaine therefore (welbeloued brethren) your bishop *Athanasius*, & also such as haue bin partakers of his affliction, with all reuerence, ioy and gladnes. Reioyce in that you haue obtained your desires: in that you haue as it were fed, & quenched with your letters the thirst of your shepheard, hungering & thirsting in his absence after your godly zeale. For in so doing, during his abode in forreine & far countries, you comforted him not a litle: & while he was tossed to & fro with the stormes of persecution, and intangled with the snares of his malicious aduersaries, you mitigated his griefe & sorow, by sending vnto him tokens of your faithful and seruent minds towards him. When that I think with my self, and cast in my mind the conceiued ioy of you all at his return: the flocking multitude full of religion and godlines, the solemne feast of sage persons assembled together: what kind of day the return of my brother vnto you is like to be: I cannot chuse but conceiue wonderful ioy. Specially for that the schisme and discord which reigned heretofore, is now plucked vp by the roots: for y his honorable returne according vnto your owne hearts desire, hath replenished you with incredible ioy and gladnes. So that the ioy for the greatnes thereof hath reached vnto vs, to whom it is giuen from aboue, to haue acquaintance & familiaritie with so excellent a man. It seemeth good that we end our epistle with a prayer. God almighty, and his Son our Lord and Sauour Iesus, giue you alwaies of his grace, & grant you of his mercy the reward of so noble a faith, the which you haue shewed towards your bishop, with so worthy a testimony, that both you & yours may not only in this world, but also in the life to come, enjoy farre more excellent gifts, which neither eye hath scene, nor eare hath heard, neither the heart of man conceiued the things that God prepared for the which loue him, 1. Cor. 2. through our Lord Iesus Christ, to whom with the Almighty God, be glorie for euer and euer,

Y 3

Amen.

The conference of Constantius and Athanasius.

Amen, God haue you in his tuition welbeloued brethren. *Athanasius* hauing got these letters, came into the East. *Constantius* the Emperour, although at that time he receiued him not willingly, yet giuing eare vnto the craftie sleights of the despitfull Arians, went about to beguile him, reasoning with him in this sort: Although thou art restored vnto thy bishoprick by the decree of the Councell and our owne determination, yet because there are in Alexandria certaine people differing in opinion from thine, and seuering themselves from thy communion, my request is that thou permit them one Church for themselves. *Athanasius* made answer vnto his request very wittily, and said: O Emperour it lieth in thee to do as pleaseth thee best, to command, and execute the commandement. I also will craue of thee another thing for recompence, my humble request is that thou grant it me. When the Emperour made answer, that with most willing mind he would condescend thereunto, *Athanasius* immediatly said: Mine humble suite is, that I may obtaine that which thou wouldst haue had at my hands, to wit, that thou wilt grant one Church throughout every citie, for such as communicate not with the Arians. The Arians perceiuing that the request of *Athanasius* was not unreasonable, made answer, that it behoued them to defer the matter vnto another time, and consider better of it. They hindred not the Emperour, but suffered him to do that which pleased him best. Wherefore the Emperour restored *Athanasius*, *Paulus*, *Marcellus*, *Aclepas* bishop of Gaza, and *Lucius* bishop of Adrianopolis, euery one to his owne bishopricke againe. These two hindmost were admitted by the Councell of Sardice: *Aclepas* for that he shewed record, whereby it appeared that both *Eusebius Pamphilus* and sundry others vnderstood fully of his case, and restored him to his dignitie: *Lucius* for that his accusers fled away. By the Emperours edict they all receiued their owne sees, the citiees were commanded to entertaine them with willing and cheerefull minds. At Ancyra there was no small stir, by reason that *Basilius* was remoued, and *Marcellus* restored in his place, so that the aduersaries took thereby occasion to slander *Marcellus* again. The citizens of Gaza receiued *Aclepas* willingly. At Constantinople, *Macedonius* for a season gaue roome vnto *Paulus*, and had severall meetings and conuenticles at a certain Church of the citie. But as touching *Athanasius*, the Emperour sent letters vnto the Bishops, vnto the clergie and laitie of Alexandria, that they should receiue him both loningly and willingly. He commanded moreover by his letters, that such acts as were recorded against him in their Courts and Synods, should be blotted out. His letters in the behalfe of both the aforesaid, are these.

The Epistle of Constantius in the behalfe of Athanasius the Bishop.

Constantius the puissant, the mighty and noble Emperour, vnto the Bishops & Priests of the Catholik Church, sendeth greeting. It appeareth evidently that *Athanasius* the reuerend bishop, was not destitute of the grace and goodnes of God; but though by the iudgment and censure of me he was iniuriously dealt withal, & vniustly condēd for a litle while, yet the diuine prouidence of almightie God the beholder of all things, pronounced of him & iust sentence of innocency, so that by the wil of God & our decree, he recovered both his native soile & proper church, where the holy Ghost had assigned him gouernour. He is to receiue at our hands such things as our clemency being led by right and reason shal thinke conuenient for him, so that all whatsoeuer hath bene heretofore decreed against such as communicate with him, be henceforth quite forgotten: that al suspition raised of him be henceforth remoued: and that his clergie (reason so requiring) may enjoy such libertie, freedom & priuiledge as they haue done in times past. Moreouer of our soueraigne benignitie towards him, we haue thought good to ad this also, that as many as are allotted into the sacred senate of the clergie, may vnderstand of truth, that we haue granted safety and good leaue to as many as cleaue vnto him, be they bishops or what other degree former of the clergie. Euery ones firme and sure consent in this behalfe, shal be a sufficient signe or token of his faithfull mind & purpose. We haue commanded that such as embrace his communion, adding themselves vnto the sounder opinion and better sentence, all alike now by our permission, as heretofore by the prouidence of God, may enjoy the benefits bestowed vpon them fro about

Another Epistle vnto the people of Alexandria.

Constantius the puissant, the mightie and noble Emperour, vnto the people of the Catholike church of Alexandria sendeth greeting. In as much as we lay alwaies before our eyes, your good and politicke gouernment, as a marke to shoot at, or looking glasse to behold our owne estate, and

and seeing that you were bereaued of your Bishop *Athanasius*, a man approued both for sound learning and honest living, we determined with our selues to send him vnto you again. Receiue him therefore honorably after your accustomed maner: ioyn him with you as an helper in your prayers vnto God: endeuer alwaies to retaine amongst you concord and peace, both fit for your owne persons, and grateful vnto vs, according vnto the sacred decrees of the church. For it is not requisite that dissention and debate should molest and disquiet the peaceable estate of these our prosperous daies. Our desire is, that such a plague be purged far from among you: our request is (welbeloued people of Alexandria) that in your praiers, where you craue (after your wonted custom) the aid & assistance of the Spirit of God, you take *Athanasius* for chiefe, or (as I said before) an helper: to the end, according vnto your happy and prosperous successe, the heathenish nations as yet snared with the erronious seruice of idols, may hasten with most willing minds to embrace the profession of our most holy faith. We counsel you this also, that you perseuer in the things we rehearsed before: that you entertaine willingly your Bishop sent vnto you by the mightie power of God, and our louing pleasure: and that you count him worthy of al courteous salutation. For of a suretie, this is comely for you, & conuenient for our highnes. We haue also charged the Iudges and gouernors of those prouinces by our letters, that they should weed all the tares of spite and contention out of the minds of malicious persons, and punish seuerely seditious & busie bodies. Wherefore seeing that you vnderstand all these circumstances, that our pleasure is agreeable with the wil of God: that we haue care ouer you for the maintenance of concord and vnitie: that we haue assigned punishment for troublesome and seditious persons: obserue diligently the things which are correspondent vnto the ordinances of the church and the seruice of God, embrace this *Athanasius* with al honor & reuerence, and poure out your prayers vnto God the Father who gouerneth all things, both for your selues and also for the concord & quietnes of the whole world.

An Epistle for the abrogating of the things that were decreed against Athanasius.

There is extant also an Epistle in the same forme vnto the gouernours of Augustonica, Thebais, Libya and Lycia.

Constantius the puissant and noble Emperour vnto *Nestorius* sendeth greeting. If any thing be found decreed and recorded heretofore, to the preiudice, hurt or damage of such as communicate with *Athanasius* the Bishop, our will is that the same be wholly abrogated and disannulled. Our pleasure is moreover, that his clergie shall enjoy the like franchise and libertie as in times past: we will haue this commandement put in vre, that as *Athanasius* the Bishop is restored to his see, so all the clergie of his communion, may recover and possesse the like libertie with other ecclesiasticall persons, and so liue at hearts ease.

CHAP. XIX.

How that Athanasius passing by Ierusalem into Alexandria, was receiued of Maximus into the communion: how he called there a Synod of Bishops, and confirmed the decrees of the Nicene Councell.

A *thanasius* the Bishop trusting to these letters, passed through Syria and came to Palastina. And arriuing at Ierusalem, he opened vnto *Maximus* both the decrees of the Councell of Sardice, and also the Emperour *Constantius* agreement and consent therein, and procured a synod of bishops to be assembled there. For *Maximus* without delay cited thither certaine bishops out of Syria and Palastina. The assembly being gathered together, he gaue *Athanasius* the communion, and assigned vnto him his dignitie. The Councell being dissolved, wrote and signified by their letters vnto the people of Alexandria, vnto the bishops of Egypt and Libya, all their decrees and canons touching *Athanasius*. Wherefore all the aduersaries of *Athanasius*, cried out against *Maximus*, because that aforesaid he had subscribed to his deposition, but now repenting of his folly, as if he had not then done well, he became of his faith, and awarded him both the communion and his dignitie. When *Valerius* and *Valens* who aforesaid time were earnest followers of *Arius*, vnderstood of this, they condemned their former doings, and got them so Rome: there they exhibite vnto bishop *Innocentius* their recantation & repentance in writing: they subscribe vnto the creed containing the clause of *One substance*, and they write vnto *Athanasius*, that thenceforth they will communicate with him. *Valerius* and *Valens* being

Cap. 14. after the Greeke.

The Council of Ierusalem. Anno. Do. 351. Maximus bishop of Ierusalem forooke the Arians.

Valerius and Valens being Arians, repent them of their folly.

thus worne with the prosperous successe of *Athanasius* his affaires, agreed (as I said before) vnto the clause of *One substance*. But *Athanasius* travelling by *Peleusium*, the ready way to *Alexandria*, preached in every citie where he came, and exhorted them to eschue the Arians, and to embrace such as confessed the faith of *One substance*. And in diuers of the Churches also he ordained spinisters, which gave occasion vnto the aduersaries for to accuse him againe, that he presumed to make spinisters in other mens prouinces. So farre of the things which hapned then vnto the renowned *Athanasius*.

Cap. 15. after
the Greeke.

CHAP. XX.

Of Magnentius and Bretainon the tyrants, and of the death of Constant the Westerne Emperour.

In the meane while the quiet estate of the common weale was not a litle out of square, whereof I will briefly intreate, and run ouer such things as I haue determined with my selfe to lay downe. After the death of *Constantine* who builded Constantinople, his three sons (as I haue said in my first booke) succeded him in the Empire. Of which number we haue to vnderstand that *Constantine*, so called after his fathers name, was one, and reigned together with the rest of the Emperours, whom the souldiers sue after he had reigned a very litle while. And as *Constantius* commanded not he should be slaine, so againe sozbad he not the slaughter. But how that *Constantine* the yonger, breaking out into the borders of his brothers dominions, lost his life whilest he fought hand to hand with the souldiers, I haue often mentioned before. After whose death there arose warres betwene the Persians and the Romans, where *Constantius* had but insauored successe. For the campe being pitched in the night time, about the bounds of the Roman and Persian dominions, the Persian host seemed then to preuaile, and for a time to haue the vpper hand. Then also the Ecclesiasticall affaires went very troublesome, for there was a great contention in the Church about *Athanasius*, and the clause of *One substance*. These things being at this point, *Magnentius* the tyrant became a rebel in the West parts of the world, and through treason procured the death of *Constant* the Emperour which governed the West, and then abode in France. This being wrought, there ensued great and grievous warres. *Magnentius* the tyrant invaded all Italy, subdued Affricke and Libya, and took all France. Whereouer at *Sirmium* a citie of Illyrium there was another tyrant set vp by the souldiers, whose name was *Bretainon*. At Rome also there was a great stirre. For *Nepotianus* *Constantius* sisters sonne, having got him a great troupe of sencers and sword players, aspired vnto the Imperiall scepter, but the Captaines of *Magnentius* dispatched him. *Magnentius* in a litle while ouerran and subdued all the West parts of the world.

Magnentius
the tyrant is
of Eutropius
called *Maz-*
ennus.

Bretainon
a tyrant.
Nepotianus
a traitor.

Cap. 26. after
the Greeke.

CHAP. XXI.

How that after the death of Constant the Westerne Emperour, Paulus and Athanasius were deposed againe: Paulus in his exile was rifled to death: Athanasius fled and saved his life.

At the aforesaid stirre fell out in a very short space, to wit, in the fourth yeare after the Councell of Sardice, in the Consulship of *Sergius* & *Nigranus*. *Constantius* vnderstanding of the whole circumstance, made a title and chalenge vnto all the dominions of his brethren, & being proclaimed Emperour of the West, maketh expedition to wage battell with the tyrants. The aduersaries of *Athanasius* supposing now they had gotten fit opportunity, lay out afresh hainous offences against him afoze his coming into *Alexandria*: they informe the Emperour *Constantius* that he peruerterd all Egypt and Libya. The elation of ministers he made in forren prouinces furthered the matter, and caused the offence to seeme very hainous. *Athanasius* in the mean while came to *Alexandria*, & there called together diuers councels of the Bishops of Egypt, where they decreed such things as were agreeable with the canons of the Councell of Sardice, and also of the councell held at *Ierusalem* vnder *Maximus*. The Emperour who afozetime was addicted vnto the Arian heresie, wretched all the things he had lately decreed to the contrary part. And first of all he banished *Paulus* bishop of Constantinople, whom the sencers & guides that brought him to exile, rifled very leudly at *Cucusum* a citie in *Cappadocia*. *Marcellus* is expulsed *Ancyra*, and *Basilus* placed in his roome. *Lucius* bishop of *Adrianopolis* is clapt in prison, and there choked by with stinke. But the relations that were made vnto the

Athanasius
is accused.

The councell
of *Alexandria*.
Paulus bishop
of Constantinople
exiled,
and there
rifled to death.
Marcellus is
deposed.
Lucius dieth
in prison.

the Emperour of *Athanasius* so incensed him, that he gaue forth a commandment he should be executed wherefoer he were taken. He charged moreover that *Theodulus* and *Olympius* Bishops of *Thracia* should be put to death. Yet *Athanasius* was not ignorant of the Emperours great rage, but being quickly made pious thereunto, fled away, and so auoided the Emperours threats. The Arians backbite him for flying away, and chiefly *Narcissus* bishop of *Neronias* a citie of *Cilicia*, *Georgius* of *Laodicea*, and *Leontius* who then was bishop of *Antioch*. This *Leontius* being a priest was deposed, because he (endeuoring to conceale a foule slander & suspicion raised vpon him for his familiaritie with a woman whose name was *Eustolia*) gelbed himselfe, to the end he might thenceforth boldly vse her company, and commit nothing whereof he might iustly be accused. The same man was by the aduice and counsell of the Emperour *Constantius*, chosen bishop of *Antioch* after *Stephen* who succeded *Placius*. Thus much of him.

Theodulus.
Olympus.

CHAP. XXII.

How that Macedonius having gotten againe the Bishopricke of Constantinople, vexed such as were of the contrary opinion.

Cap. 27. after
the Greeke.

Macedonius then after that *Paulus* had departed this life in the maner aboue said, was made bishop of Constantinople: he had great libertie and access vnto the Emperour, he made warres among the Christians, nothing inferiour to the tyrannicall practises of those times: he perswaded the Emperour to aide him, when as in very deed he procured the overthrow and destruction of the Churches, and preuailed so much, that whatsoever he leudly had compassed, the same forthwith was by a law confirmed. Every citie sounded of proclamation. The souldiers were commanded to see the Emperours edicts take place. As many as cleaued vnto the Creed containing the clause of *One substance*, were not onely cut off from the Churches, but also banished altogether the cities. And first they toyne heads and hands together to bring this to passe. But when this pestilent infection had spread it selfe farre and nigh, such as had litle, or rather no care at all of the Ecclesiasticall affaires, determined with themselves to constrain men to their communion. The violence truly was no lesse then that of old, practised towards the Christians, when they were compelled and drayon to sacrifice vnto Idols. For many endured sundry kinds of torment, often racking and dismembryng of their ioynts: confiscating of their substance: some because of their natiue foile: other some departed this life vnder the hands of the tormentors: some died in banishment, and neuer saw their country againe. These were their practises throughout all the cities of the East, but specially at Constantinople. This ciuill plague and persecution (afoze time being not out of measure) *Macedonius* did greatly augment as soon as euer he had gotten the bishopricke. But the cities of Greece, of Illyrium, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed within themselves, and obserued the canons of the Nicene Councell.

The persecu-
tion of the
Christians by
the Arian he-
retickes.

CHAP. XXIII.

Athanasius reporteth what horrible acts were committed at *Alexandria* by *Georgius* the Arian bishop: and what clemencie *Constantius* the Emperour shewed vnto *Bretainon* the tyrant and rebell.

Cap. 28. after
the Greeke.

Let vs heare (if you please) *Athanasius* himselfe, making relation of the horrible practises committed then at *Alexandria* by *Georgius* the Arian, for he was present, and felt himselfe some part of the lamentable affliction. In the Apologie which he wrote in the defence of his sight, he declareth the behaviour of the Arians in this sort: There came to *Alexandria* certaine people which fought vs out to execution, so that the ending was far worse then the beginning. The souldiers vnwares beset the Church in stead of deuout service of God, they take in hand desperate swords. Then *Georgius* that was sent by them from *Cappadocia*, coming in Lent time, added of his owne vnto the leud practises which he learned of them. After that the Easter week was ended, the virgins began to be clapt in prison, the Bishops were bound and led by bands of souldiers, the fatherlesse and widowes were dispossessed of their houses, the families were rifled, the Christians were violently trailed and lugged out of their houses, their doores were nailed vp, the Clergie mens brethren were in great danger of their liues for their brethren sake: these

Athanasius
Apologie.

Sebastianus a
captaine, yet
a Manichee,
and a great
bloudlucker.

these things seemed very grievous, but the afterclaps were far sorer. The weeke after Whitsontide the people did fast: they got them therefore into the Churchyard for to pray, because they all abhorred the communion of *Georgius*. But when this passing leud man vnderstood of it, he stirred vp against them one *Sebastianus* a captain, who also was a Manichee. He forthwith together with a great troupe of souldiers, all in armor, having naked swords in their hands, bowes and arrows prepared, ran vpon the people as they were praying on the Sunday. When he found there but a few (for the houre being past, the greater part was gone away) he committed such heinous acts as became very well his person. He set on fire a great company of fagots: he made the virgins to stand nigh the burning flame: he went about to constrain them to confesse the Arian faith. But when he perceived they would not yeeld, and that they despised the burning heat of that horrible fire, he stripped them stark naked, he buffeted them about the head & face, so that of a long while after they were scarce knowne of their owne friends. Moreover he took forty persons, and plagued them with a new kind of torment neuer heard of before. Their backs and sides were so scourged and rent with Palme twigs newly pluckt off the trees, hauing on their pricking knobs, that diuers because of the stumps that stucke in the flesh of their backs, were constrained oftentimes to repaire vnto surgions: other some, not able to endure such terrible paine, died of their wounds. As many of the men as remained yet aliue, together with the virgins were exiled, and led by the soldiers to Oasis. The dead carcases not yet fully cold, were denied the friends of the deceased: being throwne here and there, and lying vnburied (for y^e liked them best) the soldiers hid them as if they had not bene faultie in committing such horrible crimes. This did they, hauing their minds ouershadowed with the furious rage of frenck heresie. And when as the deare friends & familiars of the dead, reioyced at the bold protestation of their faith, yet sorrowed because their carkasses were not couered with earth, the savage impiety & beastly cruelty of these souldiers revealed it selfe with greater shame and infamy. Moreover they banish forthwith certaine Bishops of Egypt and Libya: namely *Ammon*, *Thomus*, *Cains*, *Philon*, *Hermes*, *Plinius*, *Psimisris*, *Nilammon*, *Agathon*, *Anagaphus*, *Marcus*, *Dracontius*, *Adelphius*, *Athenodorus*, a second *Ammon*, and of the priests they banished *Hierax* and *Dioscorus*. These being bereaued of their native soile, they handled so roughly, that some of them died by the way, some other in exile neuer returning againe. They put to death about thirtie Bishops. They followed the steps of wicked *Achaab*, employing all their care and industry for the rooting out of the truth from off the face of the earth. These were the practises of *Georgius* at Alexandria, by the report of *Athanasius*. The Emperour marched forwards with his host to Illyrium, for thither of necessity he was constrained to go, and there it was that *Bretanion* was proclaimed Emperour. As some as he came to Sirmium, truce being made, he came to parlee with *Bretanion*. In the meane while he endeouored to win againe the souldiers, which had refused him for their Emperour. After he had so done, they proclaimed *Constantius* alone, both their *Augustus*, their King and Emperour. In this their proclamation there was no mention of *Bretanion*, who seeing himselfe betrayed, fell downe prostrate at the Emperours feete, and craued for mercie. *Constantius* taking from him his princely scepter and purple robe, lifted him vp by the hand very courteously, and exhorted him after the calling of a priuate man to lead a quiet and peaceable life. He said moreover, that it was fitter for an old man, such as he was, to embrace a trade of life that were boide of all trouble and care, then to gape after a vaine title of hono^r, full of disquietnes and molestation. Thus it fared with *Bretanion* in the end. The Emperour commanded that all charges should be giuen him of the publike tribute, after ward he wrote vnto him sundry letters to Prousa a citie in Bichynia, where he made his abode: signifying what singular pleasure he had done vnto him, in ridding him from cares and troubles, shewing also what misery oftentimes befallerth to reigne and gouernment: and that of his owne part he had dealt vniuersally, in not giuing to him selfe that which he granted to another. So farre of these things.

CHAP. XXIII.
Of Photinus the hereticke.

Callus C. 1. 1.

The Emperour at that time made *Gallus* his cosingermaine *Cesar*, he gaue him his owne title or name, and sent him to Antioch in Syria for to keepe those parts of the Empire which reached into the East. When he came to Antioch, there appeared in the East the

The clemency
of *Constantius*
towards
Bretanion.

signe of cognizance of our Saviour, for a pillar resembling the forme of a crosse, was sene in the aire, brynging great admiration to the beholders. He sent his other Captaines with great power to wage battell with *Magenius*, he himselfe remained at Sirmium, hearkening to the end. In the meane while *Photinus* the Superintendent of that Church, went about openly to publish a selfe opinion, inuented of his owne braine: and because there was great tumult and much trouble risen thereof, the Emperour commanded a Councell to be summoned at Sirmium. Of the Bishops of the East there came thither *Marcus* bishop of Arethusa, *Georgius* bishop of Alexandria, whom the Arians (after they had deposed *Gregorius*, as I said before) placed there: *Basilus* who was bishop of Ancyra after the depriuation of *Marcellus*: *Pancratius* bishop of Pelesium, *Hypatianus* bishop of Heraclea. Out of the West there met him *Valens* bishop of Mursa, and *Osius* bishop of Corduba a citie of Spaine, who then being of great fame, was forced to come vnto the Councell. These bishops assembled at Sirmium, after the Consulship of *Sergius* and *Nigrinus*, in which yeare by reason of the warres and ciuill dissensions, there was none that could execute the function of a Consul: they deposed forthwith the heretike *Photinus* of his bishoprick; for he maintained the leud opinion of *Sabellus* the African, and *Paulus* *Samosatenus*. Which act of theirs was approued of all men, both at that present, and also in time following, to haue bene done according vnto right and reason.

CHAP. XXV.

What formes of faith were layd downe at the Councell of Sirmium, in presence of *Constantius* the Emperour.

These Bishops continuing a while at Sirmium, decided other things. For they went about to abrogate their old Creeds, and to establish new formes of faith: one was exhibited in the Greke tongue by *Marcus* bishop of Arethusa: two others in the Latin tongue, agreeing neither in word nor in composition, neither in sence nor in sentence, either with themselves, or with y^e which the bishop of Arethusa wrote in Greke. One of the Latin formes I will here lay downe immediately after the Greke forme of *Marcus*. The other, afterwards rehearsed at Sirmium, I will referre to his proper place. Yet we haue to vnderstand, that both were translated into the Greke. The forme which *Marcus* wrote, was as followeth: We beleue in one God the Father almightie, Creator and maker of all things: of whom all fatherhood is named in heaven and in earth: and in his only begotten Son our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heaven and in earth, be they visible or inuisible things: who is the Word, the Wisdome, the true light, the life: who in the latter dayes was incarnate for our sakes, borne of the holy Virgin, crucified, died, rose againe the third day from the dead, ascended into heaven, sitteth at the right hand of the Father, and shall come againe at the end of the world to iudge the quicke and the dead, and to reward euery one according vnto his workes, whose kingdome shall haue no end, but continueth for euer and euer. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. And we beleue in the holy Ghost, that is, in the Comforter whom the Lord promised to send his disciples after his ascension for to teach and leade them in all things, whom also he sent, by whose meanes the soules of them that faithfully beleue in him are sanctified. They that say that the Sonne of God hath his being of nothing, or that he is of another substance then the Father, or that there was a time or a world when he was not, these the holy & Catholike Church doth hold for accursed. Again, we say, that whosoever affirmeth the Father and the Son to be two Gods, let him be accursed. If any man, when he calleth Christ God, and to haue bene before all worlds, confesse not also that the Son of God ministred vnto the Father at the creation of all things, let him be accursed. He that presumeth to say that he is vnbegotten, or that part of him was borne of the Virgin, let him be accursed. If any say, that the Son was borne of *Mary* according vnto prescience, and not to haue bene with God, begotten of the Father before all worlds, by whom all things were made, let him be accursed. Whosoever saith, that the substance of God can either be more enlarged or lesse diminished, let him be held for accursed. Whosoever saith, that the enlarged substance of God made the Son, or calleth the Son the enlarged substance of God, let him be accursed. Whosoever calleth the Word of God, the mentall Word of the Father, or the vocall Word, let him be accursed. Whosoever saith, that

The signe of
the Crosse
sene in the
aire.
* Cap. 29 in
the Greeke.
Photinus the
heretike.
The Councell
of Sirmium
was held Anno
Dom. 355.

Cap. 30. after
the Greeke.

A forme of
faith exhibited
by *Marcus*
bishop of
Arethusa vnto
the Councell
of Sirmium.

Act. 1.

Ely 43.44.

Ioh. 1.

Gen. 1.26.

Gen. 32.
Gen. 19.Psal. 110.
Ioh. 15.16.

the Son of God is but man onely, borne of *Mary*, let him be accursed. Whosoever when he saith that he was borne God and man of *Mary*, vnderstandeth the vnbegotten God, let him be accursed. Whosoever vnderstandeth this after the Iewish manner: I am the first God, and I am the second, and besides me there is none other God, (which was spoken to the ouerthrow of idols & of them that be no gods) thereby to take away the onely begotten, that was God before all worlds, let him be accursed. Whosoever when he heareth, The Word became flesh, supposed the Word to be turned into flesh, or by conuersion to haue taken flesh vpon him, let him be accursed. Whosoever when he heareth the onely begotten of God to haue bene crucified, thinketh that therein he was subiect to corruption, torment, alteration, diminution or destruction, let him be accursed. Whosoever vnderstandeth this, Let vs make man, not to haue bene spoken of the Father vnto the Sonne, but God the Father himselfe to haue spoken it to himselfe, let him be accursed. Whosoever thinketh the Sonne not to haue wrestled with Iacob as man, but the vnbegotten God, or some portion of him, let him be accursed. Whosoever vnderstandeth this, The Lord rained from the Lord, not to be taken of the Father and the Son, but that the Father rained from himselfe, let him be accursed: for the Sonne being Lord, rained from the Father that was Lord. Whosoever when he heareth, The Father Lord and the Son Lord, calleth the Father being Lord, both Lord and Son: and when he readeth, The Lord from the Lord, affirmeth there be two Gods, let him be accursed. For we place not the Sonne in the same roome with the Father, but subiect to the Father. Neither was he incarnate without the will of the Father; neither rained he from himselfe, but from the Lord, who hath authoritie of himselfe, to wit, from the Father: neither sitteth he at the right hand of himselfe, but hearkeneth vnto the Father, saying, Sit thou on my right hand. Whosoever calleth the Father, the Son, and the holy Ghost, one person, let him be accursed. Whosoever when he calleth the holy Ghost the Comforter, termeth him the vnbegotten God, let him be accursed. Whosoever saith, there is no other Comforter beside the Sonne, contrary to the doctrine of the Sonne himselfe, (for he said, The Father whom I wil intreat, wil send vnto you another Comforter) let him be accursed. Whosoever saith that the holy Ghost is a peece or portion of the Father and of the Son, let him be accursed. Whosoever affirmeth the Father, the Sonne and the holy Ghost to be three Gods, let him be accursed. Whosoever saith that the Sonne of God was made by the will and pleasure of the Father, as one of the creatures, let him be accursed. Whosoever saith, the Sonne was begotten contrary to the will of the Father, or whether the Father would or no, let him be accursed: for the Father began not the Sonne against his owne will, neither was he constrained by the law of nature, as if he had bene vnwilling thereunto; but of meere good will, without all time, without passion began he him of himselfe. Whosoever saith, that the Sonne had neither begetting nor beginning, and so consequently affirms that there are two without beginning and two without begetting, and so appoint two Gods, let him be accursed. The Sonne is the head and the originall of all creatures; and the head of Christ is God; for so we referre all things reuerently by the Sonne vnto one beginning of the whole vniuersalitie which is without beginning. Againe, weighing deeply with our selues that clause also of Christian profession, we say, that whosoever affirmeth Christ Iesus the Sonne of God, who ministred vnto the Father at the creation of all things, nor to haue bene before all worlds, but onely from the time since the Son was borne of *Mary*, to haue bene Christ, and then his deitie to haue begun, as *Paulus Samosatenus* was perswaded, let him be accursed.

Another forme of faith, first laid downe in Latine, afterwards translated into the Greeke.

As so much as it pleased them diligently to consider of the faith, all whatsoeuer appertained therunto, was exquisitely & curiously handled at Sirmium, & in presence of *Valens, Valentinus, Germanus*, with other bishops, they agreed & there was one God, the Father almighty, as it is taught throughout the whole world: & one onely begotten Son of his, *Iesus Christ*, our Saviour, begotten of him before all worlds: that it was not lawfull to say there were two Gods, although *Lord* himself had said, I go vnto my Father & vnto your Father, vnto my God & vnto your God. Wherefore he is the God of all, as *Paul* hath taught vs: What is he the God of the Iews only? Is not he also God of the gentiles? yea of the gentiles too; for there is but one God which shall iustifie the circumcision by faith. All other things are correspondēt, neither do they contain any ambiguity at all. And because there was great contention about the vnderstanding of the word which the Latins call *substantia*, & the *Grecians* *οὐσία*, about the equality

as they call it, the vnitie of substance: they decreed that thenceforth the controuersie should not once be remembred: that the Church of God should no longer be troubled with the interpretation thereof, & that for two causes, first because the Scriptures of God made no mention thereof; secondly because that the interpretation thereof extended the sense and capacity of man, for the holy Scriptures testified that no man was able to set forth the generation of the Son, in these words: His generation who shall be able to declare? For it is most true, & the Father alone knoweth how he begat the Sonne, and that the Sonne alone knoweth how he was begotten of the Father. But no man doubted but that the Father was greater in honor, dignity, diuinity, and fatherly title, and that by the testimony of the Sonne himselfe, where he saith: The Father which sent me is greater then I. They said moreover this was Catholick, neither vnknotone vnto any, that there were two persons, the Father & the Sonne, the Father greater, the Son subiect, together with all other things which the Father made subiect vnto him: the Father to be without beginning, inuisible, immortall, impatible: the Son to be begotten of the Father, God of God, light of light, & that no man (as I said before) was able to rehearse his generation saue the Father alone: the Son our Lord and God to become incarnate, to haue taken a body vpon him, that is, man: as partly he shewed to the Angels, and partly all the Scriptures do declare, but especially the Apostle the Breacher of the Gentiles, that Christ took manhood of the Virgine *Mary*, according vnto the which he suffered. They said it was the principle and ground of our faith, alwayes to hold fast the faith in the trinity, as we reade in the Gospel: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. The number of the trinity is absolute and perfect. The comforter, the holy Ghost sent by the Son, came according vnto promise for to sanctifie & leade the Apostles & all the faithful. They go about to perswade *Photinus* after his depriuation, to condescend and to subscribe vnto these things, promising to restore him vnto his bishopricke againe, if he would recant & renounce the selfe opinion he had inuented of his owne baine, and thenceforth promise to cleane vnto their doctrine. He refused the conditions, and prouoked them to disputation. A certaine day was appointed for the conference, the Emperour commandeth the Bishops then present to be at it: there came thither also at the request of the Emperour not a few Senators. The assembly being met, *Basilus* who then was Bishop of Ancyra, took *Photinus* in hand: the notaries penned all they spake. While they reasoned one with another, the disputation waxed hote, & in the end *Photinus* had the foile & was condemned to banishment. From that time forth he lived in exile, and wrote in the Greeke & Latine tongue (for he was well sene in both) a booke against all heresies, endeavouring therein to publish his owne opinion. So farre of *Photinus*. We haue yet to vnderstand that the Bishops assembled at Sirmium, misliked themselves with the formes of faith laid downe in the Latine tongue, for after the publishing thereof, they spied contradictories therein. Wherefore they went about in all the haste to call in all the copies, and when as diuers were concealed, the Emperour by his edict gaue charge that all should be brought in, and such as hid them should be punished. But no threats or cruelty could recover the things once published so, because had runne through many hands.

CHAP. XXVI.
Of *Osius* Bishop of Corduba.

Whereas we haue made mention a little before of *Osius* Bishop of Corduba, that he was constrained to shew himselfe at the Councell of Sirmium, I thinke it requisite now to say somewhat of that matter. Although a while before, through the lewd practises of the Arians, he had bene in exile: yet then, at the sute and procurement of the Bishops which assembled at Sirmium, it fell out that the Emperour cited him, purposing with himselfe to perswade him, or by soule meanes to constrain him, to be of the same opinion with the assembled Bishops, & in so doing their faith should seeme to cary with it great force and credit. To this end he was drawn against his will, (as I said before) vnto the Councell. But when as this old father would in no wise subscribe vnto their faith, they scourged his sides, and set his members vpon the racke. So that in the end by compulsion he gaue his assent, and subscribed vnto the formes of faith which then were published. These were the acts at Sirmium, and thus were they ended.

Ely. 53.

Math. 28.

Photinus the hereticke was foiled in open disputation.

Cap. 31. after the Greeke.

Cap. 32. after
the Greeke.

*Magnentius the tyrant is overcome, and dieth miserably: the Jewes inhabiting
Diocæsarea rebell against the Romans and are voyled. Gallus
rebellet and is put to death.*

The cracky
of Magnenti-
us.

Constantius the Emperour remained at Sirmium, waiting what end the battell
with Magnentius should have. But Magnentius as soon as he took the princely title of
Rome, created many of the Senators, and dispatched not a few of the common
multitude. When the captains of Constantius had gathered a great army of Roman soldiers, they
marched towards him: he then left Rome & got him to France. There were many skirmishes;
one while this side, another while that side had the upper hand. At length Magnentius was
overcome at the castle of Mursa in France, in he got him, and kept it a while, where such a
strange thing as followeth is reported to have come to passe. Magnentius going about to
animate his soldiers, now altogether discouraged with the foile and overthrow they had taken,
got him up into an high seate. The soldiers after the accustomed honoz done unto the Em-
perours, minding to sound fortunate successe unto Magnentius, by force as it were, their lips
wagging before their minds, they turne their good wishes unto Constantius, for they all with
one mouth proclaimed, not Magnentius, but Constantius, Augustus. Magnentius supposing this
to be a signe of misfortune, conveyed himselfe forthwith out of the castle, and fled into the
furthest parts of France. The captains of Constantius pursued after him earnestly. Again
they pitched their camp at a place called Miltoseleucus, where Magnentius being overthrowne,
ran away alone, and got him to Lions a citie of France, thre dayes journey from the castle of
Mursa. Magnentius coming to Lions, first of all he slew his mother, next his brother whom he
had created Cesar, last of all he became his owne murderer. This was done the first Consul-
ship of Constantius, the second of Constantius Gallus, the fiftenth day of August. Not long after
Decentius another brother of Magnentius hanged himselfe. And although Magnentius the ty-
rant had such an end, yet the common wealth was not without great trouble and tumults.
For immediately there stept up another tyrant whose name was Silvanus, and molested the
quiet estate of the common weale in France, but the capitaines of Constantius dispatched him
quickly out of the way. When these things were come to an end, there rose other civil wars
in the East, for the Jewes inhabiting Diocæsarea in Palæstina took armour against the Ro-
mans, and invaded the bordering regions. But Gallus called also Constantius, whom the Empe-
rour Constantius had made Cesar, and sent him into the East, came thither with a great power,
overcame the Jewes in battell, and made the city Diocæsarea even with the ground. When
Gallus had brought these things to passe, being swollen and puffed up with the pride of god
successe and prosperous affaires, he could no longer containe himselfe within his bounds:
but forthwith being endamed with tyrannicall motion, turned his mind against Constantius,
so that Constantius not long after espied him out and perceived his drift. He had executed of
his owne absolute authority Domitianus who was president of the East, and the great trea-
surer, not making the Emperour privie unto his doings. Wherefore Constantius was
incensed against him. He being woderfully afraid, yet of force came unto him. Constantius
ring of his coming, that he was now in the Westerne parts of his dominions, to wit, in
the Ile of Flauona, caused his head to be taken off his shoulders. In a little while after,
he appointed Julianus the brother of Gallus, Cesar, and sent him into France against the barba-
rians: Gallus whose name was also Constantius, ended this life the seventh Consulship of
Constantius, and the third of his owne. Julianus the yeare following was created Cesar, in the
Consulship of Arbustion and Lollianus, the first of November. But of Julianus we will
couple in the third booke. Constantius being rid of these present mischiefs, turned himselfe
to wage battell with the Church of God. Removing from Sirmium unto the princely city of
Rome, he called together a councell, and commanded divers Bishops out of the East to re-
paire with all speede into Italy, and that the Bishops of the West should meete them there.
In the meane space while they travell into Italie, it fell out that Julius Bishop of Rome after
he had governed the Church fiftene yeares departed this life, and Liberius succeeded him in
the Bishopricke.

The misera-
ble death of
Magnentius.
Decentius
hanged him-
selfe.Silvanus the
tyrant was no
sooner up but
he was dis-
patched.*Cap. 33. in
the Greeke.
The Jewes
become re-
bels and are
overcome.*Cap. 34. after
the Greeke.
Gallus a rebel
being in great
trouble became
a traitor, & so
lost his head.This Julianus
was Emperour
after Constian-
tius, and be-
came an Apo-
stata.Julius Bishop
of Rome 15.
yeares.
Liberius b. o. f.
Rome, Anno
Dom. 355.

CHAP.

Of the Hereticke Actius the Syrian, the master of Eunomius.

Cap. 35. after
the Greeke.

Antioch in Syria there stept up another hereticke, founder of a strange and sojreine
opinion, whose name was Actius, called also the Atheist. Although he maintained the
same things and upheld the selfe same opinion with Arius, yet he severed himselfe from
the Arians, because they admitted Arius into the communion. For Arius (as I said before) meant
one thing within, and uttered another thing without: being at Nice, he allowed and subscri-
bed unto the foyme of faith laid downe by the Councell, and deceived the Emperour which
reigned then, with his fraud and subtilty. This was the cause that made Actius sever him-
selfe from the Arian sect. Untill that time Actius was knowne not onely for an hereticke, but
also for a great patron of the pestilent doctrine of Arius. When he had got some smack of lear-
ning at Alexandria, he left that citie, and went to Antioch in Syria where he had bene bozne,
and there was he made deacon by Leontius then bishop of Antioch. In a short while after, he
was able to amaze such as reasoned with him, with his subtile quicke of sophistry. This did he
by the means of Aristotles Elenches, (for so is the booke intituled) for whilst he disputed, unwin-
tingly could he frame such captious and sophistical propositions, as his owne capacity could
not dissolve: the reason was, because he had not learned Aristotles drift of such as were run-
ning and learned Logicians. For Aristotles, against the sophisters who then derided and abused
philosophy, wrote such a kinde of reasoning, for the whetting of yong mens wits, displaying
their behaviour, and overthrowing their sophistical fallacies with witty reasons and well con-
ched subtilties. The Academics that comment upon Plato and Platinus works, do unlike very
much with such things as Aristotles hath so argutely and subtilly written: but Actius not pro-
curing unto him a master that was an Academicke, cleaved unto these captious & subtile fal-
lacies. Wherefore he could not denie how to understand that there was an unbegotten birth:
or how to imagine that the begotten could be coeternall with the begetter, so barren a baine
had he of his owne, and so ignorant and unskillfull was he in holy Scripture: for he had no-
thing in him, save a subtile kinde of reasoning, quarrellous and contentious languages, such
as may easily be found in the rude, ignorant & unlearned: he had read over the ancient wri-
ters, such as published commentaries upon holy Scriptures, and condemned Clement, Aphri-
canns and Origen, sage men of singular learning, for unlearned persons: the epistles which of
set purpose he had patched and stuffed with litigious trifles and sophistical conclusions, the
same he sent unto the Emperour Constantius, and to sundry others: And therefore was he cal-
led the Atheist. And although he affirmed the selfe same thing with Arius, yet of his owne
cree not attaining unto his intricate & captious manner of reasoning, was he counted for an
Arian hereticke. Wherefore being excommunicated out of the Church, yet would he same as
though of his owne accord he had severed himselfe from their communion. Of him therefore
as originall of this error, the Actians had their appellation, but now are they called Eunomi-
ans. For in a little while after Eunomius his scribe, who sucked of his filthy sinke of hereticall
doctrine, became a ringleader to this sect. But of Eunomius in another place.

Wherein Ac-
tius differed
from the A-
rians.Leontius b.
of Antioch.The Greeke
word is
κατασκευασ-
& the speciall
title of Aristot-
les predica-
ments, yet
doth it signify,
as the fence
here and else
where giueth
vs to under-
stand, his
booke of
Elenches by
him intituled
ἐλέγχεσιν.Why Actius
was called an
Atheist.Eunomius
the heretike.Cap. 36. after
the Greeke.The Council
of Millaine.CHAP. XXIX.
Of the Councels held at Millaine and Ariminum, with the
Creedes then concluded upon.

By that time there met in Italie not very many bishops out of the East, for heavy age and
long journeyes were lets, so that they could not come: but out of the West there came a-
bone the number of thre hundred bishops. The Emperours edict was proclaimed that
the Councell should be held at Millaine. When the bishops of the East came thither, first of
all they require, that sentence by their generall consent should be pronounced against Atha-
nasius, thinking verily thereby to stoppe all gaps concerning his returning any more to
Alexandria. After that Paulinus bishop of Treuer in France, Dyonisius bishop of Alba an head ci-
tie of Itay, and Eusebius bishop of Vercellæ a citie of the Lygurian Italians, had perceived that
the Bishops of the East bent all their might to enact a decree against Athanasius, for no other
purpose, but to overthrow the true faith, they stood up and cried out, that in so doing the Chri-
stian religion should be cancelled by the meanes of their deceitfull and fraudulent treacherie:
that

*Cap. 37. in
the Greeke.

Eudoxius b.
of Anuoch.

A forme of
saith laid
downe in the
Council of
Arimino in
Italie by cer-
taine Arian
bishops.

that the crimes laid to *Athanasius* his charge were false reports and mere flanders: and that they had inuented such things to deface the true and catholike saith. When they had ended these loud speeches, the Councell brake vp. The Emperour vnderstanding of this, commaunded them forthwith to exile and banishment, and determineth with himselfe to summon a generall Councell, to the end after citting of the Easterne Bishops into the west countries, might (if it were possible) bring them all to embrace vnitie and concord. But after better aduise ment taken with himselfe, he saw it was a very hard matter to compasse by reason of the far countries and long iourney, and therefore he commaunded the Councell should be deuised into two parts: the Bishops then present to assemble at Ariminum a city of Italie: the bishops of the East to mete at Nicomedia a city in Bithynia. But his purpose toke no prosperous suc cesse: for neither of the Councells agreed within themselves, both was diuided into many factions. For neither could the Bishops which met at Ariminum in Italie agree among them selves, nor the Bishops of the East among themselves, for they raised a new schisme at Seleucia a citie of Isauria, but how all this came to passe, I will hereafter rehearse in pceesse of our discourse, if that first I say somewhat of *Eudoxius*. In the very same time, *Leonius*, who preter red *Actius* the hereticke to the degree of Deaconship, hauing departed this life, *Eudoxius* bi shop of Germanicia a city of Syria then being at Rome, thought it high time for him to return into the East: he dealeth doubly with the Emperour for licence to depart with speede, al loing for himselfe that the city of Germanicia stood in great need of his helpe and goodly com pell. The Emperour little thinking what fetches he had in his head, gaue him by his passport through the sute and furtherance of the Emperours chamberlaines, left his owne citie, and crept through wile and subtilty into the Bishopricke of Antioch: he endeauoreth to reuise *Actius* againe into the Church: and goeth about to summon a Councell of Bishops, and to make him Deacon againe. But his leude dytt was long in byinging about, because the hatred owed vnto *Actius* was of moze force to repell him, then the party good will and furthe rance *Eudoxius* vsed to restore him. But of this we neede no moze wordes. Of them which assembled at Ariminum, the Easterne Bishops not mentioning the busines about *Athanasius*, signified that the cause of their coming was to discourse of other matters. *Ursacius* and *Valens*, who at the first were Arians, and afterwards exhibited a recantation vnto the Bishop of Rome, subscribing (as I said before) vnto the clause of *One substance*, from thence forth stood for the setwo continually cleaued vnto the stronger and surer side. Where canuall to take their part *Germanius*, *Auxentius*, *Demophilus*, and *Caius*. In the assembly of Bishops then present, when diuers men would haue diuers things enacted, *Ursacius* and *Valens* affirmed that all formes of saith laid downe in times past, were thenceforth to be cancelled, and that the new forme of saith published a little before at the Council of Sirmium, was to be com mended. When they had so said they gaue forth a sheete of paper which they had in their hand, to be read. The second creede written before at Sirmium, and suppressed there (as I said be fore) read also at Ariminum, and translated out of the Latine into the Greeke tongue, was laid downe in these wordes: This Catholike saith was published at Sirmium, in the presence of *Constantius* our liege Lord, *Flavius Eusebius*, and *Hypatius* renowned Consuls, the eleuenth Kalends of Iune. We beleue in onely true God, the Father almighty, creator and maker of all things; and in one onely begotten Sonne of God, who was before all worlds, before all begin nings, before all times that may be imagined: and begotten of God the Father without any pas sion, before all comprehensible knowledge, by whom both the world & all things were made: one onely begotten, begotten of the Father alone, God of God, like vnto the Father which be gat him according vnto the Scripture: whose generation no man hath knowen save the Father which begat him. Him we know, his onely begotten Sonne, to haue come downe from hea uen at the Fathers becke, to banish and wipe away sinne: to haue bene borne of the Virgine *Mary*: to haue bene conuerfant with the Disciples: to haue fulfilled according vnto his Fathers will all his message, to haue bene crucified, to haue suffered and died: to haue descended into hell, and there to haue disposed all things, at whose sight the porters of hell gates trembled: so haue risen againe the third day: againe to haue accompanied with his disciples, and after forty dayes were expired to haue ascended into heauen, where he sitteth at the right hand of the Father, & shall come againe at the last day with the glory of his Father, to reward euery one according vnto his works. And we beleue in the holy Ghost, whom the onely begotten Sonne of God, *Iesus* Christ

John 14. 16.

The answer
of the Catho-
like bishops.

The Epistle
of Athanasius
vnto his fami-
liar friends,
where he lai-
eth downe his
censure of the
creede going
before, con-
demning it
for hereticall.

Christ himselfe promised to send mankind the comforter, as it is written: I go vnto my Father, & I will pray my Father to send you another comforter, the Spirit of truth: he shall take of mine, & shal teach & leade you in all things. The word *Substance* being simply laid down of the fathers & vnkowne of the ignorant people, giuing vnto many great cause of offence, in so much as it is not found in holy Scripture, we haue thought good to abandon it, & henceforth speaking of God to make no mention of the word *Substance*, because the sacred Scriptures haue not once remembred the substance of the Son, or of the holy Ghost. We say that the Son is like the Father in all things, and that because the word of God hath affirmed & taught it vs. When these things were read, such as were not pleased with the circumstances & contents thereof, rose by & said: We came not hither as though we wanted faith and beleefe (for we maintaine that faith which we learned fro the beginning) but we are come to withstand nouelties, if ought be practised pzeiudiciall vnto the same. If those things which you haue now read, neither saue nor tend to the esta blishing of noueltie, accurse and renounce the heresse of *Arius*, in such wise as the old & ancient canon of the Church hath banished all hereticall & blasphemous doctrine. It is apparent vnto the whole world, what tumults & troubles the blasphemous opinio of *Arius* hath raised, euen vnto this day in the Church of God. This offer was not accepted of *Ursacius*, *Valens*, *Germanius*, *Auxentius*, *Demophilus*, and *Caius*, and thereupon the band of vnitie retained in the Church of God, was broken asunder. For these men cleaued vnto such things as the councell of Ariminū had decreed: the other confirmed the canons of the Nicene Council, & derided & contents of & creede that was read in their presence, but specially *Athanasius*, so by occasion therof he wrote vnto his friends after this manner: What auaieth it (I beseech you) vnto the Catholick Church for the furtherance of piety & godlinesse, now to propose questions of faith? and to intitle their creede with the names of the Consuls which then were in office? for *Ursacius*, *Valens*, & *Germa nius*, haue wrought that which was neuer done nor heard of among the Christians. When they had written such things as they thought necessarily to be beleued of them, they laid downe the Consuls, the moneth & the day, that it might easily appeare vnto all wise men, their faith not to haue bene before the reigne of *Constantius*. Euery one of them hauing respect vnto their owne hereticall doctrine, haue laid downe their seuerall censures. Furthermore when they take pen in hand to pronounce what they thinke of the Lord, they name vnto themselves another Lord, to wit, *Constantius*. For it was he that opened them the gap vnto impiety. And while they denied the Sonne of God to be eternall (for these enemies of Christ fell into such outrageous impietie) they intitled the Emperour Sempiternall. But peradventure they took occasion to register the names of the Consuls, by example of the holy Prophets, who noted vnto vs the time they liued in. If they presume to alledge them as a President to their doings, they are fouly deceived, & bewray very much their owne ignorance and folly. For though the Prophets made mention of the times they liued in, as we reade in *Esay* & *Osee*, who liued in the dayes of *Ozias*, *Ioathā*, *Achaz*, & *Eze chias*: as we reade in *Jeremie*, who prophesied in the dayes of *Iosias*: as we reade in *Ezekiel* & *Daniel*, who flourished vnder the reigne of *Cyrus* and *Darius*: and as we find in other prophecies, re uealed vnto the world at other time: yet were not they the first founders of the seruice of God & sacred religion. It was long before their times, it was from euerlasting, it was before the founda tions of the world were laid, the which verily God himselfe, by Christ hath prepared for vs. The times when their faith had her original, they did not signifie, for there had bene faithfull men long before them: but those were the dayes when such promises of God, & prophecies of things to come were preached by them. The promises verily concerned chiefly the incarnati on of our Sauour: the circumstances thereof, and such things as were annexed thereunto, signi fied plainly the things that should happen to the Iewes and to the Gentiles. Moreouer in the a fore said specified times, their faith (as I said before) had not her first foundation and beginning, but the Prophets themselves: for they liuing then, foresheued such things to come. But these our Southsayers, neither writing of stories, nor prophecying of things to come, do write, *This Catholike faith was published*: adding immediatly thereunto, the names of the Consuls, the mo neth of the yeare, & the day of the weeke. Euen as the holy men of old haue declared both the times of the matters they wrote of, and the yeare of their owne ministerie: so these men haue noted vnto vs the dayes when their faith first began. I would to God they had only written their owne beleefe, for now they haue assigned an originall or beginning of their faith, and they fall a reasoning of it, as if it had neuer bene heard of before. They write not, *This is our beleefe*, but

Lake 2.

in this sort, *This Catholicke faith was published.* Wherefore their bold and presumptuous enterprise bewraith their barren and witlesse braines: and their new found faith is no otherwise in plaine words, then the Arian heresie. So they wrote, then they began to beleoue, from thenceforth they determined to reueale their faith in no other sence then we read in *Lake the Evangelist*: There was giuen out then a commandement from *Augustus Cesar*, that the whole world should be taxed. That commandement was not giuen before, but then tooke place from thence dayes forth, & was published by him which wrote it. So when these men do write: *This faith is now published*, they shew their error newly inuented, & not to haue bene before. But if they ad the word *Catholicke*, they plunge themselves inuwares in the hereticall puddle of the *Cataphrygian* so that they sing after their note: *The Christian faith was reuealed vnto vs. The Christian faith began of vs.* And as they tooke *Maximilla* and *Montanus* for their Lord, so these men in steed of *Christ* haue chosen *Constantius*. If the faith began in those dayes, in the time of their *Copfullships*, what shall become of the ancient Fathers and blessed martyrs? What shall become of them, whom these men themselves instructed in the faith, and departed this life before these *Confuls*. How shall they raise them from the dead, to roote out of their minds their former religion, and to plant afresh their late inuention of faith? They are so fenlesse and so void of vnderstanding, that they can do nought else saue forge out fained causes: the which being as they are both fond, slender, & vpon slipperie foundations, may easily be confuted and ouerthrowne. Thus were the contents of *Athanasius* his epistle, the which he sent vnto some of his familiar friends; the studious may at their pleasure examine it with themselves, and knowe throughly such things as he hath discoursed of both subtilly and substantially. We here onely ad legged a portion thereof, lest we should seeme ouer tedious. Touching the premises we haue mozeouer to vnderstand that the Councell deposed *Valens*, *Vrsacius*, *Auxentius*, *Germanus*, *Caus*, & *Demophilus*, because they refused to renounce and accurse the heresie of *Arius*. Wherefore taking their deposition impatiently, they run vnto the Emperour, and shew him the forme of faith that was read in the Councell. The Councell also wrote vnto the Emperour an epistle, wherein they signified vnto him what they had decreed, the which being translated out of the Latine into the Greke tongue is vsually read as followeth:

The Epistle of the Councell assembled at Ariminum vnto the Emperour.

The Bishops assembled at Ariminum in Italie, where the Arians were condemned, do write thus vnto the Emperour Constantius.

According vnto the commandement of God, & the edict of your gracious Highnes, we haue thought good to ratifie with our consent, such canons as of old did concern the Christian faith. For we haue met together out of all the cities throughout the West parts of the world, to the end the faith of the most holy and Catholicke Church may be the more famous: & the aduersaries thereof the better knowen. After deliberation and good aduise ment taken, it seemed best vnto vs firmly to retaine, and in retaining to hold fast vnto the end that faith which hath bene continued hitherto from time out of memorie, which hath bene preached in the Prophets, Euangelists, & Apostles through the grace of our Lord Iesus Christ, who is the protector of your empire, and the coseruer of your helth. It seemed very absurd, nay we thought it an hainous offence, to alter ought of the things that were rightly & reuerently decided: but specially to intermeddle with the canons of the Nicene Councell, so exquisitelie handled, & so thoroughly sifted out by the aid & succour of your father of famous memorie the Emperour *Constantine*: the sage doctrine & graue sentences of which councell pierced the eares & hath bene printed in the minds of all people: by whose onlie force it came to passe that the heresie of *Arius* was soiled and ouerthrowne, by whose means also not onlie this, but all other rotten heresies whatsoever are rooted out. What may wel be added therunto, it is doubtful; to take any thing therfro is dangerous. If either be permitted, there will ensue thereof such libertie, that euerie one wil sow such leud doctrine as pleaseth him best. Wherefore *Vrsacius* and *Valens* being of late infected with the pestilent heresie of *Arius*, & therefore iustlie banished our communion, they did not onlie repent them of their fond dealing, their conscience yeelding manifest testimonie & accusing them of the same, to the end they might again be made partakers of the same communion, but also as their owne writings do beare witness, they craued pardon with humble and earnest petitions, so that in the end all their leud behaviour, all their corrupt learning was forgiuen and forgotten. These things were done at what time the Councell of Millaine was held in the presence of certaine priests of Rome. But when we call to remembrance how that *Constantine* the Prince, worthy of noble praise among all posteritie,

ity, employed great labor & industrie for the curious sifting and true knowledge of the Nicene Creede: it seemed vnto vs a thing contrary to all reason to renew any thing thereof, or to innoate any thing preiudicial to the same after his decease, who first was baptized, & departed this life, and now resteth in ioy: & to make light accompt of so many blessed confessors & martyrs who famed & furthered this doctrine, who also according vnto the ancient purpose of the Catholicke Church were so perswaded, and persisted in the same vnto their liues end. Whose faith God the Father through our Lord Iesus Christ, hath continued vnto the yeares of your imperiall reigne, by whose helpe your kingdom is enlarged, and your selfe become Lord of all these our countries and dominions. But of the contrary those miserable men and bewitched minds, carried away with a furious kinde of motion, haue gone about to proclaim themselves authors and preachers of wicked doctrine vnder colour of well doing, and to ouerthrow the right sincerity of the truth. For as soone as the Councell at your commandement met together, they laid wide open their concealed fraud and couered deceit: as soone as also they perceiued *Germanus*, *Auxentius*, & *Caus*, who had brought discord and dissention into the Church of God, to be in all respects like affectioned with them, they assayed through wiles & wilful assemblies to establish some nouelty: whose doctrine & opinion, though but one in name, yet in number it far exceeded the heap of all blasphemies. But when as they saw they would not cleaue vnto their opinion, nor condescend vnto their leud practises, they transported themselves into our side, as if they had determined to subscribe vnto the contrary doctrine. But long after their cankred minds were were known well enough. Wherefore that the quiet estate of the Church may not be tossed with such waues of troublesome dissention: that al be not set on tumults & vprores: it seemed very necessary vnto vs to raise the decrees confirmed of old, inuolably to conserue them, & to forbid these men our communion. For this cause haue we sent legates with our letter vnto your maiestie, of whom you may vnderstand the mind and meaning of the councell: whom also we haue charged, first of all to proue the manifest truth by authority & testimonie of old and ancient lawes wisely decreed, and to open vnto your different censure and iust sentence, not (as *Vrsacius* and *Valens* affirmed) that quietnes should ensue, if the canons lawfully decreed and aduisedly decided should be ouerthrowne (for how can they plead for peace, which haue broken asunder the bond of vnitie?) but that discord and debate should arise thereof, not onely in other cities but also in the Church of Rome. Wherefore we humbly request your maiesty of your gracious fauour & wonted clemency, to accept this our message, that you permit no noueltie to creepe into the Church of God to the contumelie of such as already are departed this life: but that you grant vs licence and your lawfull fauour, firmly to perseuere in those things which our ancestors haue decreed, in as much as it is euident vnto all men, that whatsoever they did it was through well aduised counsell, prudent consideration, and the aid of the holie Ghost. For the innouations of these men do graffe in the minds of the faithful incredulity, in the minds of the vnfaithful cruelty. Also we humbly request your highnes, that the bishops which wander in far & forreine regions, grievously afflicted by reason of great yeares and the miserie of want and necessity, may by your safe conduct returne home from exile, to the end the Churches remaine not desolate & destitute of their bishops being thus far asunder. Last of all their humble sute is vnto your maiesty that nothing be either diminished or added vnto the old & ancient decrees: but that all whatsoever haue bin obserued vnto this day through the godly procurement of your father, may henceforth be of force, strength and vertue: and that hereafter there may rise no molestation vnto vs about those things, that you suffer vs not to be banished our Churches: but that bishops may be resiant with their flocks, that they may enioy peace and tranquillitie for prayers and deuout seruite of God: that they may pray continually for the preservation of your health, your empire and prosperous estate, the which God of his goodnesse long continue. Our legates will informe you of the subscriptions and the Bishops names: they are also of learning sufficient, to let you vnderstand by testimonies of holy Scripture, all the circumstances of the decrees. These things the Councell wrote and sent vnto the Emperour by certaine Bishops. But *Vrsacius* and *Valens* preventing their coming, reuiled and discredited the Councell with the Emperour, shewing vnto him a patched forme of faith, which they had brought in their pocket: the Emperour in so much he was afozetime infected with the Arian opinion, began wonderfully to stomacke the Councell, and to advance into honour and estimation *Vrsacius* and *Valens*. Wherefore the Bishops that were sent by the Councell waited very long about his Court, yet could they get no answer

What credit & reuerence they giue vnto the councell of Nice.

The leud behaviour of the Arians.

The Bishops assembled at Ariminum request three things of the Emperour Constantius, 1. that he wike not at nouelties. 2. that he call home the bishops from exile. 3. that there be no alteration of old canons.

of him. At length by other messengers the Emperour wrote unto the Councell in this manner.

The Epistle of Constantius unto the Councell assembled at Ariminum.

Constantius the mighty and triumphant Augustus, unto all the Bishops assembled at Ariminum sendeth greeting. Although it is not unknown unto your holiness, that we have always had your care and consideration of the diuine, the teuerend, and sacred religion of Christ: yet had we as yet no leisure to talke with the twenty Bishops whom your wisdoms sent in embassage vnto vs. For we haue hitherto bene wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you know very wel) for him that wil deale in matters of religiō, to be void of all care and troublesome affaires. Therefore we haue willed the Bishops to wait for our coming at Adrianopolis, so that when we haue rightly disposed the cōmon affaires of the publike weale, we may then giue care & wey diligētly afterwards such things as they shall lay before vs. In the mean while let it not grieue your wisdoms to expect their return, that after their departure hence and the bringing of our answer vnto you, ye may finish and conclude such things as shall be for the vse and furtherance of the Catholicke Church. When the Bishops had receiued these letters, they wrote backe againe vnto the Emperour in this sort: We haue receiued your maiesties gracious letters (most godly Emperour) whereby we gather you had not sufficient leisure by reason of the necessary busines of the cōmon weale, to giue our legats the hearing: moreouer that you giue vs in charge to waite for their returne, vntill that your hignesse of your wisdoms hath deeply weighed the things we haue decreed and laid downe agreable vnto the canons and constitutions of our ancestors. But now by these our letters we protest and assure your maiestie, that we will in no wise shrink from our sentence & determination. We haue also charged and enioyned our legats the same. Wherefore we humbly beseech you of your wonted clemency to vouchsafe the reading of these our simple letters, & to take in good part such things as we haue enioyned our legats. Your clemency moreover knoweth as well as we, how heauy & how lamentable a case it is, so many Churches in the time of this your most blessed reigne, to be bereaued of their bishops. And therefore we are humbly to craue againe & againe (most holy Emperour) that before the sharp & nipping season of winter (if it so seeme good vnto your Highnes) you will licence vs to returne home vnto our Churches, to the end we may poure out together with the people our accustomed prayers vnto God the Father almighty, and to our Lord & Saviour Christ, his onely begotten Sonne, for the prosperous estate of your reigne, even as we haue accustomed in times past, and yet ceasse not to do. After they had written thus, and continued there a while longer, when as the Emperour vouchsafed not to answer them, euery one returned to his owne home. The Emperour because he had purposed with himselfe to follow the Arian opinion throughout euery Church, and endeouored with might and maine euery where to preferre the same, tooke hereby occasion at the Bishops returne, to bring about this ha- nous offence: and said, that in contempt and despite of him, contrary to his will they had dissolved the councell. Wherefore he gaue *Vrsacius* authority, freely at his pleasure to practise all mischief against the Churches of God: & commanded him moreouer, to send into y^e Churches of Italie the forme of faith that was read in the Councell of Ariminum: and such as would not subscribe vnto the same should be depōsed, and others placed in their rooms. First of all *Librius* Bishop of Rome, as sone as he denied his hand thereunto was exiled by *Vrsacius*: and *Felix* Deacon of the Church of Rome, addicted vnto the Arian opinion, was of the same *Vrsacius* by maine force and violence preferred to the bishopricke. Wherefore all the *Western* parts of the world by reason of these new deuices, were at great discord and tumults, while that some were by force depōsed and sent to exile, some other substituted in their rooms: these things were wrought by vertue of the Emperours edicts sent into the *Western* countries. *Librius* not long after was called home from exile, recovered the Bishopricke againe, because that the people of Rome was on an uprore: & thrust *Felix* out of the Church, so that the Emperour was constrained against his will to agree thereto. *Vrsacius* hauing played such pranks in Italie as pleased him best, tooke his iourney into the East, and got him to the city of Nice in Thracia. There after he had continued a long while, he called a councell, and went about to ratifie the forme of faith that was read at Ariminum, & translated (as I said before) into the græke tongue: to publish and set forth the same with glorious titles, as agreed vpon by a generall councell, calling it the Nicene faith, to the intent that thereby, in using the name of Nice

The rescript of the councell held at Ariminum vnto the Emperour Constantius.

Librius b. of Rome exiled. *Felix* bishop of Rome as Arian.

Librius b. of Rome restored againe.

The Councell of Nice in Thracia, called by *Vrsacius*, & every subtilly.

he might spare the ignorant, the rude and simple people. For they thought verily that it was the same forme of faith, which of old was confirmed at Nice, a citie of Bithynia, but their god pretence was no long furtherance vnto them: for in a short tyme after their iudgements was revealed, and the authōrs thereof decided for their labor. So far of such things as were done in the Councell.

CHAP. XXX.

The cruelty of Macedonius the Arian, and tumults raised by him at Constantinople and elsewhere.

Cap. 38. after the Greeks.

Now that we haue sufficiently discoursed of the West Churches, let vs turne our talke and direct our pen into the East, and there first begin with the Arians. The Arian Bishops being puffed vp with pride and confidence they put in the Emperours edicts, presumed more boldly to bring their purposes to effect, but in what sort they summoned the Councell I will afterwards declare, when that first I haue run ouer their lewd practices before the Councell. *Acacius* & *Patriophilus* as sone as they had depōsed *Maximus* bishop of Ierusalem, placed *Cyrillus* in his room. *Macedonius* went about bitterly to ouerthrow the countries & bordering cities of Constantinople, using his seruants & ministers as fit instruments to y^e defacing of the Church of God. He made *Elenus* bishop of Cyzicum: *Marathonius* bishop of Nicomedia, who afozetime had bene deacon vnder *Macedonius* himselfe, & very carefull about the affairs of men & women that were addicted vnto monastical and solitary life. But now heare how *Macedonius* went about to ouerthrow the countries & cities within the prouince of Constantinople. This man aspiring (as I said before) vnto the bishopricke, plagued infinitely such as were determined to perseuer in the opinion contrary to his, & thrust out of the church not only such as in the councell seemed to vary from him, but also the Nouatians, for he knew of surety that they embraced the cred containing the clause of *One substance* & cruelly tormented them. *Agellius* their bishop was faine to flee away to saue his life. Many excellent and notable men were then apprehended, & grievously plagued, because they refused to be partakers of their communion: yea after torments they were constrained by force to communicate with them. For they stretched wide open & gagged their mouths, they popped in the mysteries: such as were thus handled tooke it far more grievous then all the other torments. They trailed women & children by maine force into their communion. If any refused or gaindaid their doings, immediately they were scourged, after stripes imprisoned, & in the end compelled to endure more bitter torments. Whereof I wil alledge one or two examples, whereby the wickedness & cruelty both of *Macedonius*, & also of others who at that time were renowned & famous for such lewd feats, may evidently appeare vnto the whole world. Of y^e women that degied to communicate with them, some were laid along in chests, & at the lids their breasts sawed off: some other had their payes burned with searing irons glowing hot, & with eggs laid therunto y^e were rolled so hard that they scalded for heat. These new kind of torments neuer heard of before among Pagans & Ethnicks, were practised of these men which professed christianity. These things I my selfe haue heard *Auxano* (of who I spake in my first booke) report, being a very old man: who though he was a priest of the Nouatian Church, yet suffered he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander* *Paphlagon*, who led a very straight & severe kind of life, (after the same sort with him) he was imprisoned, scourged & endured many torments: that *Alexander* after the grievous lashes of the whip died in prison, & was buried nigh the sea shore on the right hand as ye go to Byzantium haven, called *Ceras*, by interpretation an horne, where there is a Nouatian Church bearing the name of *Alexander*. They destroyed at the commandement of *Macedonius* not only other churches in other cities but also the Nouatian Church within the city of Constantinople, nigh the signe of the *Worke*. But why I made mention of this generally at this time, as I heard with mine owne eares of *Auxano* an old graybeard, now I am about to declare. By the commandement of the Emperour, & the cruelty of *Macedonius*, it was proclaimed that the Churches of such as embraced y^e cred containing the clause of *One substance* should be throwne downe, euen to the foundations. This law being toynd with the violence of *Macedonius*, proceeded to the overthrow also of that Church: such as were appointed to bring these feates to passe, busily occupied their paynes and promptly dispatched them. I cannot chuse but greatly marvell at the Nouatian sect,

Cyrillus b. of Ierusalem an Arian.

The haious practices of *Macedonius* the Arian.

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A law against the Churches of God, made by Arians.

of him. At length by other messengers the Emperour wrote vnto the Councell in this manner.

The Epistle of Constantius vnto the Councell assembled at Ariminum.

Constantius the mighty and triumphant *Augustus*, vnto all the Bishops assembled at Ariminum sendeth greeting. Although it is not unknown vnto your holiness, that we haue alwayes great care and consideration of the diuine, the reuerend, and sacred religion of Christ: yet had we as yet no leisure to talke with the twenty Bishops whom your wisdomes sent in embassage vnto vs. For we haue hitherto bene wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you know very wel) for him that wil deale in matters of religiō, to be void of all care and troublesome affaires. Therefore we haue willed the Bishops to wait for our coming at Adrianopolis, so that when we haue rightly disposed the cōmon affaires of the publike weale, we may then giue care & wey diligently afterwards such things as they shall lay before vs. In the mean while let it not grieue your wisdomes to expect their return, that after their departure hence and the bringing of our answer vnto you, ye may finish and conclude such things as shall be for the vse and furtherance of the Catholike Church. When the Bishops had received these letters, they wrote backe againe vnto the Emperour in this sort: We haue received your maiesties gracious letters (most godly Emperour) whereby we gather you had not sufficient leisure by reason of the necessary busines of the cōmon weale, to giue our legats the hearing: moreover that you giue vs in charge to waite for their returne, vntill that your highnesse of your wisdomes hath deeply weighed the things we haue decreed and laid downe agreable vnto the canons and constitutions of our ancestors. But now by these our letters we protest and assure your maiestie, that we will in no wise shrink from our sentence & determination. We haue also charged and enioyned our legates the same. Wherefore we humbly beseech you of your wonted clemency to vouchsafe the reading of these our simple letters, & to take in good part such things as we haue enioyned our legates. Your clemency moreover knoweth as well as we, how heauy & how lamentable a case it is, so many Churches in the time of this your most blessed reigne, to be bereaued of their bishops. And therefore we are humbly to craue againe & againe (most holy Emperour) that before the sharp & nipping season of winter (if it so seeme good vnto your Highnesse) you will licence vs to returne home vnto our Churches, to the end we may poure out together with the people our accustomed prayers vnto God the Father almighty, and to our Lord & Saviour Christ, his onely begotten Sonne, for the prosperous estate of your reigne, euen as we haue accustomed in times past, and yet cease not to do. After they had written thus, and continued there a while longer, when as the Emperour vouchsafed not to answer them, euerie one returned to his owne home. The Emperour because he had purposed with himselfe to follow the Arian opinion throughout euery Church, and endeuored with might and maine euery where to preferre the same, tooke hereby occasion at the Bishops returne, to bring about this heinous offence: and said, that in contempt and despite of him, contrary to his will they had dissolved the councell. Wherefore he gaue *Vrsacius* authority, freely at his pleasure to practise all mischief against the Churches of God: & commanded him moreover, to send into y^e Churches of Italie the forme of faith that was read in the Councell of Ariminum: and such as would not subscribe vnto the same should be deposed, and others placed in their romes. First of all *Liberius* Bishop of Rome, as sone as he denied his hand thereunto was exiled by *Vrsacius*: and *Felix* Deacon of the Church of Rome, added vnto the Arian opinion, was of the same *Vrsacius* by maine force and violence preferred to the bishopricke. Wherefore all the *Western* parts of the world by reason of these new deuices, were at great discorde and tumults, while that some were by force deposed and sent to exile, some other substituted in their romes: these things were wrought by vertue of the Emperours edicts sent into the *Western* countries. *Liberius* not long after was called home from exile, recovered the Bishopricke againe, because that the people of Rome was on an uproare, & thrust *Felix* out of the Church, so that the Emperour was constrained against his will to agree thereunto. *Vrsacius* hauing played such pranks in Italie as pleased him best, tooke his iourney into the East, and got him to the city of Nicie in Thracia. There after he had continued along while, he called a councell, and went about to ratifie the forme of faith that was read at Ariminum, & translated (as I said before) into the *Græke* tongue: to publish and set forth the same with glorious titles, as agreed vpon by a generall councell, calling it the Nicene faith, to the intent that thereby, in using the name of Nicie

The rescript of the councell held at Ariminum vnto the Emperour Constantius.

Liberius b. of Rome exiled. *Felix* bishop of Rome as Arian.

Liberius b. of Rome restored againe.

The Councell of Nicie in Thracia, called by *Vrsacius*, very lubricke.

he might (naie the ignorant, the rude and simple people. For they thought verily that it was the same forme of faith, which of old was confirmed at Nicie, a citie of Bithynia, but their good pretence was no long furtherance vnto them: for in a short while after their returne was revealed, and the authors thereof decided for their labor. So far of such things as were done in the West.

CHAP. XXX.

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set, to see what singular affection they bare vnto their church: and what charitable minde as then were deposed by the Arians, but now enjoy their Churches in peace, shewed to them. For as some as the commissioners for the suppressing of Churches had given the order, immediately a great number of Nouatians, and diuers others which maintained the doctrine of *One substance*, pulled downe that Church, remoued it to another place, and there erected againe. The place is situate right ouer against the city, and at this day called *Sycz*, it is the thirtieth portion of the City of Constantinople. The Church was remoued in a very short space, by reason so great a multitude of people with great good will and promptness of mind set to their helping hands. For one caried the tiles, another the stones, the third the timber, others conueyed other stufte into *Sycz*. The women also and the children were a furtherance to the building, for they thought their prayers would be the sooner heard, and to profit themselves very much, in that they employed their labour and industry to the consecration of building vnto the Lord. In that sort the Church of the Nouatians was translated to *Sycz*, but after that, *Constantinus* being dead, *Julianus* the Emperour commanded that the place where the Church aforetime had bene builded should be given to the Nouatians, the people againe in such sort as before, went about the building of the Church, and the translating of the stufte into the place where it stood at the first; and being built farre more gorgeous then it was at the first, they called it after the name of the resurrection. That Church (as I said before) was the third time built in the reigne of *Julianus*. At that time both the true Catholikes and the Nouatians were alike handled. And because true Christians abhorred temples where the Arians frequented, they resorted together with the Nouatians vnto three other Churches (for the Nouatians had so many Churches permitted them in the city) and there they deuoutly serued God together: little there was to the contrary but that they had bene linked together in the bond of vnitie and concord, had the Nouatians not refused to retain their old minde, from the which they had fallen. But as touching other matters each embraced other with such singular affection and entire loue, that one was ready to hazard his life for the other. They were molested together, not onely at Constantinople, but also in other cities and prouinces. In a while after *Eusebius* who lately had bene placed bishop of *Cyzicum*, imitating the steps of *Macedonius*, armed himselfe against the Christians, afflicted them euery where and tormented them grievously, he made the Nouatian Church which was at *Cyzicum*, euen with the ground: and *Macedonius* gaue the last stroke and small conclusion to the hainous offences which he committed. For vnderstanding that there were many both at *Paphlagonia* & *Mantinium* of the Nouatian opinion, which could by no meanes commodiously be remoued by Ecclesiasticall authority, he procured that foure bands of souldiers at the Emperours commandment should be sent into *Paphlagonia*, to the end the inhabitants might be terrified with the great shew of glistering armoz, and thereby brought to embrace the Arian heresie. But such as inhabited *Mantinium*, being kindled with an earnest zeale towards Christian religion, went against the souldiers with chærfull minds and valiant courage: after they had mustred together a great host, they all marched forward to battell: some had taken in their hand long hedging bills, some axes, some other met by chance with rusty armour. When they ioyned together and came to handgripping, many of the *Paphlagonians* were beaten downe, the souldiers (few onely excepted) were slaine euery one. Although there be many of the *Paphlagonians* which presently can reposit the same, yet haue I heard it of a certaine husbandman of *Paphlagonia*, who had bene present himselfe at the skirmish, and bozne away many blowes. And though *Macedonius* had wrought many such notable feates (as he thought) in the behalf of religion, where slaughter, and battell, and bondage, and ciuill dissensions fell out; yet that hainous offence of his procured vnto him, and that most iustly, great hatred, not only among them which then bare away incurable wounds, (he being the cause thereof) but also among his owne familiar & deare friends, so that the Emperour also had him in displeasure, and alienated his mind from him, partly for this thing, and partly for another cause, which was as followeth. He went about to pull downe the temple where the tombe of the Emperour *Constantine* lay, and put the people which prayed within and serued God deuoutly, in great feare of their liues. *Macedonius* had purposed to translate the Emperours bones, lest the tombe with the falling of the temple should breake, and deface the monument. The people vnderstanding of this, withstood his enterpryse, affirming it a thing vnlawfull to translate the Emperours bones,

Eusebius a
cruell Asian
Bishop.

Macedonius
an Arian and
a great mur-
derer of the
true Christi-
ans.

The transla-
tion of bones
and reliques
is forbidden.

bones, that it was in manner nothing else but the digging of him vp againe out of his grave. The people was deuised into two parts: the one iudged the dead carkeasse to no wise to be buried with remouing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with generall consent refused the doo: but *Macedonius* making no account of the gainsayers, translated the carkeasse into the Church where *Aecius* the martyr had bene buried. This was no sooner done, but the multitude of the contrary side ran thither in all the haste, they set themselves one against another, & without any delay they went together by the eares. So great a slaughter was committed, that the body of the Church was afloate with streames of blood, and yet not onely there, but also from the Church porch vnto the stræte, the way was all blood and dead carkasses crossing one another. When the Emperour vnderstood of this woofull and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murdered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Westerne dominions vnto *Julian* (whom lately he had made *Cæsar*) he turned into the East. But how *Macedonius* in a short while after was deposed of his Bishopricke, and receiued so small a punishment for so great an offence, I will declare in another place.

CHAP. XXXI.

Of the Councell held at *Seleucia* a city of *Isauria*.

Cap. 39. after
the Greeke.

Now I begin to discourse of the other Councell resembling the councell of *Ariminum*, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops should meete at *Nicomedia* in *Bithynia*, yet the great earthquake which shooke the countrey and ouerthrew *Nicomedia*, was a let, so that they could not assemble there. This came to passe in the consullship of *Tatianus* and *Cerealius* the eight and twentieth of August. They consulted to remoue the Councell into the citie of *Nice* which was not far off, but altering their sentence they appointed to meete at *Tarsus* a citie of *Cilicia*. Neither yet could they all agree vpon that, and therefore they assemble at *Seleucia* a city of *Isauria* called *Rough*. These things were done in one and the same yeare when *Eusebius* and *Hypatius* were Consuls. The number of bishops which met there was a hundred and threescore. There was also with them one *Leonas* a man of great authoritie and fame in the Emperours court: in whose hearing it was commanded by the Emperours edict, they should reason of the faith. *Lauricius* also captaine of the garrison in *Isauria*, was commanded to supply and minister vnto the Bishops whatsoeuer they wanted. The bishops being met together the eight & twentieth of September disputed to & fro, their disputation was laid downe in writing by publike notaries. For there were scriueners present of swift penning and great exercise, ready for to note their obiections, resolutions, & what other thing soeuer was uttered. All which things are at large set forth in the booke of *Sabinus*, intituled the collection of councels, where the studious Reader may peruse them at his pleasure: but I for my part will therfore run ouer briefly the chiefe points thereof. The first day of their assembly, *Leonas* commanded that euery one should freely propose what pleased him best. But they that were present affirmed it was not lawfull to call any thing into question before they came whose presence was required in the Councell. For *Macedonius* Bishop of Constantinople, *Basilus* Bishop of *Ancyra*, and sundry others were looked for of the Councell: who mistrusting their cause, & suspecting they should be accused of hainous crimes, absented themselves of set purpose. *Macedonius* pleaded sicknesse for himselfe: *Patrophilus*, that he was sanblind, troubled with drooping and bleare eyes: and by reason of the aforesaid causes that of necessity they were constrained to stay in the suburbs of *Seleucia*. The rest alledged other causes of their absence. And when *Leonas* said they might propose questions for all they were absent, the bishops answered, that it was not meete any thing should be reasoned of, before they had first diligently examined the liues and conuersation of such as were accused. For *Cyrillus* bishop of *Ierusalem*, *Eustathius* bishop of *Sebastia* in *Armenia*, and diuers others had hainous crimes laid to their charge. Wherefore there was great contention betwene them that were present, whilest the one part would first examine their liues, and the other part reason and question of the faith. The doubtfull and darke sentence of the Emperour was cause of that hurlyburly. For the letters which he wrote vnto the Councell

as an vnlawful
thing by the
true Christi-
ans, but the
Arians did
practise it.

The Councell
of *Seleucia*
was held Ad-
mo Dom. 363.

Leonas.

Lauricius.

The Arians
absented them-
selves with
excuses.

cell committed one while one thing, another while another thing first to be handled. The variance that rose among the that were present so divided them, that it ministred occasion to the counsel of Seleucia to part themselves into two factions: unto the one side there stood *Acacius* bishop of Caesarea in Palæstina, *Georgius* bishop of Alexandria, *Ursacius* bishop of Tyrus, *Eudoxius* bishop of Antioch, together with thirty others: of the other side there were *Georgius* bishop of Laodicea in Syria, *Sophronius* bishop of Pompeiopolis in Paphlagonia, *Elenus* bishop of Cyzicum, together with many others. When that side prevailed which they would have had them reason of the faith, the complices of *Acacius* motioned that the Nicene creede should be abrogated, and that a new forme of faith was to be laid downe: the contrary part (being more in number) approued all other things of the council of Nice, the clearest of *One substance*, onely laid aside. And when as they had thus bzaioled among themselves from morning to night, at length *Siluanus* Bishop of Tarsus cried out among them, that it was not their part to lay downe a new forme of faith, but to retaine vniuolably that which was deduced at Antioch at the dedication of the Church. He had no sooner spoken, but the confederates of *Acacius* rising vp got them away, and the other side bzing forth the creede concluded vpon at Antioch: they reade it, and immediatly the Council was dissolved. The day after meeting together at the Church of Seleucia, they barre the doores, and ratifie with their subscriptions the forme of faith that was read the day before. In their creede which were absent, their readers and Deacons subscribed, for they had signified before, that they would by their Deputies approue the aforesaid Creede.

CHAP. XXXII.

Cap. 40. after
the Greeke.

How that *Acacius* of Caesarea rehearsed another creede in the Council of Seleucia: also how that he and his complices after the Emperours returne out of the West meet at Constantinople and procured the Council of Ariminum to be ratified, adding therunto of their owne.

A *Acacius* and his complices found great fault with the canons of that Council, because they subscribed when the Church doores were shut. For (saith *Acacius*) the things which are done in huckermucker, as they ought not be approued, so are they not void of suspicion. This he said because he carried in his pocket another forme of faith ready to be offered vp. He read it in the presence of *Lauricius* & *Leonas* & were noble men: & bent his whole might to haue onely the same confirmed. These things were done the second day of the Council, and nothing besides. The third day *Leonas* went about to call both parts together, at what time *Macedonius* bishop of Constantinople, and *Basilus* bishop of Ancyra were present. When both these men met together and presented themselves, to wit of the contrary side vnto *Acacius*, his confederates would not shew their faces in the Council, but said that it was requisite they should be banished the assembly who of late had bene deposed and then also were restored. After much ado, when this side had the upper hand, they that were accused left the Council, in whose romes *Acacius* together with his company succeeded. When *Leonas* stood vp and said that *Acacius* had presented vnto him a booke: yet knew they not that it was a forme of faith, which confused sometimes priuily, sometimes openly and plainly the opinion of the contrary side. When that all made silence and gaue diligent eare, thinking nothing less than that it had bene a forme of faith: at length *Acacius* read his creede of faith, with a certaine preface written before it, as followeth: We which by the Emperours edict met yesterday, that is the first of the kalends of October at Seleucia in Isauria, haue laboured with all might possible to continue vinity & agreement in the Church of God: to dispute and reason of the faith according vnto the sacred testimonies of the Prophets and Euangelists, with modest & quiet minds, as the most vertuous Emperour *Constantinus* hath giuen vs in charge: and to conclude nothing for canons of the Church which might be found contrary to holy Scriptures. But seeing there were such kind of men at the Council, who railed at some, shut vp some others mouthes, forbade these to speak, excluded the other from their company, ioyned with them out of diuers prouinces certain deposed and expelled persons, & entertained them contrary to the old canon of the Church, the Council (as *Lauricius* the most valiant captaine saw, more is the pity, with his own eyes) was all set on tumult & greivous dissention. We haue spoken these things to the end that you may vnderstand we reiect not the forme of faith that was published and confirmed in the dedication at Antioch:

A certaine
protestation
of Anan Bi-
shops where-
vnto they an-
nexed their
Creede.

Antioch, but we bring forth the same presently, sithens that we know for surety that the Fathers then agreed vpon this controuersie which concerned the faith. But in as much as the clauses of vinity in substance, & equality in substance, disquieted the minds of sundry men, not only in times past, but also at this present, so y now also such as affirme the Son to be vnequall to the Father, are said to be authors of nouelities: therefore haue we laid aside the clauses of vinity & equality in substance, as words not agreeing with holy Scripture: also we accurse the clause of vnequality, & hold all the patrons and fauorers thereof for excommunicated persons. We confesse plainly the likenes the Son hath with the Father, imitating the Apostle where he saith of the Son, Who is the image of the inuisible God. We protest therefore & beleue in one God the Father almightie, maker of heaven & earth, of visible and inuisible things. We beleue also in his Son our Lord Iesus Christ, begotten of him before al worlds without affection, God the Word, the only begotten of God: the light, the life, the truth, the wisdom: by whom all things were made both in heaven and in earth, be they visible or inuisible. We beleue that he in the latter daies tooke flesh of the blessed virgin Marie, to the end he might take away the sins of the world: that he was made man: that he suffered for our sins: that he rose again, ascended into the heavens, sitteth at the right hand of the Father, and that he shal come againe with glorie to iudge both the quicke and the dead. We beleue also in the holy Ghost, whom our Lord & Sauior called the Comforter, promising after his departure to send him to his disciples, whom also he hath sent: by whom he sanctifieth the faithfull in the Church, and such as are baptized in the name of the Father, and of the Son, and of the holy Ghost. All those that besides this faith shal publish any other, we do excommunicate out of the holy and catholicke Church. This was *Acacius* creede, whereunto both he and his complices (as many in number as I reported before) subscribed. The creede being read, *Sophronius* bishop of Pompeiopolis in Paphlagonia, stood vp and spake against it in this maner, for I will vse his owne wordes: If that the new deuices and daily inuention of your braine be laid downe for Creeds, it cannot otherwise fall out, but that shortly we shal be found without one graine of faith. These as I haue learned were the wordes of *Sophronius*. In my opinion if that his ancestors and such as liued then with him, had so settled their minds as touching the Nicene council, all this strife and tumults had quite bene taken away, all this hurlyburly, this rash and vnadvised sedition had neuer reigned in the Church. But to what passe these things are now come, let them iudge that can better discern and giue sentence thereof. When they had reasoned to and fro of this matter, and of them that were accused, and bzaioled together a long while, at last the Council brake vp. The fourth day they assembled againe, and afresh they chide one with another. In circumstance of talke, *Acacius* gaue forth this verbid following: If the Nicene Crede was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new forme of faith without any prejudice at all, may be established of vs: Whereunto *Elenus* made answer: We are not now come to this assembly for to learne that which we learned before, neither to receiue the faith which we haue not receiued before; but to walke in the faith of our forefathers, and not fall from the same vnto our liues end. This was *Elenus* answer vnto *Acacius*, calling the Crede of Antioch, the faith of the Fathers. But a man may here reply and say thus: O *Elenus*, how callest thou such as assembled together at Antioch, fathers, and yet deniest their ancestors to be fathers? For the Bishops of Nice and the establishers of *One substance*, ought moze properly to be called fathers, partly for that they were moze ancient, and partly also because the Bishops assembled together at Antioch, were consecrated and promoted by them vnto the reuerend office of priesthood. If the Bishops which assembled at Antioch were found to be such as cut their fathers throates, these men of their progenie, without god aduilement do tread the trace of murderers. And how (I beseech you) do they allow of their electing and laying on of hands as sufficient and lawful, when as they cancell their faith, and abrogate their canons for vnperfect and corrupt doctrine? If they had not the holy Ghost, which lighteth vpon euery one that entreteth into holy orders: these men receiued not the fundation of priesthood. For how could they receiue of them which had it not to giue? These things in my opinion may very well be vized against *Elenus*. Againe, there arose another controuersie among them: for when as the complices of *Acacius* had affirmed in the Crede read before them, that the Sonne of God was like vnto the Father, they demand wherein the Sonne was like vnto the Father? *Acacius* maketh answer: that the Son was like vnto the Father, not in substance, but only in will and mind. But they

Acacius creede
an Arian bi-
shop.

The words of
Sophronius
vnto the A-
rians.

The reply of
Socrates in
the name of
the first as-
sembly.

By this an-
swer of A-
cacius we
may see the

double dealing of the Arians, how vnder faire and smooth words they cloyed the poison of their hereticall doctrine.

Cyrillus bishp of Ierusalem was an Arian, and deposed for some hairens offence.

Acacius an Arian with his company deposed.

*Cap. 42. after the Greeke.

The bishops then were magistrates, & of great authority in the common weale.

on the contrary side affirmed plainly that he was in substance like vnto the Father. They reasoned all that day of this question. *Acacius* being sufficiently confuted, when they had ended of him the reason why in his books he had written and avouched the Son in all things to be like the Father; and now denied that the Sonne was of One substance with the Father: made this answer: No man that euer was, either of old time, or of late dayes, is wont to be tried by the bookes which he wrote. After they had diligently sifted out this question of both sides, and could not agree thereupon, *Leonas* rose vp & dissolved the Councell: this was the end of the Councell which was held at Seleucia. The next day after, when they made suite for the prozoking of the Councell, he would not sit with them againe, but told them flatly, that the Emperour had sent him to be present at an vnifozme and peaceable Councell, but in so much that diuers of them be at discorde and debate among themselves, I cannot atway (saith he) with your company. So your wayes therefore, dally and bzaule ye at home in your owne Churches. This being done, the conspiracie of *Acacius* supposing now they had got their desired cruse, absented themselves, and would not shew their faces againe before the Councell. The other side met againe at the Church, & cited *Acacius* with his company to appeare before them for to decide *Cyrillus* matter who was bishp of Ierusalem. Here we haue to learne, that this *Cyrillus* had bin accused before, (why, I am not able to say) and deposed from his bishopricke, & being often called to purge himself, he absented himselfe the whole space of thre years, thinking thereby to escape, & the crime to be forgotten. As soon as he was deposed, he sent an appellation in writing vnto the deposers, appealing from them vnto the iudges of the higher Court. *Constantinus* the Emperour admitted his appellation. *Cyrillus* was he that first of all alone gaue forth a president prejudiciall vnto the practise of the ecclesiasticall canon, as if the matter had bene decided before lay Iudges. At length he came to Seleucia to haue his cause heard, and therefore the Bishops sent for *Acacius* and his company, to the end they might not only heare *Cyrillus* cause, but also examine such as were accused & had fled vnto the faction of *Acacius*. But in the end when they had oft cited them, and they appeared not, they deposed *Acacius* himselfe, also *Georgius* Bishp of Alexandria, *Prasicius* bishp of Tyrus, *Theodorus* bishp of Chæteraphon a citie of Phrygia, *Theodosius* bishp of Philadelphia in Lydia, *Euagrius* bishp of the Ile Mitylene, *Leontius* bishp of Tripolis in Lydia, and *Eudoxius* who first had bene Bishp of Germanicia, and afterwards crept by wiles into the bishopricke of Antioch in Syria; last of all they deposed *Patrophilus* for disobedience and stubborne behaviour. *Dorotheus* the Priest had accused him, they cited him, but he appeared not. These onely were deposed. They proceeded further & excommunicated *Asterius*, *Eusebius*, *Agbarus*, *Basilicus*, *Philus*, *Philedius*, *Eutychius*, *Magnus* and *Eustathius*, and decreed they should remaine in that state vntill they had answered for themselves & cleared them of the crimes laid to their charge. When they had brought these things to that passe, & sent letters vnto the Churches of such as were deposed, certifying them what they had decreed in their behalf, they ordained *Anianus* bishp of Antioch in *Eudoxius* come, who the faction of *Acacius* apprehended and deliuered to the hands of *Leonas* & *Lauricius*, they forthwith sent him to exile. This being done, the bishops which ordained *Anianus*, made a long plea, and discoursed at large before *Leonas* & *Lauricius* against *Acacius* & his conspiracy, where they signified in plaine words, what extreme wzong the censure & sentence of the Councell sustained. But when as they preuailed nothing, they toke their voyage vnto Constantinople for to certifie the Emperour what they had decided in the Councell. The Emperour was then come thither fro the West, & had taken away the office of Proconsulship, & in stead thereof ordained at Constantinople a certain government, the which he endowed with the title of honor: but *Acacius* had prevented them, & laid grieuous accusations to their charge before the Emperour, perswading him that their forme of faith was in no wise to be admitted. Therefore the Emperour being grievously incensed against them, determined to cut them off: he made a law, that as many as were magistrates & bare office in the common weale, should be brought back againe to embrace a popular & priuate kind of life. For of the Bishops, some were called to gouerne the Commonweale, some were Senators & Counsellors, some other were Presidents and Lieutenants of pzoouinces. While this sturre reigned, *Acacius* and his complices remained at Constantinople, & calling vnto them the bishops of Bichyonia, they held there another Councell. They were all fifty in number, *Marius* also bishp of Chalcedon came vnto them: they confirmed the forme of faith that was read at Ariminum, at whose beginning

and title the Consols were written. I would think it a superfluous thing to repeat the same here, had not they added thereto of their owne: but in so much as they haue written and annexed something of their owne braine, it is requisite that we rehearse it againe. They wrote as followeth: We beleue in one God the Father almightie, of whom are all things & and in the only begotten Son of God, begotten of the Father before all worlds, and before all beginnings; by whom all things were made both visible and inuisible: the one only begotten, begotten of the Father alone: God of God, like vnto the Father which begat him, according vnto the Scriptures: whose generation (as holy Scripture doth witnes) no man knoweth but the Father alone which begat him. This onely begotten Son of God, we know to haue bin sent from the Father, to haue come downe from heauen as it is written: to haue bin conuersant with his disciples: and after the accomplishing of his message according vnto the will of his Father, to haue bin crucified, dead, and buried: to haue descended into hel: at whose presence the infernall power trembled: to haue risen againe the third day from the dead, & againe to haue accompanied his disciples: and after fortie daies were expired, to haue bin taken vp into heauen, where he sitteth at the right hand of the Father: and shal come at the general resurrection with the glory of the Father, to reward every one according vnto his works. And we beleue in the holy Ghost, whom the onely begotten Son of God himself, our Lord and God promised to send mankind a Comforter, as it is written; the Spirit of truth, whom also he sent after his assumption into heauen. The clause of substance being of diuers simply laid downe, because the ignorant people vnderstood it not, gaue great occasion of offence: it seemed good therefore, in as much as there was no mention thereof in holy Scripture, quite to take it away, and henceforth not to reason thereof, because the word of God hath no where remembered the substance of the Father, and of the Son. For the substance or subsistencie of the Father, of the Son, and of the holy Ghost, may not once be named or reasoned of. We therefore as we are taught by holy Scripture do affirme, that the Sonne is like the Father. All heresies whatsoever, either heretofore condemned, or lately sprung vp, if they be found contrary to this faith, let the be held for accursed. These things as you see were then decreed at Constantinople. Now having at length run ouer the confuse multitude of Creeds & formes of faith, let vs once againe briefly repeat the number of them. After the Creed that was laid downe by the Nicene Councell, the bishops framed two others at Antioch, when they assembled to the dedication of the Church. The thirde was made in France, of the bishops which were with *Narcissus*, and exhibited vnto the Emperour *Constantine*. The fourth was sent by *Eudoxius* vnto the Bishops throughout Italy. These were published in writing at Sirimium, whereof one being gloriously intituled with the names of Consuls, was read at Ariminum. The eight was set forth at Seleucia, & procured to be read by the complices of *Acacius*. The ninth was given abroad with additions at Constantinople, there was therunto annexed, that thenceforth there should be no mention made of the substance or subsistencie of God. Wherunto *Vlphilus* bishp of the Gothes then first of all subscribed: for vnto that time he embraced the faith established by the Councell of Nice, and was an earnest follower of *Theophilus* bishp of the Gothes, who had bene at the Nicene Councell, and subscribed vnto the Creed. But of these things thus much.

CHAP. XXXIII.

How that after *Macedonius* was deposed, *Eudoxius* was made Bishp of Constantinople: and of *Eustathius* bishp of Sebastia.

A *Acacius* and *Eudoxius* together with their faction made foule tumults, and great stir at Constantinople, fully purposing to remoue from their bishopricks some of the contrary side. And here also we may not passe ouer with silence, how that both parts inuented causes of depriuation, not for piety & religions sake, but of priuate malice & quarrellous spite: for though they varied in the faith, yet in deposing one another they charged not each other with their belae: but such as were of *Acacius* side, toke the Emperours displeasure (who purposed among diuers other to reuenge him of *Macedonius*) as a fit occasion, and first they deposed *Macedonius* from his bishopricke, partly for that he had bene the cause of great laughter, and partly also because he admitted into the communion a certaine Deacon that was taken in adulterie. They remoued *Eleusius* bishp of Cyzicum, for baptizing one *Heracius* a sacrificing priest of *Hercules* at Tyrus, who was knowne to be a great confuser, and preferring him to the order of Deaconship: they depzined *Basilus*, otherwile called *Basilas*, who was made Bishp

An Arian Creed read at Ariminum, and now confirmed by the Arian bishops in the Councell held at Constantinople the 34.

The number of the Creeds when, and where, & by whom they were made.

Vlphilus b. of the Gothes became an Arian in his later dayes.

Cap. 42. after the Greeke.

of Ancyra in *Macedonia*, for that he cruelly tormented and imprisoned a certain man, because he forged slanders, and discredited diuers persons, and lastly for molesting the quiet estate of the Churches in Affricke by his epistles: they suspended *Dracianus* for leaving Gallia, & removing to Pergamus: they displaced mozeouer *Necetas* bishop of Seleucia, where the Council was held: *Sophronius* bishop of Pompeiopolis in Paphlagonia: *Elpidius* bishop of Seculum in Macedonia: *Cyrillus* bishop of Ierusalem, and many mo, for sundry other causes. *Meletius* had *Eustathius* Bishop of Sebastia in Armenia licence permitted him to purge himselfe, he cause that a little before he had bene depofed by *Eulanius* his owne naturall father, who was bishop of Cæsarea in Cappadocia, for apparelling himselfe in such weed as was not decent for the dignitie & order of priesthood. In this *Eustathius* room, *Meletius* (of whom I mind hereafter to speak) was made bishop. Mozeouer *Eustathius* was afterwards condemned by the Council held at Gangra, that was summoned for the hearing of his matters, because that after his deposition in the Council of Cæsarea, he had attempted many things contrary to the canons and customes of the Church. He forbad marriage, and set forth precepts of abstinence. He parted asunder diuers that were coupled together in wedlock; & perswaded such as refrained the churches and publicke assembly, to raise conuenticles and brotherhood in their private houses. He toke seruants from their maisters, vnder colour of religion. He himselfe vied the Philosophers habit, & constrained his followers to vse a strange kind of attire. He caused the women to be shaven. He forbad the accustomed & prescribed fasting dayes, and commanded abstinence on the Sond dayes. He abhorred the prayers that were made in married mens houses. He detested the offering and the communion of the married priest, who when he was a lay man, had lawfully coupled himselfe in the bond of wedlocke. This *Eustathius* when he had taught and set abroad these & many other such lewd precepts, was (as I said before) depofed by the Council held at Gangra in Paphlagonia, & his doctrine accursed. But these things were done a good while after. When that *Macedonius* about that time was removed, *Eudoxius* supposing the see of Antioch to be far inferiour vnto the bishopricke of Constantinople, was proclaimed bishop of Constantinople by *Acacius* and his adherents, who made lawes, & put them in practice, contrary to their owne former decrees. For after the deposition of *Dracianus*, they made *Eudoxius* bishop of Constantinople, who now the second time had translated himselfe from one see vnto another, & in so doing they were found farre contrary to themselves. After this they ratified the forme of faith that was read at Ariminus, together with additions & glosses, as a very absolute thing, & send it abroad into the whole world, commanding that whosoever refused to subscribe vnto the same, should by the vertue of the Emperors proclamation be condemned to perpetuall banishment. They signified this their purpose vnto many of the East Churches which maintained the same hereticall opinion with them, & to *Paraphim* bishop of Scythopolis, who first the Council of Seleucia got him straight to his owne citie. When *Eudoxius* was settled bishop of the noble Citie of Constantinople, the great Church called after the name of Wisdome, was honozed with the solemne feast of dedication, in the tenth Consulship of *Constantinus*, the third of *Iulianus Cesar*, & the fiftenth day of the moneth of Februarie. *Eudoxius* being staled in his seat, gaue this out for the first sentence, which at this day is read in every mans mouth: the Son is religious, the Father irreligious. Wherefore when the tumult and sedition arose by occasion of these wordes: Let this saying (saith he) nothing grime you at all, for the Father is irreligious in that he worshipping none: the Son is religious in that he worshipping the Father. When he had thus interpreted his minde, the contentious multitude quitted themselves, and in stead of the hurlyburly, the whole Church was full of laughter. His fond saying vnto this day is counted a famous test. The authors of error and schisme occupying their bzaime about such trifling quirkes, about such fond and frivolous wordes, haue broken asunder the bond of vnitie and concord retained in the Church of God. The Council held at Constantinople had such an end as I haue shewed before.

CHAP. XXXIII.

Of *Meletius* Bishop of Antioch.

Now it remaineth that according vnto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eustathius* (as I said before) was first chosen bishop of Sebastia in Armenia, afterwards he was taken thence, and translated to the bishopricke

rick of Bercea a citie of Syria. After he had bin at the Council of Seleucia, and subscribed vnto the forme of faith which the faction of *Acacius* had framed, & exhibited vnto the Council, immediately he turned to Bercea. The Antiochians after the summoning of the Council at Constantinople, understanding for certaine that *Eudoxius* had made light of their Church, and for great lucre crept into the bishopricke of Constantinople, sent to Bercea for *Meletius*, and made him Bishop of Antioch. He in a good while after his coming medled not with high matters & mysteries of faith, but deliuered onely vnto his auditors such things as concerned manners, god life and godly conversation: yet in continuance of time he expounded to them the faith & the clause of *One substance*. The Emperour hearing of this, commanded him to exile, and gaue charge that *Euzoius* (who also sometime had bin depofed together with *Arius*) should be staled bishop of Antioch. But such as bare god will and great affection vnto *Meletius* (laying aside for altogether the Arian opinion & confederacy) began to moue privately, and had their particular conuenticles: when as they which alwaies had cleaued vnto the faith of *One substance*, refused their communion for two causes, partly for that *Meletius* had been made priest by the Arians, and partly also for that his followers had bin baptized of them. Thus the Church of Antioch leanev vnto that side which agreed with it selfe. But the Emperour hearing that the Persians had proclaimed warre against the Romanes, got him in all haste to Antioch.

CHAP. XXXV.

Of the heresie of *Macedonius*.

Macedonius being banished the citie of Constantinople, and taking very impatiently the sentence pronounced against him, could by no meanes quiet himself, but got him vnto the contrary side, vnto such as had depofed *Acacius* at Seleucia together with his complices: he dealt with *Sophronius* & *Elesius* by messengers, that they should firmly abduc themselves vnto the forme of faith set forth at Antioch, afterwards confirmed at Seleucia: he requested them earnestly to call it after that famous and renowned title, the Faith of *one substance*. Wherefore there frequented vnto him many of his familiars, together with sundry others who after his name are now called *Macedonians*: there resorted vnto him diuers others also, who at the Council of Seleucia were foes vnto the faction of *Acacius*, who also at the beginning maintained both publicly and privately the faith of *One substance*, but now tread the same vnder foot. This *Macedonius* though he affirmed that the Son of God was like vnto the Father, as well in substance as in all other things: yet auouched he that the holy Ghost had not these titles of honour, but termed him their seruant or drudge. The report goeth that *Macedonius* was not the first founder of this blasphemous opinion, but *Marathonius* who long before his time had bene bishop of Nicomedia, and thereupon such as maintained that opinion, to haue bin called *Marathonians*. Vnto these mens company it was that *Eustathius* (who for the cause aboue specified left Sebastia) linked himself. When *Macedonius* denied that the holy Ghost was equal & partaker of the Godhead which is in the blessed Trinitie, *Eustathius* made answer: I of mine owne part (saith he) do not mind to call the holy Ghost God, neither yet dare I presume to terme him a creature. Wherefore such as embrace the faith of *One substance*, do call these men *πνευματικες*, by interpretation, deadly foes vnto the diuinitie of the holy Ghost. But how it cometh to passe that Hellespont is full of these *Macedonians*, I will discourse when fit occasion is ministred. The faction of *Acacius* endeavored with all might again to call a Council at Antioch, for it repented them that they affirmed the Son in all things to be like vnto the Father. Wherefore the yere following, in the Consulship of *Taurus* and *Florentius*, they assembled together at Antioch in Syria, at what time *Euzoius* gouerned the Church, and the Emperour also abode there. Many of them after their meeting call into question such things as they had decreed in times past: they affirme that the clause of likeness, by the Council of Ariminum & the Council held at Constantinople, is quite to be abandoned, & not once to be named againe: they cloke their opinion no longer, but pronounce with open mouth, that the Son was altogether unequal, and unlike the Father, not only in substance, but also in will, and also that he had his being (as *Arius* dreamed) of nothing. Such as then also were at Antioch of the sect of *Aetius*, intangled themselves in the snares of this pestilent opinion. Wherefore besides that the Arians were called *ἀθεογονοι*, which significeth, that they affirmed the Sonne to be unlike the Father: they were of the Antiochians, who defended the faith of *One substance*, and then were

Cap. 43. in the Greeke. *Eustathius* was not satisfied so please for himselfe, his faults were so heinous and so well knowne.

The wicked and scoffing sentence of *Eudoxius*.

Cap. 44. after the Greeke.

Meletius was after *Eudoxius* bishop of Antioch, he was by the Emperour depofed for maintaining the Nicene creed against the Arians, & *Euzoius* placed in his room.

Cap. 45. after the Greeke.

Of impatientie cometh heresie.

The blasphemous opinion of the heretic *Macedonius*. *Marathonius* an old heretic.

The council of Antioch was held An. Dom. 361. they confirm the Arian opinion. The blasphemous opinion of the Arians.

H. 1. 1. 1.

denied for the foresaid cause of *Meletius*, called *Exoucontioi*, signifying they had affirmed the Sonne of God to have had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Sonne was God of God, and now durst presume to say that he was unlike the Father, & had his being of nothing, they went about to blame their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the Son to be God of God, we meant it in that sense as the Apostle wrote, where he saith, that all things were of God. Wherefore the Sonne is of God in as much as he is included in the word. And for this cause we laid downe in our Creed the clause, according vnto the Scriptures. The authoz of this leud and fond glosse was *Georgius* bishop of *Laodicea*, who being ignorant and unskilfull in such kind of phrases, perceived not how *Origen* in times past had plainly interpreted such figurative kind of speeches contained in the Epistles of *Paul*. The followers of *Acacius*, though they were iustly charged with captious sophistical dealing, yet weeping neither the slander rising thereof, nor the sentence pronounced against them, repeated there the forme of faith which they had rehearsed at Constantinople: this being done, every one repaired to his owne home. *Georgius* after his returne to *Alexandria* (for there after the departure of *Athanasius* who then hid himselfe in some obscure place, he was placed Bishop) bered very soze, and punished extremely such as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a toade. *Herenius* was chosen Bishop of *Jerusalem* in *Cyprus* where *heretius* succeeded, after him *Hilarinus*, after all *Cyrrillus* returned to *Jerusalem*, and recovered the bishopricke againe.

Herenius.
Heracius.
Hilarius.
Cyrrillus.

Cap. 46. after
the Grecke.

CHAP. XXXVI.

Of both *Apollinaris*, the father, the sonne, and their heresie.

About that time there sprang vp a new heresie, the occasion was as followeth. At *Laodicea* a citie of *Syria*, there were two men, the father and the sonne of one name, for both were called *Apollinaris*, whereof the one, I meane the father, was a priest; the other, that is the son, was a reader. Both were professors of humanity. The father taught Grammar, the son Rhetorike. The father being bozne at *Alexandria*, first kept scholl at *Berytus*, afterwards remouing to *Laodicea*, he got him a wife, on whom he begat *Apollinaris*. They both flourished at *Laodicea* in the time of *Epiphanius* the Sophist, and having great familiarity with him, they were very much in his company. *Theodotus* bishop of that sea, fearing greatly lest by their familiarity with him they should fall from the faith, and embrace paganism, forbad them his company. They made no account of the Bishops commandement, but kept still company with *Epiphanius*. In procelle of time *Georgius* the successor of *Theodotus* hauing oft assayed, and seeing he could by no means separate them from *Epiphanius*, excommunicated them both, hoping by that punishment to perswade them to the contrary. But the yonger *Apollinaris* by making this dealing, put confidence in his painted figures of Rhetorike, and inuented a new opinion, the which at this day after the name of the authoz, is called the heresie of *Apollinaris*. Some do affirme that they fell not out with *Georgius* for the aforesaid cause, but for that they heard him preach strange and contradiatorie doctrine: affirming sometimes the Sonne to be like vnto the Father, as in the Councel of *Seleucia*; at other times maintaining the heresie of *Arius*, and so for trifling and light occasion to haue fallen from the Church. Whiles that no man gaue eare vnto them, they endeouored to establish a new kind of doctrine: first they taught that God the Word took manhood according vnto the order of incarnation without soule: & gaue recanting the same, they affirmed he took soule, yet not the mind or reason (being the highest and chiefest part of the soule) but that God the Word was shut vp, included, and comprized in man, in place of the mind. Onely in this their followers do vary from the Church. As for the Creed containing the clause of *One substance* to be in the blessed *Trinitie*, they fastidiously cleaue vnto it. But I will here cease and defer the discourse of both these *Apollinaris* vntill another convenient place.

CHAP. XXXVII.

Of the death of *Constantius* the Emperour.

While the Emperour *Constantius* remained at *Antioch*, *Julianus Caesar* had much abode in *France* with many barbarous nations. After that he had got the upper hand, the soldiers did so loue him that they proclaimed him Emperour. *Constantius* hearing of this,

Impatiencie
caueth here-
sic.

The heresie
of *Apollina-
rius*.

this, was wonderfully troubled and disquieted in mind, so that the griefe thereof cast him into a dangerous disease. Wherefore being first baptized of *Encolius*, he made expedition to giue him battell. And coming as far as *Mopius* well, betwene *Cappadocia* and *Cilicia*, by reason of the great thought and sozo he conceived of his vnluckie affaires, he fell into an *Apoplexia*, and thereof presently died, in the Consulship of *Taurus* & *Florentius*, the third day of *November*, the first yeare of the 285. Olympiad. *Constantius* liued fine and fortie yeares, he reigned thirtie eight, that is, thirtene together with his father, and fine and twenty after his fathers death. This second booke comprizeth the historie of so many yeares.

Constantius
died Anno
Dom. 365.

The end of the second booke of Socrates.



THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

Of *Julianus* his linage and bringing up: also how that being Emperour, he left the Christian profession, and embraced Paganisme and Gentilisme.



When the Emperour *Constantius* had departed this life in the borders of *Cilicia*, the third of *November*, within the Consulship of *Taurus* & *Florentius*, *Julianus* the eleventh of *December* following, and the same Consulship, leauing the West parts of the world, came to Constantinople, & there was proclaimed Emperour. Now therefore in as much as I haue determined with my selfe to discourse of this Emperour *Julian*, a man passing eloquent, let none of his friends loke at my hands for curious and lofty stile, as though it behoued my pen to counteruaile the excellency of the person. But seeing our dyt is otherwise bent, namely to deliuer to posterity in writing the true histories of the Church, we will follow according vnto our former promise, a lowly & soft kind of phrase, correspondent vnto the capacitie both of learned and vnlearned readers. Wherefore entering to discourse of him, we purpose to procede in this order, after our Preamble hath bred a little digression, to lay downe his kindred, his bringing up, and the manner how he attained vnto the Imperiall Crowne. *Constantine* the Emperour who changed the name of *Byzantium*, and termed it *Constantinople*, had two brethren by one father, but by diuers mothers, the one was *Dalmatius*, the other *Constantius*. *Dalmatius* had a sonne of his owne name: *Constantius* also had two sons, *Gallus* and *Julianus*. When as after the death of *Constantinople* founder, the yonger *Dalmatius* had bin slaine of the souldiers, these orphans likewise bereaued of their natural father, escaped narrowly the vn lucky successe of *Dalmatius*, for they had bin cut off and dispatched, had not sicknesse and diseases (as it was thought incurable) saved *Gallus* life, and youtly age of eight yeres old preferred *Julianus* aliae, and kept him from the tyrants clawes. But after that the Emperour was appeased, and his furie withdraue from raging against them, *Gallus* was trained by vnder scholemaisters at *Ephesus* in *Ionis*, where their ancestors had left either of them great legacies. *Julianus* also being come to the stature of a springall, gaue himselfe to learning in the Cathedral Church of Constantinople, where there was a free schoole, he went in simple and meane attire, and was taught of *Macedonius* the Eunuch. He learned Grammar of *Nicocles* the Laconian, and Rhetorike of *Ecebolus* the Sophist, who then was a Christian. The Emperour *Constantius* provided very well, lest that by hauing an Ethnick to his maister (for *Julianus* was a Christian from his cradle) he should fall to the superstitious idolatrie of Pagans. When he had profited very much in god discipline and godly literature, the same went of him among the people, that he was a man both able and fit to gouerne and beare office in the Commonwealt. The which thing afterwards being rise in every mans mouth, disquieted the Emperour not a little. Wherefore he caused him

This third booke comprizeth the history of two yeares & six moneths, during the reign of *Julian* and *Iouinian* the Emperours, ending Anno Dom. 368. *Julian* succeeded *Constantius*. Anno Dom. 369. *Constantinus*, *Dalmatius*, *Constantius*, *Gallus*, *Julianus*.

Macedonius the Eunuch, *Nicocles* the Laconian, *Ecebolus* the Sophist.

H. 1. 1. 1.

denied for the foresaid cause of *Meletius*, called *Exoucontioi*, signifying they had affirmed the Sonne of God to haue had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Sonne was God of God, and now durst presume to say that he was unlike the Father, & had his being of nothing, they went about to blame their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the Son to be God of God, we meant it in that sense as the Apostle wrote, where he saith, that all things were of God. Wherefore the Sonne is of God in as much as he is included in the word. And for this cause we laid downe in our Creed the clause, according vnto the Scriptures. The authoꝝ of this leud and fond glosse was *Georgius* bishop of *Laodicea*, who being ignorant and vnskillfull in such kind of phrases, perceived not how *Origen* in times past had plainly interpreted such figurative kind of speeches contained in the Epistles of *Paul*. The followers of *Acacius*, though they were iustly charged with captious & sophisticall dealing, yet weeping neither the slander rising thereof, nor the sentence pronounced against them, repeated there the forme of faith which they had rehearsed at *Constantinople*: this being done, every one repaired to his owne home. *Georgius* after his returne to *Alexandria* (for there after the departure of *Athanasius* who then hid himselfe in some obscure place, he was placed Bishop) bered very soze, and punished extremely such as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a toade. *Herenius* was chosen Bishop of *Jerusalem* in *Cyprus* where *heraclius* succeeded, after him *Hilarinus*, after all *Cyrillus* returned to *Jerusalem*, and recovered the bishopricke againe.

Herenius.
Heracius.
Hilarius.
Cyrillus.

Cap. 46. after
the Greeke.

CHAP. XXXVI.

Of both *Apollinaris*es, the father, the sonne, and their heresie.

About that time there sprang vp a new heresie, the occasion was as followeth. At *Laodicea* a citie of *Syria*, there were two men, the father and the sonne of one name, for both were called *Apollinaris*, whereof the one, I meane the father, was a priest; the other, that is the son, was a reader. Both were professors of humanity. The father taught *Grammar*, the son *Rhetorike*. The father being borne at *Alexandria*, first kept school at *Beryus*, afterwards removing to *Laodicea*, he got him a wife, on whom he begat *Apollinaris*. They both flourished at *Laodicea* in the time of *Epiphanius* the Sophist, and hauing great familiarity with him, they were very much in his company. *Theodotus* bishop of that sea, fearing greatly lest by their familiarity with him they should fall from the faith, and embrace paganism, so bad them his company. They made no account of the Bishops commandement, but kept still company with *Epiphanius*. In proceesse of time *Georgius* the successor of *Theodotus* hauing oft aduised, and seeing he could by no means separate them from *Epiphanius*, excommunicated them both, hoping by that punishment to perswade them to the contrary. But the yonger *Apollinaris* by making this dealing, put confidence in his painted figures of *Rhetorike*, and inuented a new opinion, the which at this day after the name of the authoꝝ, is called the heresie of *Apollinaris*. Some do affirme that they fell not out with *Georgius* for the foresaid cause, but for that they heard him preach strange and contradictorie doctrine: affirming sometimes the Sonne to be like vnto the Father, as in the Council of *Seleucia*; at other times maintaining the heresie of *Arius*, and so for trifling and light occasion to haue fallen from the Church. Whilst that no man gaue eare vnto them, they endeouored to establish a new kind of doctrine: first they taught that God the Word took manhood according vnto the order of incarnation without soule: & gaue recanting the same, they affirmed he took soule, yet not the mind or reason (being the highest and chiefest part of the soule) but that God the Word was shut vp, included, and compassed in man, in place of the mind. Onely in this their followers do vary from the Church. As for the Creed containing the clause of *One substance* to be in the blessed *Trinitie*, they fastidiously cleane vnto it. But I will here cease and defer the discourse of both these *Apollinaris*es vntill another conuenient place.

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this, was wonderfully troubled and disquieted in mind, so that the griefe thereof cast him into a dangerous disease. Wherefore being first baptized of *Eusebius*, he made expedition to giue him battell. And coming as far as *Mopus* well, betwene *Cappadocia* and *Cilicia*, by reason of the great thought and sozo he conceived of his vnluckie affaires, he fell into an *Apoplexia*, and thereof presently died, in the Consulship of *Taurus* and *Florentinus*, the third day of *November*, the first yeare of the 285. Olympiad. *Constantius* liued fine and fortie yeares, he reigned thirtie eight, that is, thirtene together with his father, and fine and twenty after his fathers death. This second booke compasseth the historie of so many yeares.

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The end of the second booke of Socrates.



THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

Of *Julianus* his lineage and bringing up: also how that being Emperour, he left the Christian profession, and embraced Paganisme and Gentilisme.



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Macedonius the Eunuch. *Nicocles* the *Laconian*. *Ecebolus* the Sophist.

Libanius the
Sophist.

Maximus the
Ephesian phi-
losopher was
a conuicer, &
therefore put
to death.

Julian a coun-
terfeit shau-
ling.

Julianus was
made Cæsar,
and sent into
France.

A Garland
forthewing
the crowne of
the Emper.

to be remoued from the princely citie of Constantinople into Nicomedia, & charged him to tread in the schoule of Libanius the Syrian Sophist. Libanius then was expelled by the schoolmasters of Constantinople, and kept a schoule at Nicomedia: who poured out the poison of his cankered stomack against the schoolmasters in a certaine booke which he published against them. And though Julianus was therefore forbidden to frequent Libanius lessons; because he professed paganism and heathenish literature: yet for all that, he was so in love with his woordes, that he procured them secretly and by stealth, and perused them with great diligence and diligence. When he had taken good successe and great profite in Rhetorike, it fell out that Maximus the Philosopher, not the Byzantian the father of Eucleides, but the Ephesian, came to Nicomedia: whom the Emperour Valentinianus afterwards found to be a conuicer, and recompenced him with present death: but that (as I said before) fell afterwards. At that time there was no cause that should haue him thither, but the fame of Julian. Of this man it was that he learned the precepts of Philosophy: but as for religion, he had such a maister as infused his mind to aspire vnto the Imperiall scepter. When these things came vnto the Emperours eare, Julian now musing betwene hope and fearful hatred, how he might be void of suspicion of late had bene a true Christian, but now an hypocriticall dissembler, shaued himselfe, and counterfeited a monkish life. For all that, priuily he applied heathenish & philosophicall discipline, but openly he read holy Scripture, so that he was made Reader in the Church of Nicomedia. Thus craftily vnder cloke of religion did he appease the furious rage of the Emperour, incensed against him. These things did he of fear, yet not despairing of hope, for he stilled not to tell diuers of his familiar friends, that it would be a happy woold if he were made Emperour. When it went thus with him, Gallus his brother was created Cæsar, who taking his iourney into the East, came by Nicomedia for to see him. But Gallus in a while after being slain, immediately from that time forth Julianus was had in great suspicion of the Emperour, thereupon commanded that he should be straightly looked vnto. He espying fit oportunitie to escape his keepers, conueyed himselfe away and saved his life. At length Eusebius the Emperours finding him by chance lurking in some secret and obscure place, intreated the Emperour in his behalfe, that he would not onely do him no harme, but also grant him his lawfull fauour for to repaire to Athens for further knowledge in Philosophy. So he shortly, he sent for him, made him Cæsar, gave him his sister Helen to wife, and sent him into France for to wage battell with the barbarian nations which rebelled against their Christian Emperour. For the barbarians whom the Emperour Constantius had hired a little before to giue battell vnto Magnian the tyrant, when as they preuailed nothing against him, they fell a ransacking & spoiling of the Cities within the Romane dominions: and because Julian had but a greene head and of no great yeares, the Emperour gaue him charge to enterprize nothing without the aduise and counsell of his sage & expert captaines. When that they hauing this large commission were negligent, so that the barbarians had the vpper hand, Julianus permitted the Captains to let them, to take their pastime and pleasure, and laid downe a set & certaine reward for euery barbarian that was slaine, whereby he did the more encourage the souldiers. By this meanes it fell out that the power of the barbarians came to nought, & that he himselfe was greatly beloved of his souldiers. The same goeth, that as he entred into a certain towne, a greene garland hanging by a cord betwene pillars (where with commonly they are wont to trim their houses, & set forth the beautie of their cities) fel vpon his head, & fitted him very well, insomuch that all the people then present, gaue a great shout therat. For it was thought that the falling garland prognosticated vnto him the glorie of the Imperiall scepter following after. Some say, that Constantius sent him against the Barbarians, hoping that in skirmishing with them, he should there be dispatched. But whether they report truly or no, I know not. For after that he had married him to his sister, if then he should pretend him friendship and pacificall misthings towards him, what other thing were that, then to procure vengeance to light vpon his owne pate? But whether it be thus or otherwise, let euery man iudge as he thinks best. When Julian had signified vnto the Emperour the careless and slothfull disposition and negligence of the Captains, he sent him another, that was valiant, seruiceable, and a man for Julianus to be. Julian after his coming fought manfully with the Barbarians: who sent an Ambassadour vnto him, shewing the letters patents and commission of the Emperour, that commanded the to go into the borders of the Romane countries. But Julian laid their embassadours in his

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waged battell with the multitude, ouercame the enemy, and sent the king of the Barbarians captiue vnto the Emperour Constantius. After this lucky and prosperous successe, the souldiers proclaimed him Emperour. The Imperiall Crowne was not then present, but one of his traine took a chaine of gold from about his necke, and compassed his head therewith in stead of the Crowne. In this sort it was that Julianus began his reigne. What he did in time following, whether he became a Philosopher or no, let other men iudge that shall heare thereof. For he determined with himselfe thenceforth to send no Embassadours vnto Constantius, neither to do homage, or to honor him as his superiour, patron or wel willer: but to deale in all matters according to his owne will and pleasure. He altered the presidents throughout euery prouince: he discredited Constantius in euery citie, by reading openly and scoffing at his letters written vnto the Barbarians, so that all fell from Constantius and followed after Julianus. In the end he laid aside all hypocrisie & dissembling of Christian religion. For as he passed throughout euery city, he set wide open their temples & idol grones, he sacrificed to pictures, & intitled himselfe an high priest: so that the Pagans celebrated afresh their heathenish and abominable feasts. When these things were thus brought to passe, he took occasion to raise ciuill wars against Constantius, and procured (as much as lay in him) all misery, calamity & mischief (which accrue to follow war) to be committed. Neither truly could this philosophers mind haue bene thoroughly knowne without great slaughter & bloodshedding, vnlesse God (who is the onely iudge of his owne secret counsell) had without the calamitie of others cut off from his purpose the other aduersary. For as Julianus continued among the Thracians, tidings were brought him of Constantius death. Thus was the Roman Empire then deliuered from ciuill wars. Immediately Julianus got him to Constantinople, and shortly with deniseth how to win the peoples hearts, and to linke them vnto him in loue & obedience. He compassed with himselfe this craft. Knowing of a certainty that Constantius was deadly hated of all them that embraced the creed containing the clause of One substance, partly for that he had depriued them of their Churches, and partly also for that he had banished and exiled their bishops: vnderstanding also that the Ethnicks could in no wise away with him, because that he kept them from sacrificing, and that they hoped to see the day when their idoll grones should be frequented, and their altars loaded with sacrifice: seeing that both these sorts of men seuerally owed spite vnto the deceased Constantius, and to be short that all men abhorred the Eunukes, & detested the vaine spoils of Eusebius, he craftily applied himselfe to euery sort, & framed his behaviour according vnto euery ones humour. He dissembleth & flattereth with some: others he allureth with benefices and swelling pride of hoped promotion. But euery where he proclaimeth, & all the world is giuen to vnderstand his disposition towards idolatrie. And first he innepeth at the crueltie of Constantius: next, to the end he might make him odious among the common sort of people, he calleth home by edict the Bishops he had exiled, commanding also that their confiscated substance should be restozed them againe. He gaue charge that without any ado the Ethnicks should haue free access into their temples: he made a law that the Eunukes should make restitution of such substance as they had iniuriouly taken away. He commanded that Eusebius the Emperours chiefe chamberlaine should haue his head striken off his shoulders, not only for the great iniuries he offered to diuers men, but also (as he was giuen to vnderstand) for that his brother Gallus through his malicious procurement had bene put to death. At length he buried Constantius honorably. Afterwards he rid the Court of the Eunukes, Barbers and Cookes: the Eunukes, because that by their meanes it came to passe, that Constantius being diuorced frõ his wife, married not againe: the Cookes, because he had used a spare kind of diet: the Barbers, because (as he said) one was enough for a great many. For the aforesaid causes he banished these kind of men out of his Pallace. He turned out diuers of the Potaries to their former trades, & vnto some he commanded that the stipend due vnto the scriueners should only be payed. Whereouer he commanded that the ordinary carriage provided for necessaries, should no more be by Mules, Wren and Ases: but permitted that in such publicke affaires the onely vse of horses should be retained. Where be but few which commend these his doings; and sure I am, there be many that discommend him: because that in remouing the admiration and glorie of the Imperiall treasure and sumptuous magnificence whereat many did wonder, he brought the Empire into an abject pozt, and contemptuous kind of State. In the night he made orations, and pronounced them the day following in the Senate: so that he alone of all

Julianus of
the souldiers
proclaimed
Emperour,
and crowned
with a chaine
of gold.

Julian the Em-
perour is be-
come an A-
postata, and so
was he called
vnto his end.

The policie
of Julian for
the winning
of the people

Eunukes,
Barbers and
Cookes were
banished the
Emperours
court.

the Emperours from the reigne of *Julius Cesar* vnto his time was heard to sound *Dianus* in the Senate. Although he fauoured greatly and bare singular good will vnto all learned men and painfull students, yet about al others he esteemed such as professed philosophy, so that the same thereof being byated abroad, all such kind of men byagging not a litle of their professe, frequented the Emperours pallace, of which number many attired in mantels, were much reuerenced for their pelting habite then their professed doctrine. Al these sorts of men became beaue friends vnto the Christians, as leud barlets they alwayes applied themselves to the Emperours religion. The Emperour himselfe being puffed vp beyond all measure with the swelling pride of vaine glorie, wrote a booke the which he intituled *Cesares*, wherein he bitterly inuered against all the Emperours his predecessors. Being also of the same mind, and having his stomacke disempered with the cankered popson of malice, he made declamations and imectures against the Christians. In that he banished Cookes and Barberes out of his Court, we haue to gather that therein he played the part rather of a philosopher then of an Emperour: and in that he opprobriously taunted and reniled his ancessors, he shewed himselfe plainly to be neither philosopher nor Emperour. For both those sorts of men are void of malicious backbiting and despitefull enue. For euē as it behoueth the Emperour to seke after those precepts of Philosophie which tend to the moderation and modestie of mind: so the Philosopher if he imitate the Emperour in all things, he shall passe the bounds of his calling, and forget his profession. Thus much by way of the Emperour *Julians* linage, his bringing vp and disposition, also how he came to be Emperour: now let vs returne to discourse of the Ecclesiasticall affaires within that time.

CHAP. II.

Of the commotion raised at Alexandria, and of the death of Georgius.

I sell out vpon this occasion at the beginning, that there arose a great bypoyse at Alexandria. There was a certaine place within the citie which of old time lay all waste & open, full of all filth and uncleannesse, where the Ethnicks (with rites and ceremonies done to the honoz of *Mithra*) accustomed to offer vp men for sacrifice. This plat of ground seruing to no blesse purpose, *Constantinus* gaue to the Church of Alexandria, *Georgius* purposing with himselfe to found there a Church, causeth the ground to be rid, and the filth to be carried away. Having purged the place, there was found a Chancell of great height, where the Ethnicks had laid by the reliques of their mysteries. There was also found therein an infinit number of dead mens skuls, both of yong and old, the which as we are giuen to vnderstand, were slaine when the Pagans vsed bowels and inetrails for diuination and diuelliish soothsaying, thereby to depele and bleare the eyes of simple and ignorant soules. When these were found in the boddies and secret closets of *Mithra*, the Christians went about to disclose vnto the world their practices, to the end their fond ceremonies might be derided of all men. They cary about the buld skuls of the dead for the people to gaze vpon. The Pagans inhabiting Alexandria perceiving their byst, stomaked the Christians, boyled within themselves for anger, took that which first came to their hands, set vpon them, & slue of them euery kind of way: so that some were run through with swords, some other brained with clubs, other some stoned to death, some strangled with halters about their necks, some other were nailed to the tree, casting in their last the death of the crosse. In the end, as commonly it falleth out in such hurlyburliies, they held not their hands, no not from their dearest friends: one friend fell vpon another, the one byther sought the other brothers life, the parents put their children to death, and to be short the one cut the others throate: so that the Christians were slaine to ceasse from riding the filth and soule closets of *Mithra*: and *Georgius* was of the Gentiles pulled out of the Church by the eares, tied to a Camell, to gine in peeces, and burned to ashes together with the beast.

CHAP. III.

How that the Emperour taking grievously the death of Georgius, rebuked sharply in his letters the people of Alexandria.

The Emperour being wonderfully moued with the death of *Georgius*, wrote bitter letters vnto the people of Alexandria. The report goeth, that such as conceived displeasure against him in the quarell of *Athanasius*, committed these things against *Georgius*, for to dispatch

dispatch him out of the way. But in my opinion they that be at variance among themselves, most commonly hold together when necessity constraineth them, in tumults and seditions, to withstand the violence of desperate and damned persons. Wherefore the Emperours epistle chargeth not the Christians generally, but all the inhabitants of Alexandria. *Georgius* (as it is very like) had directly molested and grieved them all, and therefore the people was furiously set on fiery sedition. That the Emperour wrote generally vnto the whole multitude, heare out of his Epistle as followeth: The Emperour *Cesar*, *Julianus*, *Maximus*, *Augustus*, vnto the people of Alexandria sendeth greeting. If it be so fallen out amongst you, that there is no reuerence giuen vnto *Alexander* the founder of your Citie, or (which is greater) if ye stand in no awe of the great and most holy god *Serapis*; yet doe I greatly maruell that you were so void of common reason, naturall affection, and honest ciuilitie, and that (which with modestie I may adde thereunto) you had so little consideration of our person, whom not onely the great god *Serapis*, but also all the other gods, haue thought worthy to be Emperour of the whole world; vnto whom it should haue bene your part to haue had recourse, and to haue giuen vs the hearing of all such iniuries, whatsoever you had sustained at the hands of leud and disobedient persons. But peradventure the boyling heate of anger, and the furious motion of the minde, ouershadowed your wits and blinded your eyes, the which most commonly, being remoued from the seate of reason, is wont to commit such cruell and hainous acts. And though the fond humour of sedition feeding on malice, was hindered a litle, yet for all that it brake out to the contempt and ouerthrow of the lawes. You therefore seeing you are numbered among the people and inhabitants of Alexandria, whom neither reason could perswade, nor shame withdraw, from attempting the things, for the which you might haue iustly detested them, I charge you in the name of *Serapis* tell me, what wicked fiend hath thus furiously provoked you to seeke the death of *Georgius*? You will say peradventure, he incensed against you the most blessed Emperour *Constantinus*: that he procured a band of armed souldiers to be brought into your sacred citie: that the Lieutenant of *Egypt* ransacked and kept from you the most holy Temple of God, caried away thence the images, the monuments, and glorious ornature prouided for the solemnitie of seruice: and also that when you not digelling those hainous acts, endeouored (and that not without iust cause) to maintaine the quarell of your God, yea rather to retaine the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both vniustly and wickedly set vpon you with armed souldiers, who fearing more the displeasure of *Georgius* the bishop, then of *Constantinus* the Emperour, thought best in such sort to saue himselfe. For now of a long while, he had behaued himselfe more orderly and ciuilly then tyrannically disposed towards you. For the which causes you were incensed against *Georgius*, the open aduersarie of the gods, and haue thus defiled with conspiracie and slaughter, your holy Citie, when as you might haue sued him in the law, and brought him to his trial, and the sentence of the Iudges. In so doing, this hainous offence had not broken out into bloodshedding and horrible murther: but would haue pacified the matter in equall ballance, and preserved you without harme or damage: it would haue sharply punished the author of such leud practices, and kept vnder all them which not onely despise the gods, but also set at nought such noble cities and famous assemblies, supposing the crueltie they exercise vpon them, to be a furtherance of their power and authoritie. Conferre this my Epistle with that which of late I sent vnto you, and weigh diligently the difference betweene them. In the former I haue highly commended you, but now in the latter, I take the immortal gods to witnesse, when that I endeouour (as dutie requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and stayeth my pen. What? dareth the subiect, as a mad dog, pull man in peeces with his teeth? ought not he be ashamed of so hainous an offence? Is this to purifie and cleanse the hands, and to hold them vp stretched wide vnto the gods, as if they were not polluted with the blemish and infamie of murder? But *Georgius* had no other then was due vnto his desert, and peradventure I my selfe might iustly haue affirmed, that by all right he should haue suffered far worse. But you will say, that he deserued it for his dealing towards you: and therein I am of your opinion. But if you say, that it behoued you to punish him, that will I in no wise grant. You haue lawes, the which ought greatly to be honored and embraced of all men, both publicly and priuately. But notwithstanding, though it commonly fall out, that many be found faultie and seuerall treipassers, yet ought we to fauour the publike state of the common weale, to obey

The Epistle of *Julian* the Apostata vnto the inhabitants of Alexandria.

The Persians worshipped the Sonne, which they called *Mithra*.

The death of *Georgius* b. of Alexandria.

Nicephorus
in stead of
grandfather,
readeth vnto

the lawes, and in no wise to violate the ancient and godly decrees. Thinke your selues happy (O ye people of Alexandria) that this hainous offence was committed by you in my time: for I cannot in manner chuse, but embrace you with brotherly affection, both for the reuerence I owe you God, and the affection I beare vnto my grandfather, of the same stocke with me, who sometime gouerned both Egypt and your citie. For the Prince that will not be contemned of his subjects, and the discreete and vpright magistrate, may not winke at so hainous offence of the people, let that necessitie constrain to cure so grievous a malady with farre greater griefe, and more desperate medicine. But I for the aforesaid causes do apply vnto these your fores most gentle and tolerable salues, to wit, exhortation and courteous language: whereunto I am certainly perswaded you wil yeeld, if you be the men I take you for, descending of the ancient stock of the Grecians, and retaining in your breasts that noble and valiant courage, having also all the properties of courteous and ciuill life (I speake vnto you my louing citizens of Alexandria) impressed in the secret closets of your minds. *This was the Epistle of the Emperour.*

CHAP. IIII.

How that after the death of Georgius, Athanasius returning vnto Alexandria tooke againe the gouernment of the Bishopricke. Of Lucifer and Eusebius: and how Lucifer made Paulinus Bishop of Antioch.

Athanasius re-
turneth to A-
lexandria after
the death of
Constantius.
* Cap. 9. in
the Greeke.

* Cap. 6. in
the Greeke.

Not long after, the people of Alexandria receiued with louing and cheerval minds their bishop *Athanasius* returning from exile, at what time also the Arians were banished the Christian congregations, and the Church restored to the gouernment of *Athanasius*. But the Arians meeting in priuate houses, appointed *Lucius* to succeed *Georgius* in the bishopricke. At that time thus went the affaires of Alexandria. In the meane while *Lucifer* and *Eusebius* by the Emperours edict were called home from banishment. *Lucifer* was bishop of Carthage a citie in Sardinia: *Eusebius* (as I said before) was bishop of Vercellæ a citie of the Ligurian Italians. Both they returning from the higher countries of Thebes, consulted together, by what meanes they might recover their bishopricks without prejudice to the canon and decree of the Church. Wherefore after aduise ment taken, it seemed good that the one of them (I meane *Lucifer*) should to Antioch in Syria; the other, that is *Eusebius*, should take his voyage to Alexandria: where by the meanes of *Athanasius* a Councell might be called together, and the canons of the Church therein confirmed. *Lucifer* sent thither a Deacon, signifying by him, that he would subscribe vnto the decrees of the Councell. He himselfe went to Antioch, where he found the state of the Church very troublesome. For the multitude was divided, and the congregations at variance, not onely by reason of *Eusebius* hereticall opinion, but also (as I said before) because that the sect of *Meletius*, for the singular fauour they bare vnto him, severed themselves from the faithfull. *Lucifer* therefore when he had ordained *Paulinus* to be bishop of that sea, departed thence.

CHAP. V.

How that Eusebius ioyning with Athanasius, called a Councell at Alexandria, where the blessed Trinitie was pronounced to be of one and equall substance.

Cap. 7. after
the Greeke.

The councell
held at Alex-
andria, conde-
ned the Arians,
Apollinarians
and Macedo-
nians.

When *Eusebius* came to Alexandria, he dealt earnestly with *Athanasius* for the summoning of a Councell. The bishops assembled out of diuers cities, and decreed very necessary doctrine: confirmed the diuinitie of the holy Ghost, to be of one substance in the blessed Trinitie: affirmed the Son of God at his incarnation, to haue taken, not only humane flesh, but also a reasonable soule, as the ancient Fathers of old haue deliuered vnto vs. They would not establish, nor thrust into the Church of God any new opinion: but such things as of old were enioyned by Ecclesiasticall decrees, and laid downe vpon good consideration, by such as were wise, learned and zealous Christians. For thus did the elders of old time read of this matter, and deliuer in writing vnto the posteritie. *Irenæus*, *Clement*, *Apollinarius* bishop of Hieratopolis, and *Serapion* bishop of Antioch, haue with generall consent laid downe, every where throughout their workes, that the Sonne at his incarnation was endued with a reasonable soule. Whereover the Councell summoned for the hearing of *Cyrillus* cause, who was bishop of Philadelphia in Arabia, signified the selfe same by their letters vnto *Cyrillus*.

Origen

Origen likewise who throughout his workes, teacheth that the Sonne in taking flesh, took also soule: yet in the ninth homily vpon Genesis, he openeth this mystery more plainly, where at large he discourseth how that *Adam* bare the figure of Christ, & *Eve* the figure of the Church. Whereof *Pamphilus*, and *Eusebius* toke of him toke his appellation, are witnesses sufficient. For both they employing their labour ioyntly, for to penne in paper the life of *Origen*, and presenting with Apologies in his behalfe the slanderous accusations of the aduersaries, haue affirmed that *Origen* was not the first that intreated of this matter, but that he interpreted vnto the posterity, the mysticall tradition of the Church in that behalfe. Whereover the bishops which met in the Councell of Alexandria, haue discussed the controuersie of the clause of essence & substance. For *Osus* bishop of Corduba in Spaine (of whom we haue spoken before) being sent by the Emperour *Constantine*, to appease the tumult raised by *Arius*, in disputing of essence and substance, to the overthrow of *Sabellius* the Aphricks opinion, he ministred occasion to the raising of a new controuersie. But at that time there was not a word of this matter in the Councell of Nice: for afterwards, when diuers contended, and reasoned among themselves hereof, this Councell tooke order touching the clauses of essence and substance, and decreed: that in handling the diuinitie of God, there should thenceforth no mention be made of these words, affirming that the word essence, was not found in holy Scripture, and that the Apostle in deliuering the ground of doctrine, was constrained of necessity to vse the word substance. But they decreed farther, that in another sence, to the end the opinion of *Sabellius* might be rooted out, these words were to be admitted: lest that through the want of proper words, we should be compelled, to imagine the thing of these names, to be as one, but that the several names of the blessed Trinity signifie, and set forth God, to subsist by himselfe in proper substance. These were the things decided in that Councell. I see nothing to the contrary, but that presently also we may lay downe what we learned and read of the words essence and substance. Such as laboured in Greece to set forth the sage doctrine of the Grecians, gaue vs to understand, that the word Essence was diuersly to be taken, and had many significations: but of the word Substance, they made no mention at all: nay *Irenæus Grammaticus*, in his Aetick dictionary, termeth it a barbarous word. He sauyth moreover that it cannot be found in any ancient writer; and if that perchance we light vpon it, that it was neuer meant in the sence we take it: What *Sophocles* in his tragedy of Phoenix, taketh Hypocritus for willes of conspiracy, and *Menander* for sauce, and it signified also laces of dyeggs of wine. For though the ancient Philosophers haue not used this word, yet we see that the later writers haue taken it very oft for Essence. But we haue spoken before, that the definition of Essence was deliuered to haue diuerse significations. If that Essence may be comprised by definition, how, when we intreate of God which is incomprehensible, can we properly vse this boice? *Eusebius* in his booke intituled The Monke, exhorteth vs to refraine from rash and vnaduised reasoning of the Godhead; he forbiddeth the definition of the diuinitie of God, because it is a simple thing. For definitions (saith he) are alwayes of concrete and compound things, not of the abstract and simple. His words are these: Every proposition, as the Logicians do write, hath either Genus, of whom it may be verified, or Species, or Differentia, or Proprium, or Accident, or that which dependeth of these: But in the handling of the blessed Trinity, none of all these is to be required, because it can not be laid downe, neither expressed by words, therefore it is not to be defined, but reverently to be runne ouer with silence. So farre presently out of *Eusebius*, but hereafter more at large. We of our owne part, although we seeme to haue digressed, yet in so much as these things appertaine vnto the discourse of our present argument, we haue thought good to lay them downe here.

Ofus b. of
Corduba go-
ing about to
reimoue one
opinion, gaue
occasion to
raise another.
Heb. 1.

Irenæus
Grammaticus.

Eusebius in
lib. Monac.

Cap. 8. in the
Greeke.

CHAP. VI.

The Apologie of Athanasius in defence of his flight in the time of persecution.

Athanasius at that very time read in the hearing of such as were present, an Apologie, the which he had written a little before in his owne defence, when as by reason of the armed souldiers that beset the Church of Alexandria and sought his life, he was faine to leaue all and runne away. Whereat I haue thought good at this present, to alledge some such parcell, as may seeme to bring most profit vnto the louing reader, leauing the whole discourse

Athanasius
read his Apo-
logy in the
Councell of
Alexandria.

The Apology of Athanasius written in his owne defence, against the slanderous mouths of the Ariani.

course, being somewhat ouer long, vnto the labour & industry of the painfull students. Be- hold (saith *Athanasius*) the leud praides of wicked persons. Although they are priuie vnto these hainous offences, yet for all that they are nothing ashamed of the contumelies and crueltye, ny exercised against vs: but charge vs (in their opinion) with a foule spot and blemish of infamy, for escaping the hands of cutthrotes, and bloudsuckers: yea they beshrew themselves that they dispatched vs not out of the way. Moreover, to the end they may stayne my credite and estimation, they fall to accuise me of faint courage, & timorous disposition, being forgetfull that whilst they blazed these things to my dispraise, they turned the shame to light vpon their owne faces. For if it be a discret to flie the hands of the tyrant, how much more to persecute men vnto the death? He that flieeth, seeketh meanes to saue his life; but he that persecuteth, goeth about to procure the others death. That we should flie in such cases, the Scriptures are on our side; but in this thing after the bloud of our brother, the commandment is broken, & the author thereof found chief cause of the flight. If they blame any man for giuing them the slip, they are worthy of a greater shame & rephension. For let them cease from persecuting & threatening of death, then will the other remaine still, and not runne away. But their spite and malice hath no end; they do nought else saue deuise feats to bring men to destruction, yea when they know ful well, that the flight of the persecuted is a foule shame vnto the persecutors. For no man flieeth the gentle & meeke, but rather the cruell and wicked man. They that were grieved and farre indebted vnto others, gaue *Saul* the slip, and fled vnto *Dauid*. Wherefore these men go about to dispatch such others, as conuey themselves out of their way, lest the leudnes of Bishops be manifestly knowne. Moreover herein they seeme to be starke blind. For looke how euident the flight is, farre more apperent will their slaughter and banishment seeme vnto the world. If they further ment, death no doubt lieth vp her voice, and foundeth out their cruelty: if they fall a banishing of them, then in they set vp monuments, to the remembrance of their wicked doings: Had they bene in their right wits, they might haue easily perceiued their owne follie, and themselves ouerthrowne in their owne deuices. But in that they are bereaued of their wits, and beside themselves, they fall a persecuting others, & while they endeouour to mischiefe others, they perceiue not their owne malice and impiery. If they reprochfully charge them which hide themselves from such as seeke their liues, and accuise them for flying the hands of the persecutors: what haue they to say (I beseech you) when they heare that *Iacob* fled from the face of his brother *Esau*; and that *Moses* for feare of *Pharao*, conueyed himselfe to Madian? What haue these contentious quarellers to say vnto *Dauid*, who fled from *Saule*, which sent his gard out of his house to slay him: who hid himselfe in a caue: counterfeited his person, vntill that subtilely he had past *Abimelech* the priest, & auoided their laying of waite for him? What answer can these rash babbles giue, when they see that the great Prophet *Elias*, who so deuoutly called vpon the name of God, & raised the dead, was faine to hide himselfe from *Achab*, and runne away because of the threats of *Jezebel*? For it is written how that in those dayes, the sonnes of the Prophets being sought for, hid themselves and through the helpe of *Abdias*, lurked in dennes. What haue they not read the *Exodus* stories? what are they ignorant also of such things as the Euangelists haue written? For the Disciples fearing the Iewes, stole themselves from among them. Moreover *Paul* being at *Damascus*, and sought for by the Gouvernour of that countrey, was let downe ouer the wall in a basket, and so escaped the magistrate. Seeing that holy Scripture hath thus remembred the behaviour of holy men, what colourable shift can they finde to cloake their impudent dealing? If they charge them with timorous feare, the fault recoiles, and lighteth vpon their owne disobedient braines. If they report it to be contrary to the will of God, then are they found altogether ignorant of the word of God. For it is commanded in the Law, that sanctuaries and ciues of refuge, should be ordained for such as were pursued to death, where after they had fled vnto them, they might liue in safety. Furthermore the word of the Father, which in old time spake vnto *Moses*, hath commanded in these last dayes: When they shall persecute you in this city, flie into another. And againe: When you see (saith Christ) the abomination of desolation, mentioned in the Prophet *Daniel*, standing in the holy place, (he that readeth let him vnderstand it) then let them that be in Iudaea flie vnto the mountaines: he that is on the house top, let him not come downe to take ought out of his house: and let not him that is in the field retorne home for his rayment. The which when holy men had learned, they framed their trade of life agreeable therunto. For looke whatsoeuer the Lord commanded at that time, the same he uttered by the mouth

of his Saints, yea before his incarnation. And this is the way to perfection, for men to performe that indeed, which the Lord commanded in word. Wherefore the Word of God, being made man for our sakes, sticked not to hide himselfe as we commonly do, when he was sought for: and againe to flie, to the end he might auoid the conspiracie of the Pharises, which pericuted him. For euen as by patient sufferance of hunger and thirst, and such kind of miseries he would shew himselfe to be true man: so also by flying away fro the face of the aduersarie. Moreover euen from the very cradle: and swadling clouts, as soone as he had taken flesh of the Virgine, being as yet but a child, he gaue charge vnto *Ioseph* by the Angell, saying: Arise, take the child, together with his mother, and flie into Egypt, for it will come to passe, that *Herod* will go about to seeke the life of the child. Likewise after the deceasse of *Herod*, when he heard that *Archelaus* the sonne of *Herod* reigned in his stead, it pleased him to go aside into the parts of Nazareth. Afterwards when he made himselfe manifest to be God, and healed the withered hand, the Pharises went out & tooke counsell how they might dispatch him: but *Iesus* perceiuing their conspiracie, conueyed himselfe from among them. Againe, when he restored *Lazarus* to life, from that day forth (saith the text) they tooke counsell how they might put him to death. *Iesus* therefore after that time, shewed not himselfe openly among the Iewes, but departed vnto a solitary place adioyning vnto the wilderness. Beside all this, when our Sauour auouched, saying: before *Abraham* was, I am: the Iewes took vp stones for to throw at him: but the Lord hid himselfe, & went out of the temple, and passing through the midst of the throng, escaped away. When they see these examples (but they seeing, as it is written, do not see) and bethinke themselves of these presidents, are they not inwardly pricked in conscience, when as they presume thus vnadvisedly to bolt out sentences, and sit in iudgement, both vpon the sayings and doings of our Sauour? To this purpose was that of *Iesus*, who vnderstanding of the beheading of *Iohn* the Baptist, and the burying of his body by his disciples, took shipping and went aside into a desert place. Thus the Lord himselfe both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, & cease euen presently from slander of true professors: and not proceede on further in their furious disposition, charging yea our Sauour himselfe with timorous feare, & faint courage, blaspheming with all might the maiesty of his blessed name. But no man can away with such kinde of persons that are wholly giuen ouer vnto all vngracious behauiour: it may easily be proued that they are altogether ignorant what the Euangelists haue left vs in writing. The cause that moued our Sauour to flie & go aside (being laide downe in the Gospell) seemed not onely to be agreeable vnto reason, but was in very deed most true: we therefore haue to coniecture that the same by all likelihood happened vnto all the Saints of God. For whatsoeuer things are written to haue chanced vnto our Sauour after the maner of men, we haue to referre the same vnto all mankind: in so much as he tooke our nature vpon him, & liuely expressed in him selfe the humane affections of our fraile constitution: euen as it is written in the Gospell after *Iohn*: They sought to take him, but no man laide hands vpon him, because that his houre was not as yet come. Yea before this came about he said vnto his mother: Mine houre is not yet come. Againe when the houre was come, he said vnto his disciples: Sleepe on now and take your rest, behold the houre is at hand, the Sonne of man shall be betrayed into the hands of sinners. Therefore neither suffered he himselfe to be taken before his time was come: neither hid he himselfe when the houre was at hand, but yielded himselfe vnto the enemy. In like sort the blessed Martyrs in the great heate and troublesome stormes of persecution, which often came to passe, being pursued by men, fled away and hid themselves in secret and solitary places; but being taken, they valiantly encountered with the aduersaries, and ended the combat with martyrdom. These were the reasons *Athanasius* layd downe in his Apologie, the which he wrote in the defence of his departure from his bishopricke in the time of persecution.

Ensebius after the Councell held at Alexandria was broken up, returned to Antioch, where he found the people at variance by reason that Paulinus was there chosen Bishop: and when that he could not preuaile among them with exhortations to peace and unity, he got him home to his owne bishopricke of Vercelle.

Eusebius Bishop of Vercelle, immediately after the dissolving of the Council got him to Antioch. But when he found Paulinus there, whom Lucifer had assigned to be their Bishop, and the people deuised into two parts (for the sect of Meletius had severall conuenticles by themselves) he was wonderfull sorry, because they did not all agree vnto the election of Paulinus. For in his secret opinion he condemned the act, yet because of the reverence he owed vnto Lucifer he concealed his sentence: and as soone as he promised by summoning of a councell that he would prouide for their quiet state, he left them & went his way. And first of all though he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For Meletius returning from exile, and finding his complices to frequent secret meetings and conuenticles, became their superintendent. All the other churches that were thereabouts were vnder Euzoius the Arian. Paulinus had but one little parish within the city, of the which Euzoius did not deprive him, because of the reverence he owed vnto him. Meletius had his conuenticles in the suburbs without the walls of the citie. For that time when the affaires went in this sort, Ensebius toke his leaue of Antioch. Lucifer vnderstanding that Ensebius disliked with that election of his, toke it very contumeliously, and was altogether impatient. He refused therefore to communicate with Ensebius, & being kindled with the fire flame of contention, he reiected the canons of the councell. These things falling out in those heauy times and tempestuous seasons for ecclesiasticall affaires, ministred occasion that many fall from the faith: so that a new sect called the Luciferian heresie then first sprang vp. But Lucifer could not haue his fill, neither satisfie himselfe with any ger, because that he bound himselfe with his owne promises sent vnto the Councell by his Deacon (who subscribed thereunto in his name) to giue his assent. Wherefore hauing agreed (though against his will) vnto the canons of the Church, he got him vnto his owne bishopricke in Sardinia. But they which fretted within themselves no lesse then he, as yet do remaine out of the Church. Ensebius passing throughout the countries of the East, cured and confirmed like a cunning Physitian such as were weakelings in the faith: restored them to their former health, and instructed them in the doctrine of the Church. Thence he went into Illyrium, and coming into Italie in like sort he diligently preached the word of God.

Of Hilarius Bishop of Poitiers in France.

Hilarius bishop of Poitiers a city of Guyen, instructed diligently both his bishops of Italie, & also of France in the canons of the Catholike faith, before the coming of Ensebius. For he first after his returne from exile had preuented him in those prouinces. But both of them very absolutely confirmed the faith. Hilarius being endued with the gift of eloquence, wrote in the Latine tongue: expounded the canon containing the clause of One substance: proued it sufficiently, & confuted the arguments of the Arians. But these things were done a little after their returne from exile. Now we may not runne ouer with silence, how that in the very same time the followers of Macedonius, Eusebius, Eustathius and Sophronius, (all these were called Macedonians) had their priuate and often conuenticles: called vnto them such as were of their opinion in Seleucia, & accursed the contrary faction, to wit, of the Acacians: reiected the faith that was set forth at Ariminum, and confirmed the creed that was read in the Councell of Seleucia. It was the same which a little before (according vnto that we wrote in our second booke) was established at Antioch. These men being reasoned with in this sort: You that are called Macedonians, if so be that ye differ in opinion from the Acacians, how is it that you could finde in your hearts to communicate with them euer vnto this day, and that they had but one opinion with you? Sophronius Bishop of Pompeiopolis in Paphlagonia, in the

the name of the rest, made thereunto this answer: The Bishops of the West Churches haue in manner voted ouer the faith of One substance. Actus also in the East endeouored to corrupt the sincere doctrine, teaching the dissimilitude of substance in the Father and the Sonne: both these opinions are absurd. They vnaduisably and without discrete iudgement ioyned in one the distinct and seuered substances of the Father and of the Son, linking it (not well) together vnder the name of coessentiall: one substance: but Actus parted and deuised the propriety of nature which the Sonne hath together with the Father, terming it the vlnikenes or diuersity of substance. And in so much that both these fell into contraries & more extremities, we thought good to walke in the mid way, and hold the meane betwene both, to retaine the true and goodly opinion, that the Sonne is of like substance with the Father. This was the answer of the Macedonians (as Sabinius writeth in his booke intituled the collection of the Councels) exhibited by Sophronius vnto their demand. In that they charge Actus as author of the diuersity of substance in the Father and the Son, and not the Acacians, they craftily dissemble and cloke the truth: and in so doing they partly impugne the Arians, and partly the opinion of such as maintaine the clause of One substance. But they ouerthrew themselves with their owne words: for in displaying and opening both opinions, they lay downe a new of their owne. So farre of these things.

The hatred of the Emperour Iulian owed vnto the Christians.

The Emperour Iulian although at the beginning of his reigne he was meke & courteous towards all men, yet in proesse of time he shewed himselfe not alike vnto all men, but whensoever any accusation was brought before him to the discredit of Constantius, then the Christians were heard at will: when that againe he heard of no such thing, then began he to reueale vnto the world the priuate grudge and malice he conceived against all the Christians euery where. For he commanded to build vp againe at Cyzicum the Nouarian Church which Eusebius the bishop had pulled downe: threatening Eusebius the bishop of that Citie with grieuous punishment if he built it not againe within two moneths vpon his owne costs and charges. Furthermore he set vp afresh the rites of the Gentiles: he set wide open (as I said before) their temples, and offered sacrifice in the Cathedraall Church of Constantinople vnto the goddesse of Fortune, where her idoll was set vp.

The conference which Maris bishop of Chalcedon being blind, had with Iulian the Apostata.

About that time Maris bishop of Chalcedon in Bithynia, being led by the hand vnto Iulian the Emperour (for he was old and had a web growne in his eyes, which bereaued him of his sight) began to rebuke the Emperour sharply, calling him an impious person, an Apostate and an Atheist. He of the contrary answering him opprobriously, recompensed him with the like, calling him a blind soole, and said vnto him farther: Why God of Galilee will not restore thee thy sight againe. For Iulianus called Christ a Galilezan, and all Christians in like sort. Maris a little after answered the Emperour somewhat freely, I thank God (saith he) which made me blind, lest that euer I should set mine eyes vpon so vngenerous a face as thine is. Whereunto the Emperour made no answer, but handled the bishop roughly. When he perceived that the Christians did highly reuerence and honour such as suffered martyrdom vnder the reigne of Dioclesian: when he learned also for certaine, diuers men to be so well disposed, that willingly they would suffer martyrdom: he going about to deprive the Christians of so great a benefit, deuised another way to afflict them. And although he let passe the vnstable tyrannie practised in the time of Dioclesian, yet ceased he not altogether from persecuting. In mine opinion he is a persecutor which molesteth any kind of way such men as leade a quiet and peaceable life. Iulian in this sort afflicted the Christians not a little. He made a law that the Christians should not be trained vp in prophane literature. For (saith he) seeing they haue the gift of vtterance so readily, they shall easily be able to ouerthrow the quicke of Logike wherewith the Gentiles do uphold their doctrine.

Cap. 9. after the Greeke.

Impaciency bringeth heretic.

The heretical sect of the Luciferians

*Cap. 10. in the Greeke.

Hilarius wrote 12. bookes of the trinity the which are to be seene in Latine among his works.

The opinion of the West churches. The opinion of Actus.

The opinion of the Macedonians.

The Macedonians proued them elues Neuterans.

Cap. 11. after the Greeke.

Cap. 12. after the Greeke.

The answer of Maris vnto Iulian.

Who is a persecutor.

Cap. 13. in the
Greece.

*Of the firre the Emperour Iulian raised against the Christians, and what device
he found out to extort money from them.*

Iulian stand-
eth and 21-
beth at the
Christians.

Eccobolus
was a turne-
coat.

The horrible
practices of
the Ethnicks.

Moreover the Emperour Iulian gave out a proclamation, that such as would not re-
nounce the Christian faith, should warfare no longer in the Emperours palaces: like-
wise that all should prepare themselves to do sacrifice: that no Christian should bear
office in the common wealth. For their law (saith he) forbiddeth the use of the sword
to such as deserved death, and therefore they are not fit to be Magistrates. He allowed divers
with flatterie and faire offers to sacrifice. But immediately they that were Christians indeed,
and they also which were thought to be no lesse, made themselves manifest unto all men, as
if they had shewed themselves upon a stage. For they which with heart & good will professed
Christian religion, threw down their sword girdles, & signified they would rather suffer any
kind of torment, then deny their Saviour Christ Jesus. Of which number was Iovianus, U-
lentinianus & Valens, who afterwards were crowned Emperours. Other some who were com-
monest Christians, and thought that the riches & hono^r of this world was true felicity it selfe,
without any delay fell to sacrifice. Of which number Eccobolus a Sophist of Constantinople
was one, who conforming himselfe unto the humors & disposition of the Emperours, was
an earnest follower of the Christian faith in the time of Constantius: but when Iulian succe-
ded him in the Empire, he fell to gentility & the idolatrie of Pagans: againe after the death of
Iulian he became a profes^sor of the doctrine of Christ. He lay along at the porch of the Church,
and cried unto such as came in: tread me under soote, for that I am the unfauorite salt. Ecce-
bolus as he was light and inconstant, so he continued unto the end. It came to passe about that
time, that the Emperour purposed to revenge him of the Persians, for the iniurie they had
done him by inuading some part of the Romane dominions, & determined to take his iourney
into the East, through the coasts of Asia. When that he pondered with himselfe how many
evils and inconveniences appertained unto warres, what great summes of money were
needfull thereunto, & how that without it, it was impossible to bring his purpose to effect, he
devised a certaine sleight to winne money from the Christians. For he set a great fine upon
the heads of such as would not sacrifice, and the tare was very grievous, and duly deman-
ded of the Christians. So that every one rateably was seised at a certaine summe, and the
Emperour himselfe in a short while was wonderfully enriched with the inurious heapes of
money unrightly exacted. This law was of force not onely where he travelled, but also in such
countries as he came not neare. When did the Gentiles insult over the Christians: the Philo-
sophers celebrated their frequented conferences: they solemnized certaine detestable rites
and ceremonies: they made slaughter of infants, sparing no sexe, they bled their entrails for
soothsaying, they tasted of their tender flesh. These horrible practices were both at Athens,
at Alexandria, and other places.

CHAP. XII.

*How that Athanasius was faine to flee and leave Alexandria, in the time
of Iulian the Apostata.*

* Cap. 14. in
Greece.
Athanasius
likewise per-
secution to a
cloud or mist.

They forged at that time a false accusation against Athanasius, & signified unto the Empe-
ro^r that he had subverted Egypt, & the whole city of Alexandria, & that of necessity it be-
houed to banish him the citie: so that by the commandement of the Emperour, the go-
uernour of Alexandria was fore incensed against him. Athanasius uttering these wordes unto
certaine of his familiars: My friends, let vs go aside for a season, this is but a little cloud which
quickly will vanish away: he fled immediately, toke shipping & sailed into Egypt. The enemy
pursued after, and made haste to overtake him. When it was understood that the pursuers
were at hand, his companions gaue him counsell to flee into the desert. He by following
their aduice, escaped the enemy. For he perswaded them to turne backe, and to make the
pursuers, the which they did immediately. As some as they, who a little before fled away,
met the persecutors, there was nothing demanded of them, but whether they
had sene Athanasius: who answered againe, That he hid himselfe in some bush not
farre from them, and if they would make quicke speed, they would be like to take him. So
the pursuers followed after, and the further they ranne, the further they ranunge, but they
lost their labour: for he escaped their hands, & conueyed himselfe privately to Alexandria, where
he

he hid himselfe untill the kindled flame of persecution was wholly quenched. Such was the
harshly after sunny stormes of persecution, & manifold variations by the Ethnicks, which
happened unto the bishop of Alexandria. Furthermore the gouernours of the p^rouinces, sup-
posing now that it was high time for them under colour of the Emperours religion, to make
by their bagges, deride the Christians far sorer then the Emperours proclamations bare the
out: demanded greater taxes then they were seised at, and sometimes tormented their bo-
dies. The Emperour understanding of their doings, winked at them, and answered the Chri-
stians which complained vnto him, in this sort: It is your part when you haue iniuries offer-
red vnto you, to take it patiently, for so your God commanded you.

Iulian the A-
postata mock-
eth Christi-
ans with their
religion.

Cap. 15. after
the Greece.

CHAP. XIII.

*Of such as suffered martyrdom, at Meris a citie of Phrygia, in the
time of Iulian.*

There was at Meris a citie of Phrygia, a certaine gouernour whose name was Amachius,
who commanded that the idolatrick temple of the Ethnicks which stood in the citie,
should be set wide open, that the foule heapes and stinky corners of a long time unse-
quented, should be made cleane, & sell himselfe a worshipping of the idols. Which act of his
p^ricked not a little in conscience the zealous Christians. Wherefore Macedonius, Theodu-
lus & Tatianus, being kindled with feruency of love towards the Christian faith, could in no
wise away with such horrible practices: but in the burning zeale of their godly mindes,
broke in the night season into the temple, threw downe their idols, and stamped them into
powder. Whereat when the gouernour was wonderful wroth, & purposed to execute diuerse
of the citizens which were guiltlesse & innocent persons, the autho^rs thereof presented them-
selves of their owne accord before him, and chose to die themselves for the truth, rather then
any other for their sakes should be deprived of their liues. After they were layd in hold, the
gouernour commanded that they should cleare themselves by sacrificing vnto the idols, and
threatened them if they refused, he would severely punish them. They being of a noble minde
and valiant courage, set nought by his threats, made themselves ready to suffer what to^r-
ment soever were layd vpon them, for they counted it farre better to lose their liues, then to
defile their soules with those impure sacrifices. The gouernour when he had assayed them at
all kind of torments, last of all set them on the gridiron, caused fire to be made vnder, and
boiled them to death. And to the end they might valiantly encounter vnder the glorious
garland of viduoz, they reason thus with the gouernour: If thou long (O Amachius) after
boiled meate, turne by the other side of vs, lest in the eating we seme rawe vnto the, and
the blood runne about thy teeth. This was the end that these men had.

Amachius
an Heathen
magistrate.

Macedonius,
Theodulus,
& Tatianus
brevied to
death.

CHAP. XIII.

*When the Emperour Iulian forbade the Christians the studie of Prophane
literature, both the Apollinarisus, the father and the sonne,
fell a writing. The profit that the Christians
haue in prophane writers.*

The law which the Emperour made that the Christians should not be trained by in the
liberall sciences, made both the Apollinarisus (of whom we spake before) to be of farre
greater fame. For either of them being skilfull in such arts as direct our stile and ora-
tions, the father a grammarian, the sonne a Rhetorician, profited very much the Christi-
ans, and furthered at that time not a little the Church of God. For the father as a profound
grammarian, framed the art of humanity vnto the furtherance of Christian religion: he tur-
ned the fine bookes of Moses into Heroicall verse, together with other bookes of the old Testa-
ment which containe Histories: partly in Hexameter verse, & partly after the forme of come-
dies & tragedies, with the fit application of persons: he wrote in all kind of meter, to the end
the Christians should not be ignorant and vnskilfull in any rare gift that excelled among the
Gentiles. The sonne an eloquent Rhetorician, brought the writings of the Evangelists, and
bookes of the Apostles into Dialogues, as Plato used among the Heathens. Although their
labour & industrie seemed available, & greatly to set forth the service of God, in so much that

The 5. bookes
of Moses in
Heroicall
verse.
The new Te-
stament was
turned into
Dialogues.

thereby the lewd drift of the Emperour was stopped from taking effect: yet the prouidence of God did farre exceed their carefull studie, and dashed also the Emperours wicked device. For immediately the Emperours law (as hereafter it shall more manifestly appeare) was derogated, and their wordes were as much spoken of as if they had neuer bin written. But here per aduerture some man will say vnto me: Why then do ye attribute both the foresaid vnto the prouidence of God: As touching the shortning of the Emperours dayes, it is knowne well enough how auailable it was vnto Christian religion: but in that the Doctrinie of both the *Apollinaristes* was neglected, and that the Christians freely applied the Philosophicall sciencie of the heathens, there is no man will grant that it furthered the seruice of God, and the faith of Christ. For it cannot be without danger, that the Christians may wade in the doctrine of Ethnickes, because it teacheth there be many gods. Vnto these things which aptly may be objected vnto vs, we will presently frame such answers as we can. The doctrine of the Gentiles is allowed neither by Christ nor by his disciples as inspired from aboue, neither altogether rejected for dangerous. And I take that to haue come to passe, not without the speciall prouidence of almighty God. For there were many heathen Philosophers which were not far from the knowledge of God: such as by publick disputation confuted the Epicures, and other contentions Philosophers delighted with the quirks of Logick, & ouerthrew their palpable error and ignorance. And though they stood the fauozers of Christian religion in great stead for their furtherance in learning, yet attained they not the ground & principall point of our religion, inasmuch as they vnderstood not the mystery of Christ, which was concealed the continuance of many ages & generations. The which the Apostle in his epistle vnto the Romanes sheweth plainly in these wordes: The wrath of God is reuealed from heauen, against all vngodlinesse and iniquitie of men, which withhold the truth in vnrightheousnesse. For the thing that may be knowne of God, is manifest among them, because God hath shewed it vnto them. For his inuisible things being vnderstood by his workes, are seene through the creation of the world, that is, both his eternall power & godhead, so that they are without excuse, because that when they knew God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God reuealed vnto them, were worthy of death, because that when they knew God, they glorified him not as God. Therefore sthence the Apostle forbad not the knowledge of the Gentiles doctrines, he gaue free licence and libertie vnto euery man at his choise and pleasure to wade in the vnderstanding of them. At this suffice for one reason to the satisfying of the former doubts. The second is as followeth. The holy Scriptures inspired from aboue, deliuer vnto vs diuine precepts, and mysticall doctrine: they graffe in the minds of such as heare them true godlinesse, and the right trade of liuing: they set wide open befoze such as study them the most sacred faith: they teach vs no Logick where with we may withstand (as) as oppugne the truth, although the aduersaries are easiest ouerthrowne when their owne weapons are bled to their foyle and destruction. But the Christians enioyed not this benefit by the wordes of both the *Apollinaristes*. This was it that the Emperour *Julian* thought at when he made the law, that the Christians should not be schooled in the doctrine of the Gentiles. For he knew well that the fables contained in the wordes of heathen writers, being poised in the equall ballance of indifferent iudgement, would quickly be found light, and subiect to reprehension and discredit: the which fond inuention of theirs when *Socrates* their principall Philosopher had disallowed, the Iudges condemned him as if he had gone about to dispoone of the knowe their gods, nay rather their diuels. Besides all this, both Christ himself and his Apostle commanded vs to be tried exchangers, to the end we might examine all things, and hold that which is good. We haue also to take heed lest any circumstance vs through Philosophie & vaine decent. This we shall not be able to do, vntill we possess the armour of the enemy, and in enioying it, not to be affected like vnto them, but to reist that which is euill, to retaine that which is good, and to admit nothing without good triall. For that which is good, wherefoeuer it is found, appertaineth vnto the truth. And if any be disposed to vage vs farther herein, let him consider with himselfe how the Apostle did not only not forbid the knowledge of heathenish doctrines, but is seene not to haue despised them himselfe, to the end he might be skillfull in many of the Ethnickis wordes. Where I pray you, bestowed he this sentence, The Cretans are alwayes liars, euill beasts, slow bellies, was it not out of *Epimenides* a Poet of Crete? Where learned he this, We are also his offspring, was it not out of *Phenomena* of *Aratus* Astronomer?

Rom. 1.

1. Thel. 5.
Coloss. 2.Tit. 1.
Act. 17.

Astronomer? What saying also: Euill wordes corrupt good manners, sheweth plainly that he was well sene in the tragedies of *Euripides*. But what neede I vse many wordes hereof? It is knowne well enough that the Doctors of the Church, of an ancient custome neuer forbidden vnto this day, exercised themselves from their youth by, euen vnto the last houre, in the sciences and doctrine of the Gentiles: partly for to attaine as well vnto a fine stile and eloquent phrase, as the exercise and whetting of the wittes: and partly also for to confute the doctrine of such writers as deliuered vnto the world error and falshood, in stead of the manifest and onely truth. These things according vnto our simple habilitie, we haue laid downe by occasion of both these *Apollinaristes*. 1. Cor. 15.

CHAP. XV.

How the Emperour taking his voyage to warre with the Persians, came to Antioch, where the common people derided him, vnto whom after his departure he wrote an oration intituled Misopogon.

Cap. 6. after
the Greeke.

The Emperour when he had exacted of the Christians, & heaped together a great sum of money, proceeding on his voyage against the Persians, came to Antioch in Syria. Being there, & desirous to shew vnto the people of Antioch, a taste of his hono?, the which he set much by, he set the market low, made all things very cheape, had no consideration of the time: he pondered not with himselfe how that an host of army, wherefoeuer it cometh, bringeth great damage vnto the prouincials, and turneth plenty of necessaries to scarcitie of food. Wherefoze tauernes and victualing houses which prouided necessaries for wayfaring men, not able to beare the losse of so weighty a burden whereunto they were enioyned by the Emperours edict, gaue ouer their trade, so that the city was brought to great distresse, because they wanted necessary prouision. The Antiochians an impatient kind of people, some prouoked to anger and reuengement, could not alway with this plague, (which they toke for no other) without any more ado, they go to mete the Emperour, they crie out against him, they tussle at his doings, and play with his beard (it was a long thum beard) they bid him go shane his beard and make halters thereof: they bring him in remembrance of his coyne, wherein there was a bull conquering the world with his hooves. For the Emperour being wholly giuen to superstition, sacrificed buls vpon the idols Altar, & therefore gaue charge that both the altar & the bull should be ingrauen in his coyne. The Emperour being incensed with their scoffes, threatned he would plague the people of Antioch. He removed thence vnto Tarsus in Cilicia: as soon as he had prouided there such necessaries as he stood in need of, he went on his iourney. Whereupon *Libanius* the Sophist toke occasion to write the oration intituled his embassie, where he intreated the Emperour for the Antiochians; and also the oration vnto the people of Antioch, where he laid befoze them the displeasure which the Emperour had conceiued against them. The report goeth that the Sophist wrote the said orations, and yet they neuer were sene abroad: & that the Emperour was appeased, not by reuenging him of such as had flouted his beard, but requiring them with like contumelious quips. For he defamed the city of Antioch for euill, in the oration which he intituled Antiochian or Misopogon, directed against the deriders of his beard. So farre of these things.

The beard &
coine of
Libanius.The orations
of Libanius.The oration
of Libanius
against such
as flouted his
beard.

CHAP. XVI.

When the Emperour would haue an answer of the Oracle of Apollo, the diuell would not speake because of the body of Babylas the martyr was buried hard by. The Emperours displeasure, and of the torments, which Theodorus the Confessor suffered.

Cap. 18. after
the Greeke.

Now let vs speake of the iniuries which the Emperour at that time did vnto the Christians at Antioch. When he had commanded the idolatricall temples of the Ethnickes should be set wide open at Antioch, he made haste to the Oracle of Apollo, which was in Daphne a litle out of Antioch. But the diuell whose dwelling was in that denne, trembled for feare of Babylas the martyr, (whose corpes lay interred not farre from the place) and

Babylas the
martyr.

Ruff. lib. i. ec-
clesiast. cap.
35. said the
Psalme was
thus contoun-
ded be all
they that
worship car-
ued images,
and put their
trust in Idols.
*Cap. 19. in
the Greeke.

Theodorus a
confessor.
Ruff. lib. i. c. 36.

and would giue the Emperour no answer: the Emperour perceining the cause, commanded that the martyrs tombe should be remoued thence with speed. When the Christians of Antioch vnderstood of this, they assembe together with women and children, they reioyce & are glad, they sing Psalmes, they translate the cozps from out of Daphne into the city of Antioch. The Psalmes which they song tended to the reprehension of the heathen gods, and of such as worshipped idols & carued images. When the Emperours disposition which was byn and cloked aforetime, was made manifest vnto the whole world. For he who a little before was a professour of Philosophie, now breaketh out, & fretteth within himselfe at the Psalmes that were sung in derision of the Gentiles, and determineth to torment the Christians, as Dioclesian had done a while before. But when his expedition against the Persians permitted no leysure to bring his purpose about, he gaue out a commission vnto Salustius, who was Lieutenant of that prouince, for to see that such as had song the Psalmes in derision of the Ethnicks should severely be punished. The Lieutenant although he were a painime, yet was he altogether vnwilling to execute his commission. But seeing there was no other choise, he attacked many of the Christians, and sent many to prison. But one that was a yong man, by name Theodorus, and approached of the Pagans, he tormented with sundry kinds of punishments, and rent the flesh all his body ouer with the lash of the whip: and in the end he commanded, that he should be let loose, when in very deede he was thought not possibly able to liue. Yet God restored him to his former health, for he liued many yeares after that confession which he yelded in torment. Ruffinus who wrote the ecclesiasticall history of his time in the Latine tongue, reporteth that he had conference a long time after with this Theodorus, and demanded of him whether he had not felt great paine when the lash of the whip rebounded from his body: and that he answered him againe, that the torments were not so grievous as some men thought: that there stood by him a yong man which wiped away all the salt drops of that sweating combat, confirmed him in the faith, & that the houre of torment was vnto him, rather a delectable pleasure then a dolefull paine. Thus much shall suffice of the renowned Theodorus. At that very time there came Embassadors from the Persians vnto the Emperour, requiring him to proclaime open warres: he sent them backe againe with this answer: You shall see me shortly in mine owne person, and therefore I shall not neede to send any in embassie vnto you for this matter.

Cap. 10. in the
Greeke.

CHAP. XVII.

How the Emperour exhorted the Iewes to sacrifice. Of the wonderfull signes which God shewed vnto the Iewes, and the utter ruine of their Temple at Ierusalem.

Furthermore when the Emperour endeuored another way to bere the Christians, he set forth his owne superstition to be scene of all men. For when he took great pleasure in sacrifice, he did not onely see his own fond humour with the shedding of blood, but also enioined penalties for such as recreated not themselves with the like. When he perceived that he could find but a few men of his disposition, he calleth for the Iewes, & demanded of them the cause why they did not sacrifice, saying that Moses had commanded them so to do: After they had answered that it was not lawfull for them to execute that sanitation in any other place saue at Ierusalem, he commanded that in all the haste the temple of Salomon should be builded by againe. After this he taketh his voyage against the Persians. The Iewes who of long time had dreamed they should see the day when their temple should be builded againe for sacrifice, now thinking that the houre was come, occupied their heads busily about the building: they put the Christians in great feare: they insolently crowed ouer them: they threatened the like entertainmet as they themselves had of old at the Romaines hands. When by the Emperours commandment the cost and charges was awarded out of the publicke treasury, all necessaries were provided, as timber, stone, brick, clay, lime, together with other things that are required in building. At what time Cyrillus Bishop of Ierusalem remembred the prophesy of Daniel, the which Christ had confirmed and prognosticated vnto many: that the time was now come when there should not be a stone of the Temple left vpon another, but that the prophesy of our Saviour should now take place and be fulfilled. When the Bishop had thus prophesied, there was a great earthquake the night following, which shooke the old foundation

The prophesie
of Cyril,
Mat. 24.
A great
earthquake.

of the Temple, and turned all downe to the ground, together with the houses which adioyned thereunto. The Iewes at the sight thereof were taken with a sodaine feare, the same they brought many which dwelled in farre countries to see it. Againe not onely this, but also many that were present saw with their eyes another wonder: For there came downe fire from heauen, which burned all their toles and instruments. When might a man haue scene their hammers, graining irons, sawes, axes, hatchets, and all such things as the workemen occupied in the building consumed with fire. The fire ceased not to burn the space of a whole day. The Iewes againe being in manner afforied at this strange sight, confessed against their wills, that Christ was an omnipotent God: yet yelded they not vnto his will and pleasure, but were held backe with the stubburne opinion of Iudaisme that was rooted in their minds. Neither could the third wonder which ensued after, conuert them vnto the true faith. The night following, there were formes of crosses marked in their garments, which shined like the Sunne beames: in the morning when they saw them, and coueted to wipe and rubbe the off, they could not by any means. Wherefore being blinded as the Apostle writeth, they banished the goodnesse of God from among them. To conclude, the Temple at that time in stead of raising by, was ruinously throught to the ground.

Fire first be-
cause harmed
the instru-
ments of the
Iewes.

Crosses were
printed in the
clothes of the
Iewes that
could not be
wiped away.

CHAP. XVIII.

Of the Emperour Iulians voyage into Persia, and his miserable end.

Cap. 20. after
the Greeke.

The Emperour vnderstanding the manner of the Persians, that in winter they are very weak, of small power and simple courage, (for they are a kind of people that cannot a way with cold: the Medes also, as it is commonly said, all winter time neuer pulleth his hand out of his bosome) knowing also that the Romaine souldier is of power and force, though the weather pinch neuer so much: marched forthwards a little before winter, and led his army into Persia. First he destroyed the countrey, the villages, and castles, and afterwards he fell a ransacking of their cities. He besieged Ctesiphon that great citie of Persia, and pinched therein the king of Persia very sore, so that he sent vnto him many Embassadors, humbly requesting him to take from him some part of his kingdom to end the warre, to raise the siege, and so go his way. But Iulian was nothing moued therewith: pittied them not at all: neither remembred he the common saying: To conquer is praise worthy, but insolently to triumph ouer the conquered is a despitefull act: he put confidence in the features of Soothsaying, he trusted too much to fantasticall dreames, the which Maximus the Philosopher then present put in his head: he hoped vertly to conquer easily, or rather to surmount the great glozy and noble prouesse of Alexander the Great: so that he let himselfe by the humble sute of the Persians: he dreamed according vnto the opinion of Pythagoras & Plato, that by the transmigration of the soules from one body into another, the soule of Alexander was crept into his carcasse, or rather that he was Alexander himselfe in another body. The which opinion led him into a soule error, and caused him to make light of the king of Persia his request. The king vnderstanding that his embassie was to no purpose, being brought to a narrow straight and sore plunge, gathered his power the day after this embassie, and topped with the Romaines host face to face. The Romaines although they found great fault with their Emperour, for refusing the offer and falling to bloodshed, yet doubted they not to dralle with the Persians, who now were come forth to meete them, so that in the end they put them to flight and won the field. The Emperour himselfe was on horsebacke at the battell, to the end he might animate and incourage the souldiers: but trusting too much to prosperitie, and thinking himselfe rockefure, went into his campe without complete harness. Wherefore an arrow being sodainly shot at him, pierced through his arme, and stucke in his ribbes, which gaue him his deaths wound, but who did it it was neuer knowen. Some report that he was wounded by a fugitiue Persian: some other, that he was slaine by one of his owne souldiers, which is rife in eacry mans mouth: yet Calistus one of the Emperours household gaards, who wrote his life in Heroicall verse, and the battell which he gaue then vnto the Persians, saith that it was a wicked fiend or diuell that ran him through, which peradventure is faigned, after the manner of Poeticall invention: and yet it may very well be true, for we haue that the furies of hell, haue oftentimes recompensed such leud persons, with extreme punishment.

But

Julian dyed
Anno Dom.
367.

But howsoever it was, every man knoweth, that for his heaby rashnesse he was subject to danger: for his eloquence and gift of utterance, he was desirous of vaine glory; and for his counterfeited gravity he was contemned and derided of all men. Thus he ended his life in Persia (as I said before) in his fourth Consulship, the which he enjoyed with *Salustian*, *Heliodorus*, and *Arrian* the first and twentieth of June, and the third yeare of his reigne: the seventh yeare after he had made *Constantius* the one and thirtieth yeare of his age.

CHAP. XIX.

Ionianus is created Emperour. A notable confutation of Libanius the Heathen Rhetorician.

Ionianus was
created Em-
perour Anno
Dom. 367.

The souldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian*, without any further deliberation, they proclaimed *Ionianus* a man of valiant and noble courage their Emperour. This man being a tribune, when *Julian* by proclamation gave the souldiers in choice, either to do sacrifice or to leave the service, chose rather to thow away his sword & drabe, then to satisfie the wicked and detestable will of the Emperour. For all that, *Julian*, when the necessity of the warres then in hand constrained him, retained him in the number of his Captaines. But *Ionianus* being nominated Emperour, refuseth the crowne, and being compelled thereunto against his will by the souldiers, breaketh out into loud speech, saying: In that he was a Christian, he would not be Emperour where Ethnickes should become his subjects: yet when all with one voice compelled themselves to be Christians, he yielded and was crowned Emperour. Being in Persia, he sodainly put to his shifts, his souldiers also being almost famished to death, upon certain conditions he toynd in league with the king of Persia, and so ended the warres. The Romans as the Romans thought were unlawfull, yet considering the sale of that present time, they were not to be misliked. For he was content to lose the dominion of Syria, and to leave the Persians Nisibis, a city in Mesopotamia. When these tidings were blazed abroad, the Christians conceived no small joy at the departure of *Julian*: the whole army also was very much with his indiscrete and heaby rashnesse, and lay to his charge that the honour of the Empire were cut thort. For he being deceived by a Persian who was a fugitive, let on fire many taine vessels upon the seas which brought them coze, and thereof it arose that the same day died the soze. At that time *Libanius* the Sophist made a funeral oration, wherein he bewailed the death of *Julian*, and intitled it *Juliana*, or the Epiaph of *Julian*. In the which he set forth his life with lofty stile in praise of his person, and to his further commendation setteth of the booke he had written against the Christians, and how that in that booke he had set forth their doctrine for trifling and ridiculous stuffe. If this Rhetorician had expounded the Emperour onely for his other acts, I would have proceeded with silence to discourse of that which remaineth of the historie: but in so much as he hath mentioned the booke of *Julian* as a grave & wise oration inuept bitterly against Christian religion, therefore I thought good to say somewhat thereof, and first I will lay downe his owne words. In the which he saith (saith he) when the nights are somewhat long, the Emperour perusing those booke, affirmed that the man whose originall was in Palæstina is both God and the sonne of God: and that with many reasons & strong arguments, & condemned them for ridiculous doctrine affirming moreover that the glorious religion highly esteemed of the, was full of folly & error, where he proued himselfe to be far wiser then the old graybeard of Tyrus. Wherefore for the man of Tyrus (he meaneth *Porphyrus*) conceiue no displeasure at all, but patiently receive in his child doth prejudice his credit. These are the words of *Libanius* the Sophist. I will say no lesse, but that he was a notable Rhetorician, and I am verily perswaded that he had not consented unto the Emperours religion, he would have had no other word in his mouth then the Christians haue at this day, & that by all likelihood, being an Rhetorician, he would have extolled Christian religion unto the skies. For he wrote in the time of *Constantius* while he liued, after his decesse he wrote to his dispraise and made many booke against him. Wherefore if *Porphyrus* had bene Emperour, he would have made many booke before the writings of *Julian*: againe if *Julian* had bene a Sophist (as he was)

*Cap. 23. in
the Greeke.
Libanius the
Sophist in his
funerall ora-
tion vpon the
death of *Julian*
the Apostata.

of *Ecebolus*, in this funerall oration of *Julian* he would have called him a bald Rhetorician. In as much then as he being of the same religion with the Emperour, being a Rhetorician, and also his friend, wrote his pleasure of him: we also after our habilitie, will fall to answer his slanderous woordes. First he saith, that in the winter season, the nights being somewhat long, he took great paines in perusing the Christians booke. He signifieth by taking of paines in this place, that his trauell was great in writing of inuectiues, as Rhetoricians do vse, when they traine by youth to the knowledge of their art. A god while ago he read those booke indeed, took great paines, discoursed at large, not as *Libanius* saith, with strong arguments, but with weake, in so much as they were contrary to the truth, and endeouored scoffing wise, to refell such things as of themselves were of force enough. For whosoever disputeth with another, laboureth to foile his aduersarie, sometime by corrupting and perverting: some other time by concealing of the truth. Whosoever also he be that oweth spite and hatred vnto any man, he will endeavour like a deadly enemy, not onely to do, but also to speake the worst of him: he will also wrest all the mischief which the enemy deuiceth against him, vpon his aduersarie. Their owne booke do manifestly declare, that both *Julian* and *Porphyrus*, (whom he calleth the gray beard of Tyrus) were raylers and scoffers. For *Porphyrus* in his booke intitled the liues of Philosophers, writing of *Socrates*, the chiefe of all the rest, inuepteth against him bitterly: and writeth to his contumely, rayling speeches, and farre more opprobrious languages, then *Melitus* or *Anitus* who of old slandered him alike, euer durst to reuile *Socrates* withall. I meane that *Socrates*, whom the Gentiles haue in great admiration, for his temperance, iustice, and other his vertues: whom *Plato* the diuine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, do greatly reuerence. But *Julian* following his fathers steps in all things, reuealed vnto the world that corrupt humour which troubles his head, wherewith he reuiled all the Emperours and Cæsars that were before him, in so much that he spared not, no not his deare friend the Philosopher *Marcus*. Wherefore let their writings be iudge, whether both *Porphyrus* and *Julian* were reuilers and slanderers or no. Neither haue I made of great and weightie arguments to confirme this my assertion, but the opinions of diuers sage personages, grounded vpon good coniectures, the which I minde to alledge, shall stand for sufficient proofe. What *Gregorie Nazianzen* hath thought of *Julian*, let vs first of all see out of his owne woordes. For in his second oration against the Gentiles, he writeth thus: Although both his reigne and also experience hath taught other men, that these things were most true in him: yet perceiued I them long ago, since the time I was acquainted with him at Athens. For he came thither when the Emperesse had procured licence of the Emperour for his voyage, when also his brother *Gallus* had conspired the death of *Constantius* the Emperour. There were two causes that moued him to repaire vnto Athens. The first was tollerable, the second of small honestie: the first to see Greece, and the schooles that flourished therein: the second (which was more secret and knowne vnto few) for to consult with Southsayers and sacrificers about his affaires in time to come, because it was not then openly permitted for the authors of such impietie to practise such diuellish inuentions. And I my selfe in coniecturing of him at that time (although I am not of the number of Prophets) was not much deceived: but his wavering minde and freneticke disposition made me a Prophet good enough. For he which goeth nearely the marke by coniecture, is commonly called the best Prophet. I saw not one signe in him, that gaue me any hope of him, that euer he would become an honest man. He had a running head: his shoulders did neuer leaue wagging, and lay flatte or slipe wise: he had winking eyes that continually rolled in his head: his countenance was staring: he had a sliding, slipperie and limping pace: his visage was scornfull: he had a fleeing face of his owne, the which his immoderate laughter and continuall scorning did declare: his manner was without all good order to say and vsay: his words came tumbling out with vehemencie and stoppes, the sentence broken in the midst: his questions and obiections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they propofed without order. But what neede I to runne ouer all particulars? I foresaw in him before he was created Emperour, that which afterwards proved to be most true. If there were presentlie in place any of my familiars, which heard me thus diuining of him, I am sure they would testifie this to be no otherwise then I do report it:

Gregorius
Nazianzen
orat. 2. cont.
Gentil.

The phisog-
nomie of *Julian*
the Apo-
stata.

* Cap. 24. in
the Greeke.

The Empe-
ror Iouianus
was a fauou-
rer of the Ni-
cene Creede.

*How that the Bishops of all sects and opinions posed vnto Iouianus the Emperour as soone as he
was created, hoping every one to finde him according vnto their owne veines.*

As soone as the emperour Iouianus returned out of Persia, the Churches immediately were troubled with sedition. The bishops likewise whilst they hope to finde the Emperour, of their owne seuerall opinions, endeouor with al might to preuent one another. The emperour for as much as alwayes he cleaued vnto the cred containing the clause of *One substance*, made flat answer that he would alwayes further the same, and encouraged Athanasius bishop of Alexandria by his letters, who immediately after the deccesse of Iulian endeouored against the bishopricke of Alexandria. For he being then confirmed by the Emperours letters, laid aside all feare and faintnesse of courage. Whereouer the Emperour called home againe the bishops whom Constantius had exiled, whom Iulian also had not restored to their sees. When also the idoll groues and temples of the ethnicks were shut vp: the Pagans themselves wandered & hid them here and there: such as wore the philosophicall habite, laid it aside, & wore the common and vsuall attire. Those bloudy and detestable sacrifices wherewith they openly beset themselves, and took their fill during the reigne of Iulian, were now wholly taken away.

*How the Macedonians and Acacians assembling at Antioch, confirmed with
their subscriptions the Nicene Creede.*

Cap. 25. after
the Greeke.

Iouianus the
Emperour
could not
away with
contentious
persons.

The Christian affaires were not as yet pacified, neither enioyed they a quiet end. For such as were ringleaders of contrary factions got them vnto the emperour, hoping that he would giue them free liberty to feed and foster among themselves the fiery humors of contention, and licence to deale seditiously with their aduersaries. And first of all the Macedonians exhibite vnto him a supplication, where they request that such as asouch the vnlikenes and dissimilitude between the Son and the Father, should be banished the Church, & themselves substituted in their rooms. The authors of this supplication were Basilus the B. of Ancyra, Siluanus bishop of Tarsus, Sophronius bishop of Pompeiopolis, Paschicus bishop of Zenon, Leontius bishop of Comanum, Callicrates bishop of Claudiopolis, and Theophilus bishop of Castabala. The Emperour receiving their supplication gaue them no answer at all, but sent them away with these words: I tell you truly I cannot alway with contention, but such as embrace vnitie and concord, I do both honour and reuerence them. These words of the emperour, coming to the eares of other contentious persons, delatd the heat of sedition that was kindled among them, which fell out right as the Emperour had wished. Againe at that time also the behauiour of the Acacians, a buisie kind of bodies, a sect wonderful seditious was perceined: a kind of people they are, alwayes applying themselves according vnto the beines of the emperours. These men assemble themselves at Antioch in Syria together with Meletius, who a little before had seuered himselfe from their communion, they craepe to familiaritie and conference with him. The cause that moued the therunto was for that they saw him in great estimation with the Emperour, who then made his abode at Antioch. They frame a supplication among themselves with vniforme consent of them all: they acknowledge the faith of *One substance*: they ratifie the Nicene Creed: they exhibite vnto the Emperour their supplication containing the forme as followeth: Vnto our most holy and gracious Lord Iouianus, victorious, puissant, Augustus: the Councell of Bishops assembled at Antioch out of sundry Prouinces, send greeting in the Lord. We haue experience and triall sufficient (most boldly Emperour) how that your graces highnesse with great industrie endeouoreth to establish peace and vnitie in the Church of God: neither are we ignorant, how that your prudent aduice thinketh no lesse then that the forme of the Catholicke faith will preuaile very much to the furtherance and confirmation of the aforesaid vnitie and concord. Therefore lest we should be numbered among the corrupters of the true & sincere character of of Christian doctrine, we thought good to let your Maestie vnderstand, that we both allow and retaine vniuolably, the Creed confirmed of old in the holy and sacred Councell of Nice; sithence that the clause of *One substance* (according vnto some mens thinking vnaduisedly laid downe) is very well enterlaced of the Fathers, interpreted and expounded both with commodious phrases, and fit explications: the

The suppli-
cation of the
Acacians al-
sembled at
the councell
of Antioch,
vnto the Em-
perour Iouian.

the which exposition sheweth forth the Son to be begotten of the Fathers substance to be like vnto the Father according vnto his substance: that no passion ought to be conceived in his inexplicable generation: the word *Substance* was not vsed of the holy Fathers in that sence which the Grecians take it, but to the ouerthrow of the poisoned doctrine which the blasphemous mouth of Arius endeouored to establish, saying that Christ had his originall of nothing: that also these Anomoians affirming (by interpretation) the Sonne to be vnlike the Father, who lately slept vp, auouched more impudent and leud doctrine, to the ouerthrow of the Ecclesiasticall peace and vnitie. Wherefore we haue thought good to annexe vnto this our supplication, wherein our censure and opinion is laid downe, the forme of faith (which we honor and reuerence) decreed by the Bishops assembled at Nice. It begins as followeth: We beleue in God the Father almightie, &c. containing throughout very sound and substantiall doctrine. I Meletius bishop of Antioch, do subscribe and allow of all the parts and parcels of the aforesaid supplication and Creed aboue written. Euen so do I Eusebius bishop of Samosata, Eusebius bishop of Sicilia, Franius bishop of Apamea, Zoilus bishop of Larissa, Acacius bishop of Cesareia, Antipater bishop of Rosse, Abramius bishop of Vria, Aristomachus bishop of Seleucobelus, Berlamenus bishop of Pergamus, Franius bishop of Melitine, Magnus bishop of Chalcedon, Eutycheus bishop of Eleutheropolis, Isacocus bishop of Armenia the greater, Titus bishop of Boitra, Peter bishop of Sipus, Pelagius bishop of Laodicea, Arabianus bishop of Antros, Pifo bishop of Adana, by his substitute Lamyrio the Elder, Sabiniannus bishop of Zeugma, Athanasius bishop of Ancyra, by his substitutes Orphitus and Aetius the Elders, Irenio bishop of Gaza, Pifo bishop of Augusta, Patricius bishop of Paltum, by his substitute Lamyrio the Elder, Anatolius bishop of Bercea, Theotimus bishop of Arabia, and Lucianus bishop of Arce. This supplication haue we found in the booke of Sabinius, intituled The collection of the Councils. The Emperour who determined with himselfe to pacifie with gentle and courtous languages all quarels and contention, made answer that he would not molest any, what faith or religion soeuer they professed, but aboue all others that he would honour and reuerence such as shewed themselves peacemakers, and went about to maintaine the bond of vnitie and concord. Themistius the Philosopher doth report these things in this sort of him. For in the oration intituled Consul, the which he wrote of him, he extolled him vnto the skies, because that in granting every man free choise and libertie to professe this or that kind of religion, he stopped the mouthes of all flatterring parasites and sycophants, which kinde of men (saith he nipping wise) as it is knowne vnto the whole world, worship not the King of heauen, but the earthly crowne and scepter, much like vnto Euripus, caried headlong sometimes this way, sometimes that way.

The subscrip-
tion of the
bishops.

Flatterers are
likened vnto
the sea Furie
which ebbereth
and floweth 7
times a day.

The death of Iouianus the Emperour.

The Emperour when he had appeased the sedition of contentious persons in such sort as we haue said before, removed with speed from Antioch, and got him to Tarsus in Cilicia, where after the wonted solemnities of honorable funerals, he buried the corps of Iulian his predecessor: immediately after he is proclaimed Consul. Thence he took his voyage toward Constantinople, and came vnto a place called Dadastrana, lying in the midst betwene Galatia and Bithynia. There was he met of Themistius the Philosopher, together with other Senators and noble personages, who then pronounced before him his oration intituled Consul. The which afterwards also he uttered at Constantinople in the hearing of the whole multitude. The Empire of Rome had enioyed great prosperitie: and as well the state of all people, as the Ecclesiasticall affaires of the Church of God, by reason of so vertuous an Emperour, had flourished exceedingly, had not death vnlooked for, pierced his breast with her poisoned dart, and deprived him of all his princely top: for he died in the aforesaid place in Winter, of the long being stopped with deadly obstructions, the 17. of Februarie, he himselfe together with his sonne Varonianus being Consul. He was Emperour seven moneths, and departed this life being thre and thirtie yeares old. This booke compriseth the space of two yeares and three moneths.

Iouianus the
Emperour de-
parted this life
An. Dom. 368.

The end of the third booke of Socrates.



THE FOURTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

How that after the death of Iulian, Valentinianus was chosen Emperour, who ioynd with him his brother Valens. Valentinianus himselfe was a true Catholike, but Valens was an Arian.

The fourth booke compriseth the historie of 16. yeares, ending An. Dom. 381. Valentinianus created Emperour Anno Dom. 368. Valens the Arian was fellow Emperour with Valentinian, An. Dom. 369.



When Iulian the Emperour had run the race of his natural life, and departed out of this world at Dadaſtana, (as we said befoze) the ſeuenteenth of Februarie, by ing Conſull himſelfe together with Varonianus his ſonne: the ſouldiers deſcending from Galatia, came to Nicæa a citie of Bithynia the ſeuenth day after, and with vniſorme conſent proclaimed Valentinianus for their Emperour the ſine and twentieth of the ſaid Februarie, and in the afozeſaid Conſulſhip. This Valentinian was by birth of Pannonia, and of the citie Cibale, who applying himſelfe to ſeates of armes, proued both a ſkilfull and a valiant warriour. He was a man of a noble mind, and ſeemed alwayes to deſire farre greater honour and dignitie then he enioyed. As ſoone as he was created Emperour, he got him with all ſped to Conſtantinople, and thirtie dayes after his coronation, he made his brother Valens fellow Emperour with him. And though they were both Chriſtians, yet did they diſagree in points of religion. Valentinian embraced the faith eſtabliſhed by the Council of Nice: but Valens after a certaine toy conceived in his bzaines, cleaued vnto the Arian heretic, the which opinion toke roote in his bzealt, by reaſon he was baptized of Eudoxius the Arian biſhop of Conſtantinople. They were both earneſt followers of the faith which they embraced, and being created Emperours, the one was far unlike the other in condition and trade of life. For though befoze that time vnder the reigne of Iulian, the one being Tribune, I meane Valentinian, the other being of the ordinarie guard and daply about the Emperour, I meane Valens, they both declared vnto the world the zeale they bare vnto Chriſtian religion, (for being conſtrained to ſacrifice, they choſe rather to ſting from them their ſword girdles, then to forſake the faith of Chriſt; ſo that the Emperour Iulian depoeled neither of them from their dignities, no moze did he not Iulian, who immediatly ſucceded him in the Empire, perceiving they were profitable members of the common wealth) yet after wards hauing gotten the ſupremacy and the Imperial ſcepter, notwithstanding their diligence and care was alſe in the adminiſtration of the publike weale at the beginning of their reigne, for all that touching the faith (as I ſaid befoze) they varied one from another, and ſhewed a contrary and diuers countenance vnto the profeſſors of Chriſtian religion. Valentinian as he honored and reuerenced the fauourers of his faith and opinion, ſo he moleſted not the Arians at all: but Valens endeouored not onely to increaſe the number of the Arians, but alſo (as hereafter ſhal moze manifeſtly appeare) grieuouſly to perſecute the contrary opinion. About that time Liberius was Biſhop of Rome, and at Alexandria Athanaſius was ouer the congregations which directed themſelues vnto the faith of One ſubſtance: but ouer the Arians was Lucius, whom the heretickes choſe to their Biſhop immediatly after the deceaſe of Georgius. The Arians who biting Antioch had Euzoius to their biſhop. Such as maintained there alſo the faith of One ſubſtance were diuided into two parts, ouer the one was Paulinus, ouer the other Meletius. Cyrillus was then biſhop of Ieruſalem, and Eudoxius the Arian biſhop of Conſtantinople. The ſenders of the Creed which contained the claue of One ſubſtance, were ſaine to make in a little chappell within the ſaid citie, and there to celebrate their wonted ſolemnitie. The ſet of the Macedonians which varied from the Acacians in Seleucia, enioyed their Churches throughout euery citie. And thus went the affaires of the Church in thoſe dayes.

CHAP.

CHAP. II.

When Valentinianus abode in the Weſt, the Macedonians repaired vnto Valens at Conſtantinople, and obtained of him to ſummon a Councell. How that Valens being an Arian, perſecuted the true Chriſtians.

The Emperour Valentinian took his iourney with all ſped into the Weſt, whither he was conſtrained by reaſon of warrell buſineſſe to remoue. But Valens as he remained at Conſtantinople, was viſited of the biſhops which were of the ſect of Macedonians, and requeſted to ſummon another Synode, for the eſtabliſhing of the true faith. The Emperour thinking verily they were of one opinion with Acacius and Eudoxius, gaue them licence to call a Councell together. They from euery where cited the Biſhops to meete at Lampſacum. But Valens with all celeritie got him to Antioch in Syria, fearing leſt the Perſians ſhould breake the league of thirtie yeares made in the reigne of Iulianus, and invade the Romane dominions, where he found that the Perſians were quiet and meant no harme. The Emperour therefore liuing in peace and enioying quietneſſe, raiſed great and grieuous perſecution againſt them which embraced the faith of One ſubſtance. And although he moleſted not Paulinus the biſhop, for his rare vertues and ſingular gifts, yet baniſhed he Meletius. But other of the Churches of Antioch that would not communicate with Euzoius, he hered diuerſly, and plagued with ſundry penalties and puniſhments. It is reported mozeouer that he threw many into the riuer Orontes, which runneth by the Citie, and there drowned them.

The Council of Lampſacū gathered together of Macedonian heretickes.

CHAP. III.

While Valens the Emperour perſecuted the true Chriſtians in the Eaſt, Procopius the tyrant rebelled at Conſtantinople: then alſo were ſeene great earthquakes, and ouerflowing of the ſea, which deſtroyed many cities.

When Valens exerciſed ſuch practiſes in Syria, Procopius the tyrant rebelled at Conſtantinople; who when in ſhort ſpace he had gathered great power, marched forwarde to giue battell vnto the Emperour. Valens vnderſtanding of this, was in a ſore taking, and by reaſon of this ſtir, his tyrannie & crueltie reſted a while from perſecuting of the true Chriſtians. In the incane ſpace while the ſmoke of this tumult waied hote, there roſe vpon a ſodain a great earthquake, which ſcattered the buildings aſunder, and deſtroyed many cities. Mozeouer the ſea kept not within his bounds, brake ouer the bankes, and drowned the countries. For it fell out in many places, that where a little befoze men went on ſote, all then was on ſote, boates, barks and ſhips were fled again: the ſea went ſo far from it ſelfe in other places, that it left much drie land, much ſandie ground, and many ſiſhes to ſwimme without water. Theſe things happened in the firſt Conſulſhip of theſe two Emperours.

An. Dom. 369

Earthquakes. The ſea ouerflowed.

CHAP. IIII.

In the troubleſome ſtate of the Church, the Macedonian ſet in the Councell of Lampſacum ratified the creed of the Councell held at Antioch, accuſed the faith of the Councell ſummoned at Ariminum, and confirmed the depoſition of Acacius and Eudoxius.

In the time of the afozeſaid calamities, neither enioyed the common weale peace, nor were the eccleſiaſtical affaires in prosperous eſtate. For ſuch as had procured licence of the Emperour to ſummon a Councell, met together at Lampſacum in the ſame Conſulſhip, that is, the ſeuenth yeare after the Council of Seleucia, and there, after they had confirmed afreſh the ſome of faith which of old was publiſhed at Antioch, (they had alſo a little befoze ſubſcribed vnto the ſame at Seleucia) they accuſed the creed of the biſhops, which with vniſorme conſent in religion they had lately eſtabliſhed at Ariminum. Again they gaue ſentence againſt Acacius and Eudoxius, as of right deſeruing to be remoued. Eudoxius Biſhop of Conſtantinople could in no wiſe reſiſt their doings, the commotion and wars then in hand raiſed by the tyrant Procopius, was a cauſe and let that he could not reuenge him of them. Wherefore Eleuſius biſhop of Cyzicum hauing gotten the byper hand, maintained for a while together with his complices the Macedonian opinion, the which alſo a little befoze was diſcloſed, and made moze manifeſt at the Councell of Lampſacum. I ſuppoſe verily the ſaid Councell to haue bene cauſe why Hellespont (for Lampſacum is a towne on the ſea ſide of Hellespont towards Aſia) is ſo full of the Macedonian heretickes. The afozeſaid Councell was ended as you read befoze.

The Council of Lampſacū held of Macedonians, ſeuen yeares after the Councell of Seleucia.

CC 4

Liberius.
Athanaſius.
Lucius.

Euzoius.
Paulinus.
Meletius.
Cyrillus.
Eudoxius.

CHAP. V.

How the Emperour and the rebell Procopius pitching their field by Nacolæa a citie of Phrygia, the rebell was betrayed by his owne captaines, and executed together with them.

An. Dom. 370

Angelo and Gomarins the Captaines of Procopius were sawed asunder. Procopius died miserably

The yeare following, in the Consulship of Gratianus and Dagalaphus the war began. For Procopius the tyrant left Constantinople, and made expedition against the Emperour: Valens understanding of it, remoued out of Antioch, and with all speed went to meete Procopius, ioynd with him at Nacolæa a citie in Phrygia, and there pitching the battell, in the first skirmish his side was the weaker. In a while after he tooke Procopius alive, for Angelo and Gomarins his owne Captaines had betrayed him, whom (I meane all thys) he executed with new and strange kindes of torments. The traitors for neglecting their allegiance and oath past betwene them, he sawed asunder in the midst. The tyrants thigbes he tied to the tops of mighty boughes growing not far asunder, the which first of all with certaine engines he wrested to the ground, and after wards losed them, which lifted Procopius on high, and pulled him in pices. The rebell being thus tozme in two parts, died miserably.

CHAP. VI.

How the Emperour, after his victorie against Procopius, went about to compell the Macedonian Councell of Lampfacum, and all Christians, to the Arian opinion.

The Emperour being puffed by with his prosperous and lucky successes, turned himselfe againe to molest and persecute the Christians, because he determined with himselfe to pzefer euery where the Arian opinion. And first of all the Councell held at Lampfacum lay on his stomacke, not onely because they deposed the Arian Bishops, and depriued them of their Churches, but also because they accused the forme of faith lately established at Ariminum. Wherefore after his coming vnto Nicomedia a citie of Bithynia, he called befoze him Elenus bishop of Cyzicum, who (as I said befoze) was of the Macedonian opinion. The Emperour called together a Councell of Arian bishops, and compelled Elenus to subscribe vnto their faith. Who though at the first he denied utterly that he would agree thereunto, yet afterwards being sore threated of the Emperour with banishment and confiscation of all his substance, yelded vnto the Arian opinion. Immediately after his subscription he was in great agony and torment of conscience: he turned thence to Cyzicum: in the face of the congregation he made a pitiful complaint, with relation of the iniury which the Emperour had done vnto him: how he had condescended not with his will, but by compulsion vnto the Arian heresie: he requested they would get them another Bishop, because that he was constrained to deny his owne opinion: but the inhabitants of Cyzicum for the great loue and affection they bare towards him, neither would acknowledge another bishop ouer them, nor yeld by the government of their Church. Wherefore they both tooke him for their superiour, and kept still their former opinion.

CHAP. VII.

How that Eunomius after the deposition of Elenus the Macedonian, was made Bishop of Cyzicum. The originall of Eunomius, and how that he being the scribe of Aetius the Atheist, followed his steps.

Eunomius was the scribe of Aetius the hereticke.

When the former deposition was heard of, the bishop of Constantinople chose Eunomius to be bishop of Cyzicum, who being an eloquent man, was thought able with his gift of perswasion easily to induce them to embrace his opinio. After that Eunomius was come thither, the Emperour sent commandement that Elenus should be remoued, and Eunomius placed in his roome. Whereupon the fauozers of Elenus builded them a church with out the wals of the citie, and there had their priuate conuenticles. But of Elenus so far. Now let vs returne vnto Eunomius. This Eunomius was a scribe of Aetius, who was surnamed the Atheist, of who we spake befoze. And liuing with this Aetius, he learned of him captious fallacies & quirks of Logick, the which Sophisters do highly embrace, & exercised himselfe therein continually. No; couer he was delighted with vaine speeches, and epithetons: he learned to

advisedly to frame sophistical arguments: he tooke great pride therein, and ran headlong into open blasphemie. He embraced the heresie of Arius, and impugned the truth in Christ. And although he was in a manner ignorant as touching holy Scriptures, and the understanding thereof: yet was he able to decline the words and vary the phrase, but he could neuer attaine vnto the marke he shot at, as his seuen bookes of commentaries vpon the epistle of S. Paul vnto the Romans, foolishly written, do declare. When he had uttered many vaine and frivolous positions of that epistle, his capacity could not compise neither attaine vnto the dist of the Apostle. There are extant certaine other bookes of his not vnlike the former, the which if any be disposed to peruse, he shall find many words, but little matter. It was this Eunomius that Endoxius preferred to the bishopricke of Cyzicum. When as he after his wonted manner fed the eares of his auditors out of the pulpit with sophistical arguments & reasons of Logick, he amazed his auditors, so that thereupon there was raised a great tumult at Cyzicum. For the citizens of Cyzicum when they could not away with his arrogant and insolent manner of preaching, they banished him their citie. Whence he got him to Constantinople, liued with Endoxius, and plaied the bishop no longer. Yet lest we same in the way of slander only to report these things of him, let vs heare the blasphemous words of Eunomius himselfe, wherewith most impudently after his sophistical manner he derogated from the maiesty of Almighty God. He said as followeth: God of his owne essence vnderstandeth no more then we do, neither is the same better known or vnderstood of him then of vs: and whatsoever we know of it, the same knoweth he, and loke what his capacitie reacheth vnto, the same thou shalt finde in vs. These and many other such leud fallacies linked Eunomius together, but after what sort he fel from the Arians I will hereafter declare.

The blasphemies of Eunomius the hereticke.

CHAP. VIII.

Of the Oracle: that was found ingrauen in a stone, when the Emperour Valens upon displeasure overthrew the wals of Chalcedon.

The Emperour vpon displeasure gaue commandement that the wals of Chalcedon, lyingouer against Byzantium, should be overthrown. For he took an oth that if he got the vpper hand of Procopius & tyrant, he would do it, because the citizens of Chalcedon took Procopius part, and reuiled him as he passed by the wals of their city with spiteful & contumelious languages, & shut by their gates against him. So it fel out that the wals of y city, by the commandement of the Emperour, were throwne downe to the ground. The stones thereof were carried to y common baths at Constantinople, called Constantianæ. In one of the said stones there was an oracle found ingraue, the which of old lay in secret, & then came first to light. Wherby it appeared that the wals should be taken to the vse of the baths, when great plenty of waters were sent in the citie: and that when infinite of the barbarian nations inuaded the Roman dominions, they should wonderfully molest the Empire of Rome, and in the end be overthrown themselves: there is no cause to the contrary, but that the reader may haue the Oracle laid befoze him.

When Nymphs with noyse and royall feasts, when mirth in citie raignes,
When wals with woe keepe streamey bathes, that boyle vp filth and staines,
A people strong in number great, shall passe Danuby streames:
Calliro eke, the Scythian Ile, and Mysian craggy realmes;
The Thracian bankes with armour bright all covered men shall see,
This nations fierce, though armour fight, in armour foyd shall be.

The Oracle is in this sort. For not long after, the conduit which Valens made, yelded great plenty of water vnto the city of Constantinople: at the same time also (as hereafter shall more manifestly appeare) certaine of the barbarian nations tooke armour against the Empire of Rome. Yet the oracle may otherwise be vnderstood. For Clearchus the Lieutenant of the city, after the conuenance of the conduit, made a great pipe in Theodosius market, the which was called the plentifull pipe, where also for ioy thereof all the citie kept a solemne feast, and this peradventure was it which the Oracle meant when it said:

When Nymphs with noyse and royall feasts, when mirth in citie raignes,
When wals with woe keepe streamey bathes that boyle vp filth and staines.

But these circumstances and knowledge of the oracle fel out after wards. When the wals of Chalcedon were a throwing downe, the citizens of Constantinople made humble suite vnto

An oracle found engrauen in a stone when the wals of Chalcedon was throwne downe.

to the Emperour that he would not so deface the citie of Chalcedon. The like did the Bithynians, Nicomedians, and Niczans, who by chance then were at Constantinople. But the Emperour being thoroughly incensed against them, took their suite in very ill part: and to the end he might keepe his oath, he commanded the wall should be downe, and the foundation should be filled up with little peeling stones, so that as yet there is to be seene in some places of the wall how slender and what new building of no account was raised vpon so ancient and substantiall a foundation. But of the walls of Chalcedon so much shall suffice.

CHAP. IX.

How the Emperour Valens persecuted the Nouatians, who embraced the clause of One substance, no lesse then the true Christians. How the Emperour Valentinianus began a sonne, and called him after his owne name, for his sonne Gratianus was borne, before Valentinianus enjoyed the Empire.

The emperour moreover ceased not from persecuting such as embraced the creed containing the clause of *One substance*, but banished them out of Constantinople, and together with them the Nouatians, who addicted themselves vnto the same opinion: their church doores he commanded to be nailed up: their Bishop Agellus a man that led a pzeise life, and ruled the Church even from the reign of Constantine, he exiled. This man all his life time went barefoote, and according vnto the commandment of the Gospell, he had but one coat. At that time Martianus who sometime was a souldier in the emperours pallace, a zealous and ancient man, appeased the displeasure of the emperour conceived against the Nouatians. He was then a Priest of the Nouatian Church, and trained up Anastasia and Carosis the emperours daughters in the pzecepts of Gammer: in whose name the common baths builded by Valens at Constantinople were consecrated, the which as yet are there to be seene, bearing the name of the emperours daughters. Wherefore by reason of his suite, and because of the reverend opinion which the emperour conceived of this priest, the Nouatian Churches being shut up for a while, were set wide open and frequented anew; yet were they not rid of the Arians, nor delivered from their persecution. The Arians abhorred them because they loved entirely such as embraced the faith of *One substance*. The state of the ecclesiasticall affaires then was at this point. This one thing we may not leane vntouched, how that the battell betwene the emperour & Procopius the tyrant was fought about the latter end of May, in the Consulship of Gratianus and Dagalephus. In a while after the said battell, the aforesaid men being Consuls, the emperour Valentinianus had a sonne borne him in the West, whom he called after his owne name, for his sonne Gratianus was borne before he was crowned Emperour.

CHAP. X.

Of the great haile that fell at Constantinople, and the earthquakes which happened in Bithynia and Hellespont.

Great haile.

Terrible earthquakes.

The yeare following in the Consulship of Lucinus and Ionianus, the second of Iuly, haile of a wonderfull bignesse, like vnto stones, lighted at Constantinople. It is rise in euery mans mouth, that God sent that great haile in token of his displeasure against the emperour, for banishing many Priests and Bishops, which refused to communicate with Eudoxius the Arian. Not long after in the aforesaid consulship, the foure & twentieth of August, Valentinianus created his sonne Gratianus emperour. The yeare following, being the second Consulship of Valentinianus & Valens, the eleventh of October, there was in Bithynia a great earthquake which overthrew the citie of Nice. It was the twelfth yeare after the ruine of Nicomedia. Immediately after many partes of Germa a citie of Hellespont were turned vnder doorne with another earthquake. For all these dreadfull sights were beheld in the open face of the world, the lewd disposition of Eudoxius the Arian bishop, & the peruerter mind of the emperour Valens was nothing moued to incline vnto pity & right reformation of true religion. For they obserued no meane, but furiously raged against all such as held the contrary faith & opinion. These earthquakes were no otherwise to be taken, then for manifest tokens of the schisme & tumults then raised in the Church. And though many of the priestly order were depriued of their dignities, yet of all the rest Basilus bishop of Casarea in Cappadocia, and Gregorius bishop of a small and meane citie bordering vpon Casarea, by the prouidence of God

for their great pietie, were not banished their native soile. Of whom I shall haue occasion hereafter to discourse more at large.

CHAP. XI.

How the sect of Macedonius being put to their shifts by reason of the Emperours displeasure, sent their letters vnto Liberius Bishop of Rome, where they subscribed vnto the faith of One substance.

When at that time such as cleaued stedfastly vnto the clause of *One substance*, being the true Christians, were vexed aboue measure: the Macedonians also were persecuted of the wicked and godlesse persecutors. These men, partly for feare, and partly for their faith, being brought to their wits end, wrote letters, and sent messengers from their bishopricks one vnto the other, signifying that of necessity they must fly for refuge both vnto the Emperours brother, and to Liberius bishop of Rome, & subscribe rather vnto their faith, then condescend to communicate with Eudoxius the Arian. Wherefore they sent Eustathius Bishop of Sebastia, one that had bene oftentimes deposed: Siluanus bishop of Tarsus in Cilicia, and Theophilus bishop of Castabala, a citie likewise of Cilicia: these men are charged not to disagree as touching the faith with Liberius, but to communicate with the Church of Rome, and to ratifie by their subscriptions the faith of *One substance*. When these men had receiued their letters, which impugned the faith at Seleucia, in all the haste they poss to old Rome. They shew not themselves vnto the Emperour (for he was in France, busily occupying himselfe about the battell against the Sarmatians) but deliuer their letters vnto Liberius. Liberius refused to giue their letters the reading, he told them they were Arians, and therefore in no wise to be entertained of the church, because they had abrogated the creed of the Nicene Council. Vnto whom they make answer, that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the Son to be vnlike the Father: that they confessed the Son in all things and in all respects to be like the Father, and that the clause of likeness differed nothing from the sense of *One substance*. When they had made this protestation by word of mouth, he requireth them to do the same in writing. They immediatly exhibite vnto him a supplication, wherein the forme of faith published and established by the Councell of Nice was comprised. And lest that I seeme ouer tedious vnto the reader, my purpose is to omit the letters they wrote from one company vnto another, namely from Smyrna in Asia, from Pisidia, Icauria, Pamphylia and Lycia: and onely here to lay downe the supplication which Eustathius sent from his lodging vnto Liberius, it was written as followeth:

Vnto their Lord and brother, their fellow minister Liberius: Eustathius, Theophilus and Siluanus, send greeting in the Lord.

To the end we may remoue all suspicion of heresie, and partaking with sects whatsoever, which heretofore haue molested the quiet estate of the catholick Church: presently we do allow of the synods and assemblies of Bishops which met at Lampfacum and Smyrna, and at sundry other places, maintaining the right & sound faith. That these our words may seeme for no other then our true meaning, we are legats, and haue brought letters vnto your holines, vnto all the bishops of Italy, & to the other churches whatsoever of the West country, whereby it shall manifestly appeare that we are of the Catholicke faith, that we defend the sacred canons of the Nicene Councell, established in the happy reign of the holy Emperour Constantine, by three hundred & eighteen Bishops, the which vnto this day haue bene continually obserued and vniuolably retained: where the clause of *One substance* was godly enteredclad, to the ouerthrow of the poisoned opinion of Arius. For by subscribing with our owne hands, we do plainlie protest that we are of no other opinion, then these fathers were of: but that heretofore, and presently also we embrace the same faith with them, and mind firmly to continue therein vnto our last houre. Moreover we condemne Arius, his detestable opinion, his disciples, his complices: the whole heresie of Sabellius, all the Patropassians, Marcionists, Photinians, Marcellians, and to be short, the wicked sect of Paulus Samosatenus. We pronounce these mens doctrine for accursed, together with all that hold with them; all heresies likewise which are contrarie vnto the aforesaid sacred faith, generally and godly framed by those holy fathers assembled in the citie of Nice.

The hereticall Bishops of Macedonia (sect now do recant and exhibite this supplication vnto Liberius b. of Rome.

The Nicene
Creede.

We accurse also the forme of faith that was repeated at the council of Ariminum, partly for that it impugneth the Nicene Creed, & partly for that diuers were fraudulently brought to subscribe vnto the same at Constantinople, through wiles and periury mistaking the title, for they tooke Nice a citie of Thracia, for Nice a citie in Bithynia. The beliefe and faith we are of, and of them likewise whose legats we are, is as followeth: We beleuee in one God the Father almightie, maker of all things visible and inuisible, and in one only begotten God, our Lord Iesus Christ the Son of God, begotten of the Father, that is, of the substance of the Father: God of God, light of light: very God of very God, begotten not made: being of one substance with the Father, by who al things were made either in heauē or in earth: who for vs men & for our saluation came downe from heauen, was incarnate & made man, he suffred & rose againe the third day, he ascended into heauen, & shal come againe to iudge both the quicke and the dead. And we beleuee in the holy Ghost. Such as say there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he consisteth of any other essence or substance then of the Fathers: or that the Son of God is conuertible & mutable, them we say, the holy & Catholike Church vnder heauen doth hold for accursed. I *Eustathius* Bishop of Sebastia, *Theophilus* & *Siluanus* legats of the council of Lampfacum, Smyrna, with others, haue voluntarily with our owne proper hands subscribed vnto al the premises, and to every parcel within comprised. If any man after this our protestation commence any suite to accuse either vs or them which sent vs, let him come with your holines letters vnto some of the Catholike Bishops who you thinke best, & there pleade against vs in their presence, & so let the punishment light vpon his head that is faulty: *Liberius* hauing bound the legats with the subscription of their owne hands, receiued them into the communion, gaue them these letters following, and sent them away.

Chap. 12. after
the Greeke.

*The Epistle of Liberius Bishop of Rome, vnto the Bishops of the Macedonian
sell inhabiting the East countries.*

Vnto our well beloued brethren & fellow Bishops, *Euthymius*, *Cyrillus*, *Hyperechius*, *Oranus*, *Heron*, *Episidius*, *Maximus*, *Eusebius*, *Eucarpus*, *Heortasius*, &c. vnto all the Catholike Bishops of the East Churches: *Liberius* Bishop of Italie, together with other Bishops of the West, send greeting alwaies in the Lord. Your letters (welbeloued brethren & men that are bedecked with the bright beames of faith) we haue received by the reuerend brethren and bishops *Eustathius*, *Siluanus*, & *Theophilus*, containing quietnes & concord of the Catholike Church, which confirmed in vs fully our desired ioy & gladnes. And first of al because that thereby we perceiued your faith & opinion to be in all points agreeable, both with mine which am the meanest of you all, with the other Bishops of Italie, and the rest of the West countries: nay not onely this, but also your legats haue confirmed it with the testimonie of their owne hands. This Catholike and Apostolike faith we do acknowledge, which from the Council of Nice hitherto, hath firmly and vniolabile continued. This was the faith that your legats protested: in this faith with notable courage they haue accursed al the crooked steps of cankred opinions, and quenched al the fire sparkles that flashed thereof. This faith not onely by preaching vnto the people, but also by penning of it in paper, they haue published vnto the world. The copie whereof we thought good to annexe vnto these letters, lest the heretickes finde meanes hereby to cauilt: euen as some heretofore haue gotten lighter occasion then this, to leuell at the Church of God, the darts of their despitefull mind, & the flaming firebrands of contention. For our most reuerend brethren *Eustathius*, *Siluanus*, and *Theophilus*, confesse the same, and withall themselves, together with your fatherhood, to haue bene euer of this faith, and now with free purpose to continue firme in the same vnto the last houre: that is, in the faith which was approued of three hundred & eightene Catholike bishops assembled in the citie of Nice: which containeth the absolute and perfect truth: which stoppeth the mouthes of hereticks, & utterly ouerthroweth their counterfeit doctrine. Neither came it to passe by hap hazard, that so great an heape and multitude of Bishops met together: for it was the will and providence of almightie God, that assembled them to the suppression of the fury of the heretike *Arius*. Yea with the same number that the blessed *Abraham* overcame through faith so many thousands of men. The which faith being cōprised in the force & name of *One substance*, is so firme & inuincible a bulwarke, that it foileth al the sleights & crafty inuention of the Arian heresie. And although the cursed & abominable Arians caused all bishops from euery where to assem-

Geo. 14.

assemble at Ariminum, to the end that either through perswasion or rather (to tell the truth) by the commandement of the Emperor, that which was the principall point of the Creed might by them be blotted out, or at leastwise leudly peruerred: yet for all their spitefull deuices, they preuailed not. For all the Bishops in a manner which met at Ariminum, and were either allured by their fraudulent entisements, or compelled by force, and so fell at that time from the faith, now hauing remembred themselves better, accursed the faith set forth by the bishops at Ariminum: ratified by subscription the Catholike & Apostolike faith confirmed by the bishops of the Nicene Council, & now they communicate together with vs: once I say againe al they presently are earnest and zealously bent against the hereticall opinion of *Arius* & his followers. The which thing when your legats had thoroughly examined and deeply weyed with themselves, they freely subscribed in your names, & accursed *Arius*, together with the canons cōcluded vpon at Ariminū contrary vnto the Nicene faith, vnto the which sometimes you your selues being trained through fraud and wiles, haue by oth subscribed. Wherefore it seemed good vnto vs, to write vnto your louing brotherhood, & to assist you in such reasonable requests: especially seeing we are given to vnderstand by the procreation of your legats, that the Bishops of the East are now come into the right way, & embrace one faith together with the catholike bishops of the West. Neither would we haue you ignorant, that they who sometime were craftily & violently drawn from the truth to establish the blasphemous decrees against the Maiesty of the Sonne of God at the Council of Ariminum, now haue wholly and vtainedly condemned the same, & with vni-forme consent of them al, to haue embraced the Nicene creed. Moreover you haue to certifie all men by your letters, that they which heretofore vnwittingly (swayed fro the faith, & now wander in the wast desert and dark mist of heresie, may at length returne vnto the bright & celestially beames of Christian liberty, shining in the world to the cōfort of their soules. All which let them know for surety, that if they will not after this damnable counsell purge themselves, and vomit out the deadly poyson of this detestable doctrine: if they wil not remoue fro among the all the blasphemies of *Arius*: if they will not abhorre him from the heart root, and accurse him for euer, that they themselves are cut off, & excommunicated from the communion of the faithfull as aliens and forreiners (for the Church nourisheth no bastards) together with *Arius* and his disciples, & all such vipers brood as the Sabellians, Patropassians, & all other hereticall opinions whatsoever. God haue you in his ruition welbeloued brethren. The legats of *Eustathius* compaignie hauing gotten these letters, took their iourney into Sicilia, where after that a synod of Sicilian bishops was called together, they protested in like sort before them, that they embraced the faith of *One substance*: there also they ratified the forme of faith established by the Council of Nice. When they had also procured these bishops letters touching the same matter, together with the epistle of *Liberius* vnto the East churches, straight way they returne home. The Casterne bishops after the receipt of *Liberius* epistle, sent legates into every Citie of them which defended the faith of *One substance*, requesting them with one cōsent to assemble at Tarsus in Cilicia: partly for to ratifie the Nicene creed, & partly for to remoue all schisme and contention raised in the Church since that time. The which peradventure had bene done, if that *Eudoxius* the Arian bishop who was in great fauour with the Emperour, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he diuersly bered them. *Sabinus* also in his booke intituled, the Collection of the Councils, reporteth in like sort that the Macedonians communicated by their legates with *Liberius*, and ratified the Nicene Creed.

The Council
of Ariminum
recanteth &
accuseth A-
rius.The Coun-
cell of Sicilia

CHAP. XII.

How *Ennomius* the heretike fell from *Eudoxius* the Arian: how by the procurement of *Eudoxius*, *Athanasius* was faine to flee and hide himselfe, so that there arose a great tumult, and to appease the same, the Emperour wrote lovingly vnto the people of Alexandria, and commanded that *Athanasius* should quietly enjoy his bishopricke.

Cp. 13. after
the Greeke.

About that time *Ennomius* denided himselfe fro *Eudoxius*, & raised several conuenticles: because that after he had made long & tedious sute vnto *Eudoxius* in the behalfe of his maister *Aetius*, he would not receiue him into the Church. Neither did *Eudoxius* that of himselfe (for he misliked not at all with opinion of *Aetius*, in so much that his own differed not fro his) but all the whole faction of *Eudoxius* abhorred *Aetius*, for one of a contrarie opinion vnto them. It is knowne very well, that this was the cause which moued *Ennomius*

The one he-
retick falleth
out with the
other.

to disagree and bary from *Eudoxius*, for we learned of a truth these things to haue thus fallen out at Constantinople. But at Alexandria, the way that was sent thither by the governors, through the procurement of *Eudoxius*, molested wonderfully the quiet estate of the Church. *Athanasius* mistrusting the heady & rash motion of the common people, fearing if any mischief were wrought by them, that it should be laid to his charge, hid himselfe in his fathers priuie closet the full space of foure moneths. The Emperour hearing that the people was all on a bypoyse at the departure of *Athanasius*, and for their loue to him, was wonderfull incensed, signified vnto the people of Alexandria by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished themselves, enjoy the bishopricke. By this meanes it came to passe that the Church of Alexandria had peace and tranquillitie vnto the death of *Athanasius*. But how the Arians possessed that Church after his death, we will hereafter declare.

CHAP. XIII.

Cap. 14. in the Greeke.

How after the death of *Eudoxius*, the Arians chose *Demophilus* bishop of Constantinople: the Catholick chose *Eugarius*, whom *Eustathius* bishop of Antioch did consecrate, but by the commandment of the Emperour *Valens*, they were both exiled so that afterwards the true Christians were wonderfully afflicted. Of the fourescore Priests that were burned in the ship, and the great famine that fell in Phrygia.

The Emperour *Valens* hastening againe to Antioch left Constantinople, and comming to Nicomedia in Bithynia, was faine to make there his abode for a while, the cause was as followeth. *Eudoxius* the Arian bishop, hauing enjoyed the bishopricke of Constantinople the space of nineteene yeres, departed this life immediately after the Emperours removing out of the citie, in the third Consulship of *Valentinianus* and *Valens*. Wherefore the Arians placed *Demophilus* in his roome. But such as embraced the faith of *One substance*, supposing now they had got fit opportunitie, chose *Eugarius*, a man of their owne opinion. He was consecrated bishop by *Eustathius*, who of old had bene bishop of Antioch, and then lately had bene by *Iouianus* called home from exile, & at that time by chance remained (though in secret) at Constantinople, for to confirme such as were of the faith of *One substance*. * This being done, the Arians began againe with furious motion to persecute the faithfull Christians, so that tidings thereof came quickly to the emperours eares. He fearing greatly lest the seditious tumult of vulgar sort, should ouerthrow his Citie, sent out of Nicomedia into Constantinople, great power of armed souldiers: and commanded withall, that both the consecrator and the consecrated bishop, should be banished one to one place, the other into another country. Wherefore *Eustathius* was exiled into Bizya a citie of Thracia, and *Eugarius* was conveyed into another citie. When the world fauored the Arians in this sort, they set by themselves, they crowed insolently ouer the Christians, they scourged, reuiled, imprisoned, merced, and laid vpon them all the grievous and intollerable burthens they could deuise. The true Christians being thus oppressed with extreme dealing, went vnto the Emperour, besought most humbly of him, that if not altogether, yet at least wise he would ease them of some part of their troubles: but where they thought to haue found fauour, there were they fouly deceived, inasmuch they hoped to obtaine iustice at his hands which was their deadly foe, and the cause of all their wefull calamity. * For when as those godly and religious men of the priestly order, beeing in number 80. and sent in the name of all the rest into Nicomedia, (as namely the most famous *Orbanus*, *Theocharis*, and *Menedemus*) made supplication vnto the Emperour, opened vnto him their griefe, certified him of the injuries they sustained at the hands of the Arians: he although he was wonderfully incensed against them, yet concealed his displeasure vntill that point he had commanded his Lieutenant *Modestus* to lay them in hold, and punish them with death. The kind of death, inasmuch it was new & strange, I thinke best to paint it forth in paper to the knowledge of the posteritie in time to come. The Lieutenant fearing greatly lest if he should execute them in the open face of the Citizens, the common people would be enuied by, and set vpon him: made them beleue that he would banish them the country. They tooke the threats of exile in good part. The Lieutenant commanded them to hasten vnto the reede to go on board, and take shipping, as if they were to be conveyed into forreine and farre countries: yet charged he the mariners, that when they came into the maine sea, they should set the ship on fire, so that dying in that sort, they should haue none for to bury them. And so they did. For immediately after their comming vnto the Asiatick sea, they conuayed themselves

* Cap. 14. in the Greeke.

Fourescore true Christians were at that time put to death by the Emperours commandment.

themselves into a cock-bots, fired the ship, and returned home. There arose by chance a mighty easterne wind, which droue the ship with violence, swiftly to sulcate the seas, and continued so long vntill she arrived at the haven called *Dacidius*: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, and rise it is in every mans mouth, that this cruel and horrible act was not long after vireuenged. For immediately all Phrygia was plagued with a sear and lamentable famine: so that many of the inhabitants of that Country were constrained of necessity to flee vnto Constantinople, and to other Provinces for necessarie food. The citie of Constantinople though it find and relieue an infinite multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessaries are carried thither by sea, and partly for that Euxinus is so nigh, and conuieyth thither great store of graine.

CHAP. XIII.

Cap. 17. in the Greeke.

How the Emperour went to Antioch, and persecuted all them that professed the faith of *One substance*, of his doings at Edessa, and the great constancy of a Christian woman.

The Emperour *Valens* weied not at all this grieuous famine, went forth on his tourney to Antioch: continuing there, pursued with deadly hatred such as detested the Arian opinion. He deposed of their Churches for no other crime, then because they were enemies vnto the Arians, all that embraced the faith of *One substance*, not onely throughout all the Easterne parts of the world, but also not satisfied with this punishment, tormented them with diuerse grieuous deuices, and executed a far greater number then we spake of before, with sundry kinds of death, but especially with drowning of them in the waues of the sea. * Furthermoze let vs here call to remembrance the horrible act committed by him at Edessa a citie in Mesopotamia. In that Citie there is a goodly and gorgeous Temple, called Saint Thomas the Apostles, where infinite troopes of men, for the reuerend opinion conceived of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking assemblies detested his hereticall opinion: as the report gaeth, gave the Lieutenant a blow with his fist, because he had not scattered those conuenticles, as he had charged him before. When the Lieutenant, for all this grieuous contumely, framed himselfe though vntoilingly, to obey the Emperours wrath and displeasure: he gave notice priuily hereof vnto them (for it was far from his mind to fail a murdering of so many godly Citizens) that none should shew his face in the temple, that none should be found raising of any conuenticle: but not one made account of his aduice, neither weied of his threats: for the day following all flocked in great companies to the temple. And while the Lieutenant hastened with great power of armed souldiers vnto the temple, to the end he might fastidie the boyling hate of the Emperours stomacke, a simple woman leading a child in her hand, all in haste brake the ray, & thrust her selfe into the throng of armed souldiers to passe on her voyage. The Lieutenant being moued therewith, calleth the woman before him, reasoneth with her in this sort: Thou fond and vnforsunate woman, whither runnest thou so rashly? Whither (said she) where others do hasten. Hast thou not heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (said she) and therefore I go thither in all hast, that I may be found there. But whither (said he) leadeest thou this child? That he also (said she) may be counted in the number of Martyrs. When the Lieutenant heard this, he contempered thereafter of the rest. Whereupon he got him vnto the Emperour, and giueth him to vnderstand, that all from the highest vnto the lowest, prepared themselves to die in the quarrell and defence of their faith: he added mozeozer, that it was very rash and without all reason, that so great a multitude, in so short a space, should so suddenly be executed; and in so saying he fell a perswading the Emperour so long vntill his words were nailed, and the Emperour was with reason appeased. Thus the Edessians auoyded the overthrow pretended of the Emperour toward them.

* Cap. 18. in the Greeke.

Ruffinus reporteth this story, lib. 2. cap. 5. ecclesiastical hist.

CHAP. XV.

How the Emperour *Valens* put many to death, whose names became with Th. by reason of certaine Necromancie, whereunto he gave some credit.

Cap. 19. after the Greeke.

About that time a certaine pestilent spirit used the tyrannicall cruelty of the Emperour to the satisfying of his diuellish lust. For he allured certaine fond and curious kind

kind of people, to search and sift out by Perromancie, who should succeed *Valens* in the Empire. The diuell after his wonted guise, gaue no perfect and plaine, but a very darke and doubtfull answer vnto the coniturers, that his name began of foure letters, *Th, E, O, D,* which should succeed *Valens* in the Empire, and that his name was compound. The same theu was spied so far that it came to the Emperours eares. He as it fell out, neither attributed to faulties, neither referred the knowledge of things to come, neither admitted the beginning of *Scepters*, to lie in the power of God, whose prouidence ruleth all things: but laying aside the principles of Christian religion, the which colourably he pretended, executed diuers wh he suspected should enioy the Imperiall seate after him. So that he dispatched out of the way as many as were called *Theodorus*, *Theodosius*, *Theodotus*, or after any such like names. Of which number was *Theodosiolus* a noble man, the son of a Senator, being brought vnto *Valens* from Spaine, who lost his head. Many for feare changed their names which their parents had given them at their coming into the world, and denied themselves and their owne names, being in great perill and danger of their liues. But of this matter thus much shall suffice.

CHAP. XVI.

After the decesse of Athanasius, Peter became his successor: but the Arians by the commandement of the Emperour claps Peter in prison, and placed Lucius in the bishopricke.

Here we haue to learne, that while *Athanasius* bishop of Alexandria liued, the Emperour though the prouidence of God, tempered himselfe from troubling of Alexandria and Egypt, because he understood that there was a great multitude which would liue and die with *Athanasius*: and therefore he feared if Alexandria were set on an hyprose (for it is a hote and harric kind of people) lest the common-weale should thereby greatly be molested. *Athanasius* in the end, after many skirmishes endured in the quarrell of the Church: after he had bene bishop five and forty yeares, not without great hazard of his life, departed out of this world in the Consulship of *Probus* and the second of *Gratianus*, and left behind him *Pas*, a godly and a zealous man to succeed him. Immediately the Arians set by themselves, the brag and boast of the Emperours religion, & in all the haste they certifie the Emperour, who then continued at Antioch, of *Athanasius* death. *Euzoius* also the Arian being then at Antioch, determined with himselfe, by reason of the opportunity of the time, in all the haste to ride to Alexandria for to confirme *Lucius* the Arian in the bishopricke. The same likewise came good vnto the Emperour. Wherefore he prepareth himselfe, and taketh his voyage into Alexandria, together with great power from the Emperour. There accompanied him *Magnus* the Emperours treasurer. The Emperour sent him with a commandement vnto *Palladius* Lieutenant of Alexandria, that he should ayde the enterpryse of *Euzoius* with armed souldiers. Being come to Alexandria they laid hand on *Peter*, and clapt him in prison: the rest of the clergy they banished, some vnto one place, some vnto another: but *Lucius* they stalled bishop.

CHAP. XVII.

How Sabinus the Macedonian made no mention of the mischiefs committed by Lucius the Arian: how Peter Bishop of Alexandria fled vnto Damasus Bishop of Rome, and saved his life: of the crueltie which the Arians exercised upon the worshippers which liued in the desert.

Although *Sabinus* being halfe an Arian, and therefore a concealer of the hainous faults of his friends, made no mention of the horrible acts committed immediately after the falling of *Lucius* in the bishops sea of Alexandria, against such as inhabited the rest of Egypt, by imprisoning of some, tormenting of others, exiling of the rest: yet *Peter*, after he had escaped out of prison, signified how great they were, by his epistles written vnto all the Christian Churches vnder heaven. Who as soone as he got out of prison, fled vnto *Damasus* bishop of Rome. Wherefore the Arians though they were few in number, yet the world feared them so much, that they held all the Churches of Alexandria. Not long after the Emperours edict was proclaimed, by vertue of the which, as many as held the faith of *On*

substance were banished not onely Alexandria, but all Egypt. Moreover the Lieutenant was commanded to pursue with power of armed souldiers all such as *Lucius* should appoint. Then were the religious houses in the desert spoiled, ouerthrowen, and cruelly beaten to the ground. For the armed souldiers setting vpon these silly and unarmed soules, who stretched not out the hand to their owne defence, they were miserably slain: the manner of the slaughter was so lamentable, that it cannot be sufficiently manifested vnto the world.

CHAP. XVIII.

Of Ammon the Monke, and diuerse religious men inhabiting the desert.

Having made mention of the monasteries in Egypt, there is no cause to the contrarie but that we may discourse somewhat thereof. The places commonly called religious houses, though peradventure the original of them was many yeares befoze, yet were they very much augmented & amplified by *Ammon* an holy man: who though in the prime of his flourishing youth he disdained wedlocke, yet when he was exhorted by some of his friends, not to inuicigh so bitterly against marriage, but to take a wife, he yielded vnto them, and was married. Immediately he led the new married spouse by the hand out of the parlour, with the wonted pompe and solemnity, into the Bride-chamber: when their friends were gone, he took the new Testament in his hand, read the epistle of *Saint Paul* vnto the Corinthians: expounded vnto his wife out of the Apostle, such doctrine as concerned wedlocke: enteredlace many other exhortations borrowed out of other writers: laid befoze her the commodities of marriage, how heauie a case was the company of man and wife together, what bitter pangs and griping griefes women great with child haue at their deliuerance. He added moreover vnto these, the care and sorrow incident to the education and bringing up of children: last of all, he rehearsed the vertues and commodities annexed vnto virginity: how the pure life, the undefiled and vnstained befall, was free from all the foresaid annoyances and combzances: and that virginity commended vs highly, and presented vs next vnto God. When he had used these and the like reasons with his wife, as yet being a virgine, they prevailed so much, that she was perswaded befoze their coming together, to forget the wonted familiarity of man and wife. Wherefore they both having concluded among themselves touching the premises, got thent immediately vnto mount Nitria, where for a season they led a monasticall life in a blind cottage, without respect of sex, not thinking either on man or wife, for they were as the Apostle saith, one body in Christ. In a while after the new married spouse, the undefiled virgin, reasoneth thus with *Ammon*: It becometh not you, in so much as you haue bowed temperancie and chastitie, to haue a woman in your sight in so narrow and strait a room. Wherefore if you thinke my aduice any thing to the furtherance of continencie and vertuous life, let vs both severally leade solitary and monasticall liues. Thus they agreed betwene themselves, and parting asunder one from the other, spent so the rest of their daies. Both abstained from wine and oyle: their food was dry bread: they fasted sometimes one whole day, sometimes two, some other times more. *Antony* who liued in those daies (as *Athanasius* bishop of Alexandria writeth in his life) saw the soule of *Ammon* after his decesse carried by of the Angels into heauen. Wherefore many became earnest and zealous followers of *Ammons* trade of life: so that the mount Nitria and Scitis were full of religious men, whose liues severally to pen, would require a peculiar volume. But in so much there were of them many singular and rare men, renowned for their monasticall discipline, and partly also for their Apostolicke trade of life, famous also for many notable acts and sage sentences, worthy of immortall memory, it shall not be amisse in my opinion, to cull out, and here lay downe diuers things which may seme commodious for the profit of the studious readers. The report goeth that *Ammon* neuer beheld his naked bodie: and that he was wont to say: that it was a shamefull thing in a monke, to delight himselfe with the sight of his bare skin. Of the same man it is reported, that going about by chance to passe ouer a river, and very loth to shift himselfe, to haue prayed vnto God, that he might not be soiled, neither hindered of his enterpryse: an Angell to haue come & conueyed him ouer vnto the further bankie. *Didymus* also another monk having liued 90 yeares, is said in all that space, neuer to haue kept company with man. *Arsenius* of the same vocation, was neuer wont to communicate the poyner fort when they had offended, but such as profited very much in the monasticall discipline. His reason was this: A yong man when he is chastised (saith he) with excommunication, forthwith

Cap. 13. after the Greeke.

Ammon a Monke, y married.

Antony?

Didymus.

Arsenius.

Pior.

Isidorus.

Pambo.

Plal. 28.

The id'e
Monke is a
cheefe.
Petrus.

Macarius.

Eugrius.

Eugrius in
his booke en-
titled the
Monke.

wil disdain, & take the matter in snuffe: but he that profiteth, wil quickly perceiue the griefe, & be sore pricked with punishment. *Pior* was wont to eat as he walked, & being demanded, why he did so: made this answer: that he took not feeding for a seuerall work, but as an od or superfluous thing. Unto another that asked of him the like, he gaue this answer: My behauiour is as you see, lest the mind by pampering of the carkasse be puffed vp with fleshly pleasure. *Isidorus* affirmed that for the space of forty yeares, his mind had not consented to sinne, that he had neuer yielded to fleshly lust, or furious anger. *Pambo* a simple and vnlearned man, came vnto his friend to learne a psalme, and hearing the first verse of the thirty and eight psalme, which is thus read: I said I will take heede vnto my waies, that I offend not in my tongue, would not heare the second, but went away, saying: This one verse is enough for me, if I learne it as I ought to do. And when his teacher blamed him for absenting himselfe five whole moneths, he answered for himselfe, that as yet he had not well learned the first verse. Many yeares after that, when one of his acquaintance demanded of him, whether he had learned the verse: he said againe: that in nineteene yeares he had scarce learned in life to fulfill that one line. The same man, when one deliuered him money to the reliefe of the poore, and said, tell the summe, made answer: We neede no counters, but a sound mind and a settled conscience. There report goeth, that at the request of *Athanasius* the bishop he came from the desert into Alexandria, and seeing there certaine light woman, sumptuously attyred and gorgeously arrayed, to feed the eyes of seuerall people, to haue burst out into teares. And being demanded what the cause was, and wherefore he wept, to haue answered, that two things moued him to lament very sore. One was, that he saw the gay & painted woman to run headlong into destruction: the other was, that he was not so carefull and earnest in pleasing of God, as the busied to baite and entrap men already burthened with sinne and iniquity. Another said: The Monke that liued idly and labored not for his liuing, was no otherwise to be taken then for a thiefe, a rogue, or vagabond. *Petrus* a man of great skill in metaphysicall and diuine contemplation, gaue out one precept or other continually vnto such as conferred with him: his manner was to conclude euery sentence with a prayer. Among the foresaid religious men of that time, there were two of equall fame and renowne, of like piety and vertue, of one name and appellation, either was called *Macarius*, the one of the vpper part of Egypt, the other of Alexandria it selfe: both flourished and excelled in many things, as monasticall discipline, institution of godly life, right conuersation, and strange miracles. The Egyptian *Macarius* cured so many men, cast out so many diuels out of such as were possessed of them, that all the wonderfull acts he wrought, desire a peculiar volume. He mingled austere seuerity with temperate reverence and grauity towards them which reasoned or dealt with him. The Alexandrian *Macarius*, although in all other things he fully resembled him, yet in this one point was he farre from his disposition, for he behaued himselfe cherefully and pleasant towards all them that talked with him, so that with his courteous civility and comely mirth, he allured many young men vnto the monasticall trade of liuing. *Eugrius* was a disciple of theirs, who at the first was a philosopher in word, but afterwards in deed and truth it selfe. This man was first made deacon at Constantinople by *Gregorie Nazianzen*: thence together with him went he into Egypt, and there had conference with the foresaid religious men: he became an earnest follower of their trade of life, and wrought as many miracles as both the *Macariuses* before him. He wrote learned bookes, one intituled the Monke, or of that trade of life which consisteth of practise: another called Gnosticus, of science or knowledge, deuised into fifty chapters: a third Antirreticus, that is, a confutation collected out of holy Scripture, against the temptation of diuels, deuised into eight parts, resembling very fitly the number of the eight diuels or imaginations of mans mind. Whereouer he wrote fix hundred problemes, to the understanding of things to come. Unto these are added two bookes in verse, one vnto the monks inhabiting the monasteries and publick assemblies: the other vnto him that leadeth a virgine life: what singular bookes these are, I refer to the iudgement of the reader. Yet opportunity serueneth in my opinion presently to alledge here some part of his booke called the Monke, and to linke it with this our history, for thus he writeth: The institution and trade of life laide downe by the monkes of old, is necessarily to be knowne of vs, and furthermore we haue to direct our waies thereafter. For they vitered many sage sentences, and did many notable and worthy acts. Of which number, one said, that a dry and spare kind of diet, at all times precisely kept (mingling brotherly loue and charitie withall) would quickly purge mans mind of all perturbation & found

fond humour of humane and earthly affection: The same man deliuered a certaine brother that was wonderfully tormented in the night season with spirits, for he charged him alwaies with deuotion to minister vnto the poore, fasting. Being demanded why: There is no way (saith he) to quench the fierie heat of perturbation, so soone as by almes and charity: One of them which at that time were called wise, came vnto *Antonie* the iust, and reasoned with him, saying: O father, how can you prolong your daies, being bereaued of that solace & comfort, which is by reading of books, and perusing of holy writers? My booke, o philosopher (said *Antonie*) is the contemplation of all the creatures vnder heaven, in the which, as often as I am disposed, I may reade the wonderfull workes and writings of God. The old Egyptian *Macarius*, the chosen vessel, demanded of me the reason why, when we remember the iniuries that men do vnto vs, we do weaken the seat of memorie ingrafted in the mind: but when we call to remembrance such spite as the diuell oweth vs, the memory taketh no hurt: & when I mused what to answer, and requested him to resolue me the doubt, he said: that the former perturbation was contrary to nature, the later agreeable with the heat & anger of nature. Furthermore when I came vnto the holy father *Macarius*, about noone time, in the heat of the day, being sore thirst, and requested of him a draught of water: Be content (saith he) with the shade, for many that trauel on earth, & many that traffick by Sea, haue not that. When that I reasoned with him of continencie: God send thee well to do O sonne (saith he,) these twenty yeares haue I not taken my fill either of bread, or water, or sleepe. For I eat bread by weight, and drinke water by measure, and sleepe few houres, my manner is to leane vnto a wall, and so take a nappe. A certaine Monke vnderstanding of his fathers death, told him that brought him the tydings, thus: Hold thy peace (friend) utter no such blasphemy, for my father is immortall. A certaine brother sold the new Testament, being his onely booke, and gaue the money to releue the poore, & vitered a worthy saying withall: I haue sold the same booke which I haue sold all that thou hast, and giue to the poore. There is a certaine Ile not farre from Alexandria northward, situated ouer the brooke of Marie, where there dwelled a Monke of the sect of Gnostici, a noble man; he said that all whatsoever the Monks did, was done for five causes: for God, for nature, for custome, for necessitie, and for handy worke. At another time he said, that naturally there was but one vertue, yet because of the powers and faculties of the soule where her seate resteth, the same one was deuised into sundry parts and members. The light of the Sunne (saith he) wanteth forme and figure, yet by reason of the windowes and chinks, through the which it pierceth, it is said to haue a figure. It is reported of him that vnto another Monke he said thus: I do therefore cut off all occasion and baits of fleshly pleasure, to the end I may expell euery humour that tendeth to heat of anger. I am verily perswaded, that this heat of anger contendeth for pleasure, disquieteth the quiet disposition of my mind, and becaueth mine vnderstanding of her force. Another fatherly old man said: That loue or charitie could neuer hoord or lay vp great store of meat & money. Again he said, that to his knowledge, the diuell neuer deceiued him twise in one thing. These among other things hath *Eugrius* remembered in his booke intituled, The trade of life which consisteth of practise. In his booke called Gnosticus, he writeth thus: That there are foure vertues, and so many offices or functions belonging vnto them, we haue learned of *Gregorie* the Iust: Prudence, Fortitude, Temperance, and Iustice. The office of Prudence, is to contemplate those faculties that appertaine vnto the mind. (these he affirmed to proceed of wisdom) without intermeddling with words. The office of Fortitude, is firmly to persist in the truth, and though therefore thou suffer grievous torment, yet it is thy part neuer to yeeld vnto falshood. The office of Temperance, is to receiue seeds of the highest and supreme husbandman, and to put him by that poppeth in any other seed. Last of all, the office of Iustice, is to render an account of euery thing worthily: he said that this vertue acknowledged some things obscurely, signified other things darkely, explicated some things openly, to the profite of the ignorant & vnlearned. *Basilus* of Cappadocia, the pillar of truth, said: that the knowledge which one man learned of another, is made perfect by continuall vice and exercise: but that which through the grace of God is ingrafted in the mind of man, is made absolute by Iustice, gentleness, and charitie: And that they which are subiect vnto perturbation, may be partakers of the former, but of the later they onely which are purged of all such heate and motion, who also while they pray vnto God, do behold the proper and peculiar light of the mind shining to the comfort of their soules. Blessed *Athanasius* likewise, the light of all Egypt, said, that *Moses* was commanded to set the table northward: let them therefore which are in

Antony.

Macarius.

Eugrius
his booke
entitled of
Science or
knowledge.
Prudence.
Fortitude.
Temperance
Iustice.

Basilus.

Athanasius.

Serapion.

Didymus.

Ammonius a
religious mā
cut off his
eare & And
away because
he would not
be bishop.
Euagrius re-
futed a bi-
shopricke

contemplation remember alwaies, who the aduersarie is which assaulteth them, and see that they endure manfully all temptations: and that they refresh and relieue cheerfully all such frequent vnto them. *Serapion* bishop of Thmuis spake much like an Angel, that the mind which feedeth vpon spirituall knowledge, must thoroughly be cleansed: that the parts of the minde which boile with fiery heate of rage, must be cured with loue and brotherly charitie: and that the lust of the flesh, being crept into the inner closet of the mind, is to be suppressed with continency. *Didymus*, that great doctor, and beholder of heavenly things, was accustomed to say: Ponder with thy selfe alwaies the precepts of the prouidence and iudgment of almighty God, endeouour to retaine in thy memory the summe of them, for many do erre therein: the precepts of iudgment thou shalt easily discerne in the varietie of bodies, and in the alteration of all the creatures vnder heaven: the precepts of prouidence thou shalt perceiue in those meanes whereby we are drawne from vice and ignorance vnto vertue and knowledge. These things haue we borrowed out of *Euagrius* booke, and alleaged here for the profit of the studious reader. Another Ponke there was, a very notable man called *Ammonius*, who by chance being at Rome together with *Athanasius*, was nothing curious, he desired to see nothing of all the gay and gorgeous building of the Citie, saue the Temple of *Peter and Paul*. The same man being byged with a bishopricke, fled away secretly, cut off his right eare, that the deformitie of his body might be a canonically impediment, so that he should not be chosen bishop. Afterwards when that *Euagrius* (being chosen bishop by *Theophilus* bishop of Alexandria) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merily taunted for committing so hainous an offence in cutting off his eare, and that he should answer for it before God: *Ammonius* answered: And dost thou thinke *Euagrius* to escape punishment, for that of selfe loue thou hast shut by thy mouth, and not used the gift and grace which God hath given thee? There were at that time sundry other rare and singular men of those religious houses, of whom to make rehearfall, would be too long, for that in running ouer their few-ral lines, and the strange miracles wrought by them, by reason of their singular vertue and holines, we should far digresse from our former discourse. Wherefore if any man be desirous to know further of their acts, to vnderstand moze of their trade of life, to learne their profitable sayings and sentences, to be instructed how they stroue with beasts, and ouercame them: let him reade the booke of *Palladius* the Ponke, who was the disciple of *Euagrius*, the which he wrote onely of them. For all that appertained vnto them, is fully laid downe there, where also there is a discourse of the women which led the like trade of life with the aforesaid holy men. *Euagrius* and *Palladius* flourished in a while after the death of *Valens*. But now let vs returne thither where we left.

CHAP. XIX.

Of the religious men that were exiled, and how God wrought miracles by them, and drew all men vnto him.

Cap. 1. after
the Greeke.

Russ. li. c. 8.

When the Emperour *Valens* had by law ordained that persecution should be raised against all that maintained the faith of *One substance*, throughout Alexandria and Egypt all was destroyed, whilst that some were brought before the barre, some clapt in prison, some others diuersly tormented: for they vaxed them with sundry punishments which led a peaceable and quiet life. When these things were practised at Alexandria according vnto *Lucius* his pleasure, when that *Enzoims* also was come backe from Antioch, the captaine with great power together with the company of *Lucius* the Arian (who was nothing behind, but without all compassion vaxed these holy men farre moze grievously then the souldiers did) marched forwards, towards the Monasteries of Egypt. When they came to the place, they found the men after their wonted maner, poling out prayers vnto God, curing of diseases, casting out of diuels. These men making no account of miracles, would not suffer them in their accustomed places to accomplish their vsuall lyturgie, but chased them away. Neither were they content with this, but proceeded forward in their madnesse, and stirred by the heady and rash multitude against them. This, *Rufinus* reporteth himselfe to haue seene, and to haue bene partaker with them of the same calamitie. When the things specified by the Apostle, seemed in them to be fulfilled anew. For many of them were set at nought, scourged, spoiled of their raiment, fettered in prison, crushed with stones, beheaded with bloudy swordes, but by in the desert, couered with shepe and goat skins, destitute of aide

and succour, grievously afflicted, wonderfully troubled with aduersity, whom the world was not worthy to enioy, neither the earth to beare so holy a burthen: many wandred in deserts and dangerous waies, they hid themselves in mountains, in denes, in caues, and hollow rocks. These afflictions they suffered for their faith, for their workes, for their gift of healing, the which God miraculously wrought by them. Yet as we haue to conicature, it pleased the prouidence of almighty God, that they should endure such great calamities, to the end their miserie might be a medicine to reduce others vnto the health of their soules, purchased by God himselfe. We end proued that the premises were no lesse. For after that these notable men, through their inuincible patience and sufferance, had overcome these sundry and manifold torments, *Lucius* being deceived of his purpose, perswaded the captaine to exile the fathers and ring-leaders of these religious men, by name *Macarius* the Egyptian, and *Macarius* the Alexandrian. These men were banished into an Isle where there was not a Christian. In this Isle there was an idoll groue, whom all the inhabitants worshipped for their god. When these holy men came thither, all the diuels that were conuersant there, began to tremble for feare. At that time such a miracle as followeth is said to haue bin wrought. The priests daughter was suddenly possessed of a diuell, the raging out of measure, and kept a foule stire, neither could her fury any kind of way be mitigated, but she exclaimed & cried out against these godly men, saying: Why came ye hither to chase vs away? Then the holy men reuealed and made manifest vnto all those inhabitants, the gift which God had bestowed vpon them. For they cast the diuell out of the maide, they deliuer her safe and sound vnto her parents, and conuert both priest and people vnto the Christian faith. Immediately they changed their religion, and were baptised, and willingly embraced the seruice of almighty God. Wherefore those holy men being grievously persecuted for the faith of *One substance*, were proued and sufficiently tried themselves, ministered both health and saluation vnto others, and also confirmed that holy and reuerend faith.

A miracle.

CHAP. XX.

Of *Didymus* a blind man, yet of great skill and knowledge.

Chap. 27. in
the Greeke.

About that time God raised in the world another rare & singular man, by whose meanes he made the faith to flourish: for *Didymus* a notable man, excelling in all kind of literature, was famous at that time. Who being a young man, and entring into the principles of learning, was vnderfully plagued with sore eyes, so long until that at length he was bereaued of all his sight. But God in stead of the outward sense of the eye, endued him of his goodnes with rare gifts and vnderstanding of the mind. For loke what he could not attaine vnto by the eye, that got he by the eare. Because that of a child he was of great forwardnes, sharpe witted, & of singular capacite, he farre excelled all the famous wits of his time. For he was quickly sene in all the precepts of grammar: Rhetoricke he ranne ouer sooner then the other: it was a wonder to see in how short a space he profited greatly in philosophie: first he learned Logick, next Arithmetick, then Musick, afterwards the rest of the liberal arts, the which he so applyed, that he was able to encounter with them who by the helpe of their eye sight had profited very much therein. He was so perfect in the old and new Testament, that he made thereupon many commentaries. He published three booke of the Trinity. He interpreted the booke of *Origen* intitled Of principall beginnings, lest commentaries thereof, commended the booke highly, condemned for soles such as not vnderstanding what he wrote, found fault with the workes, and accused the writer. Wherefore if any be desirous to know the profound skill & great study of *Didymus*, let him peruse his workes, & there he shall be fully perswaded. The report goeth that *Antony* a god while ago, in the time of the Emperour *Valens*, coming out of the desert, because of the Arians, into the citie of Alexandria, had conference with this *Didymus*, & vnderstanding of his great skill & knowledge, he said vnto him: Let it not grieue thee at all (*Didymus*) that thou art bereaued of thy corporall eyes & carnall sight, for though thou want such eyes as commonly are giuen to flies & gnats for safety, yet hast thou greatly to reioice, that the eyes wherewith the Angels do behold, wherewith God himselfe is sene, wherewith the clere shining of the celestiall godhead is comprehended, are not digged out of thy head. These, as they say, were the wordes of *Antony* vnto *Didymus*. At that time *Didymus* was a great patron, & defender of the true faith against the Arians: he with God them, he dissolved their captious fallacies, and confuted their leud and false arguments.

CHAP.

Of *Basilus* Bishop of *Cæsarea* in *Cappadocia*, and *Gregorie* Bishop of *Nazianzum*.

Cap. 26. after
the Greeke.

Even as *Didymus* by the appointment of God himselfe, withstood the Arians at Alexandria, so in other cities did *Basilus* of *Cæsarea*, and *Gregory* of *Nazianzum*, of whom no fit opportunity is ministered to discourse. Although the fame of them is risen in many mans month, and the great profit that ariseth by their woordes, is of great force, to their praise and commendation: yet seeing that then the Christian faith was greatly furthered by them, as by two great lights, it is our part to say somewhat of them. If in case that any will compare *Basilus* with *Gregorie*, and with long discourse, conferre the life and learning of the one with the other, it will be long ere he shall be able to discerne whether to preferre of them both. They were both equally matched for right trade of life, for each kind of knowledge, divine and profane. Being yong men in the floure of their youth, they heard at Athens the famous Rhetoricians *Himerius* and *Procræsius*: afterwards at Antioch in Syria, they frequented the schole of *Libanius*, in the end they excelled in Rhetorike. When they were thought worthy men to deliver unto the world the precepts of philosophy, & were intreated of many to take that function upon them: when as also others perswaded with them to become Doctors: they set nought by both those trades, they despised the manner and guise of Rhetoricians, and gave themselves unto solitary and monasticall life. Wherefore as some as they had sufficiently profited in philosophy, vnder a certaine teacher, who then was a professor at Antioch, they prouided for themselves the commentaries of *Origen* (who then was famous throughout the world) and learned out of them to expound and interpret the holy and sacred Scripture. Being exercised in them, they valiantly encountered with the Arians. And when as the Arians alledged *Origen's* booke, for the confirmation of their hereticall opinion, they refuted their ignorance: and shewed by plaine demonstrations, that they understood not the mind and meaning of *Origen*. For *Eunomius* a fauourer of that sect, and as many Arians as were of greatest reputation, and accounted the profoundest clerks, in respect of all the rest, when they disputed with *Gregorie* and *Basil*, proued themselves foles, and vnlerned persons. *Basil* first of all being ordained Deacon of *Meletius* bishop of Antioch, afterwards bishop of *Cæsarea* in *Cappadocia*, where he was borne: gave himselfe wholly to the furtherance and profit of the Church of God. When he feared greatly lest the new deuice of *Arianisme*, would crepe throughout the prouinces of Pontus, he got him into those parts in all the hast, and ordained there the exercise of monasticall life, instructed men in his opinion, and confirmed the wauering mind of weaklings in the faith. *Gregorie* also being made bishop of *Nazianzum*, a meane citie of *Cappadocia*, (whereof his father had bene bishop before him) did the like vnto *Basil's* doings. As he passed throughout the cities, he confirmed the faint and weake in the faith: by oft visiting of Constantinople, he settled with his graine lessons & great learning, the mindes of all men that embraced the faith of *One substance*. Wherefore in a short while after, he was by the voice and consent of many bishops, chosen bishop of Constantinople. When the same of them both was blazed so farre that it came to the Emperour *Valens* eares, in all the hast he gave forth commandement, that *Basil* should be brought from *Cæsarea* before him to Antioch. He was no sooner come, but the Emperour charged he should be brought before the tribunall seat of the president. When the President demanded of him, why and wherefore he liked no better of the Emperours religion? *Basil* vntainably and freely spake his mind of the Emperours opinion, yet highly commended the faith of *One substance*. When the President threatened him with present death: I would to God (saith *Basil*) it would fall out so well on my side, that I might leaue this carkeasse of mine in the quarrell of Christ, in the defence of my head and captaine. When the president abused him againe and againe, to remember himselfe better, the report goeth that *Basil* said vnto him: As I am to dye, so shalt thou find me to morrow, but I pray God thou alter not thy mind. When lay *Basil* in prison that whole day. In a while after, the Emperour *Valens* son, by name *Galates*, of youthfull and tender yeeres, fell into so dangerous a disease, that the physicians gave him vp, despairing of his recovery: whose mother *Dominica* the Emperesse told her husband the Emperour, that the same night she was wonderfully disquieted in her sleep with uglye some shapes, & dreadfull visions of diuels and wicked spirits: that the child was visited with sickness because of the cunningely and reproch he had done vnto *Basil* the bishop. The Emperour marking diligently the

Basil bishop
of *Cæsarea* in
Cappadocia.

Gregorius
first bishop of
Nazianzum,
afterwards
of Constantinople.

Basil re-
solveth with
the Arian
president of
Antioch.

woordes of his wife. mused a while, and pondered them with himselfe, at length resolved himselfe what was to be done, sent for *Basil*, and because he would know the truth, reasoned thus with him: If thy faith and opinion be true, pray that my sonne die not of this disease. When *Basil* answered, If thou wilt promise me to beleue as I do, and if thou wilt bring the Church vnto vnitie and concord, thy child no doubt shall liue. When the Emperour would not agree vnto this, Let God (saith *Basil*) deale with the child as pleaseth him. Immediately after this conference *Basil* was set at liberty, and forthwith the child dyed. Thus much haue we runne ouer of both these mens doings. They both left behind them vnto the posteritie many notable booke, whereof *Ruffinus* reporteth himselfe to haue translated some into the Latine tongue. *Basil* had two brethren *Peter* and *Gregorie*. *Peter* led the solitarie life, after the example of *Basil*: *Gregorie* was a teacher, and finished after the deceasse of his brother, the Commentaries which *Basil* had left vnperfect, vpon the Six dayes workes. The same *Gregory* preached at Constantinople a funerall Sermon vpon the death of *Meletius* bishop of Antioch. There are extant many other notable orations and Sermons of his.

Of *Gregorie* bishop of *Neocæsarea*.

Inasmuch that many are deceiued, partly because of the name, and partly because of the woordes attributed vnto *Gregory*: we haue to learne that there was another *Gregory* borne in *Neocæsarea* a citie of *Pontus*, who was the disciple of *Origen*, and farre more ancient then the former men we spake of euen now. This *Gregorie* is much spoken of, not onely at Athens, and at Berytus, but throughout *Pontus*, and in maner throughout the whole world. As some as he had left the famous schole of Athens, he gaue himselfe at Berytus vnto the study of the ciuill lawes: & hearing there that *Origen* professed diuinity at *Cæsarea*, got him thither in all the haste. And when he had bene the auditor of the heavenly doctrine, he made no account of the Romane lawes, but leaned thenceforth vnto that. Wherefore hauing learned of him the true philosophie, at the commandement of his parents he returned vnto his native countrey. Being a lay man he wrought many miracles, he cured the sicke, he chased diuels away by his Epistles, he conuerted the Gentiles and Ethnikes vnto the faith, not onely with woordes, but with deeds of farre greater force. *Pamphilus* Martyr made mention of him in his booke written in the defence of *Origen*, where the oration of *Gregory* in the praise of *Origen* is laid downe in writing. To be short, there were foure *Gregories*: first this ancient father, the disciple of *Origen*, next *Gregorie Nazianzen*, thirdly *Gregory* the brother of *Basil*, and the fourth of Alexandria, whom the Arians after the exile of *Athanasius* choise to their bishop. Thus much of these men.

The original of the *Novatian* hereticks, and how that as many of them as inhabited *Phrygia*, celebrated the feast of Easter after the Iewish manner.

About that time the *Novatians* inhabiting *Phrygia*, changed the dayes appointed by the councill of Nice, for the celebration of Easter, but how that came to passe I will declare as soon as I haue laid downe the cause & originall why so seuer a canon of the *Novatian* Church preuailed so much with the *Phrygian* and *Paphlagonian* nations. *Novatus* the priest seuered himselfe from the Church of Rome, because that *Cornelius* the bishop receiued into the Communion after repentance the faithfull that fell from the Church, and had sacrificed vnto Idols in the persecution vnder *Decius* the Emperour. When he had diuided himselfe from the Church for the aforesaid cause, first he was made bishop by such bishops as were of his opinion: next he wrote Epistles vnto all churches euery where, that they should not receiue as mate partakers of the holy mysteries, such as had sacrificed vnto Idols, but exhort them vnto repentance, referring the forgiveness and remission vnto God, who is of power and authoritie sufficient to remit sinne. When the letters were brought into euery prouince, euery one iudged thereof as pleased him best. Because *Novatus* had signified that such as after baptism committed a sin vnto death, were not after wards to be admitted vnto the communion, the publishing of y canon seemed vnto some to seuer, vnto others but right & reason, auailable also for y direction of goodly life. When this controuersie was tolled to & fro, y letters of *Cornelius* were sent abroad, signifying y there remained hope of pardon for such as had sinned after baptism. They both wrote contrary letters, & conueied them vnto the churches abroad. And whilest both went about to confirme his opinion with testimonies of holy Scripture,

The conference of *Basil*
and the Arian Empe-
rour *Valens*.

Gregorie b.
of *Neocæsarea*.
Gregorie b.
of *Nazianzum*.
Gregory the
brother of
Basil.
Gregorie b.
of *Alexandria*
an Arian.

Cap. 27. in
the Greeke.

The Phrygi-
ans.
Scythians.
Thracians.
Paphlagoni-
ans.

Adultery ab-
ominable.

A Councell
of Nouatian
bishops held
at Azum, a
peeing vil-
lage, where
contrary to
the Nicene
Councell they
keepe Easter
with the
Jewes.

Cap. 17. in
the Greeke.

Damasus b.
of Rome.

Vrsinus a
Deacon of
the Church
of Rome,
succeeded
the bishop-
ricke.

Cap. 30. after
the Greeke.

Scripture, every man (as the manner is) looke where affection led him, there he addicted him selfe. For such as were given to sinne, took occasion by the liberty & fauor that was granted them, went forthwards headlong into every shameful crime. The Phrygians are a nation farre more temperate and modest then others, for they sweare very seldome. The Scythians and Thracians are hotter and more prone vnto anger. For they that are nearer vnto the rising of the Sunne, are set more vpon lust and concupiscence. The Paphlagonians and Phrygians are inclined to neither of these perturbations. For at this day they vse no running at fitt, no such warlike exercise, neither do they vse to pastime themselves with spectacles and games. Wherefore these kind of men in mine opinion, draw nearest vnto the vixt and disposition of *Novatus* letters. Adultery is counted among them for a detestable and horrible name. It is well known that the Phrygian and Paphlagonian trade of life is more modest, and more chaste and continent then any other hereticall sect whatsoever. I coniecture that they shot at the same modest trade of life, which inhabited the west parts of the world, and came to *Novatus* opinion. *Novatus* himselfe though he varied from the Church of Rome, by reason of a certaine seuerer trade of living: yet altered not he the time appointed for the celebration of Easter. For he alwaies obserued the custome of the west Churches, & celebrated it as they did. For such as liue there since they were Christians kept alwaies that feast after the Equinoctiall spring. And though *Novatus* himselfe was put to death in the persecution vnder *Valerianus*: yet such as in Phrygia are so called of him, though they be fallen from the faith of the Catholike church, were licenced to become partakers of his communion, at what time they altered the celebration of Easter day. For in the village Pazum, where the springs of the flood Sangarius are found, there was a councell summoned of few, and the same very obscure Nouatian bishops, where they decreed, that the manner and custome of the Jewes, who kept the daies of unleaued bread, was to be obserued, & that the time appointed by them was not to be broken. This haue we learned of an old man who was a priests son, and present at the Councell with his father: whereat *Agellus* the Nouatian bishop of Constantinople was not, neither *Maximus* of Nice, nor the Nouatian bishop of Nicomedia, neither the bishop of Cozantium, who was of the same opinion with the rest: for these were they that chiefly layd downe the canons of the Nouatian churches. These things were of old in this sort. Not long after because of this Councell (as it shall be shewen in another place) the Nouatian church was diuided within it selfe.

CHAP. XIII.

Of *Damasus* bishop of Rome, and *Vrsinus* his Deacon, and of the great stirre and slaughter that was at Rome because of them.

Now let vs returne vnto the affaires of the West that were done at the same time. When the Emperour *Valentinianus* led a peaceable and quiet life, molesting no kind of sect: *Damasus* succeeded *Liberius* in the bishopricke of Rome, at what time the quiet state of the Romane church was wonderfully troubled, the cause as I could learne, was as followeth. *Vrsinus* Deacon of that Church, in the vacancie of the see, made sute for himselfe against *Damasus* to be chosen bishop. Who seeing that *Damasus* was preferred, & himselfe put back, seeing also that all his rauall was to no purpose, fel from the church to raising of private & particular conuenticles, and perswaded certaine base & obscure bishops to consecrate him bishop. Wherefore they created him not in the open church, but in an obdeterior of the cathedra all church called Siconia. This being done, the people was all on an bypocrite. The tumult was not touching the faith or heresie, but whether of them both by right should be bishop. The heat of thyronging multitudes was so grievous, and the contention so great, that it cost many their liues. For which schisme and rebellion many both of the laitie and clergie were grievously tormented by the commandement of *Maximinus* the gouernour, and so was *Vrsinus* foiled, and the enterprises of his faction suppressed.

CHAP. XXV.

After the death of *Auxentius* the Arian Bishop of Millaine, when there arose a great schisme about the election of a Bishop, the which *Ambrose* Lieutenant of that prouince suppressed: he himselfe by the voice of all that were present, and by the consent of the Emperour *Valentinianus* was chosen Bishop.

About

About that time another strange act fell out in Millaine. When *Auxentius*, whom the Arians chose to be bishop of that see departed this life, all was there on an bypocrite about the election of a bishop, and great strife there was, whilst that some would prefer this man, some other that man vnto the bishopricke. The tumult being raised, *Ambrose* Lieutenant of the citie, who also was a Consul, fearing greatly lest that schisme would breed mischief in the citie, came purposely into the Church for to appease the sedition. After his presence had prevailed very much with the people, after that he had giuen them many notable exhortations, after he had mitigated the rage of the heady and rash multitude: all on a sodaine with one voice and with one mouth nominated *Ambrose* to their bishop. For in so doing there was hope that all would be reconciled, and that all would embrace one faith and opinion. The bishops that were present, thought verily that the vni forme voice of the people was the voice of God himselfe. Wherefore without any further deliberation they take *Ambrose* and baptize him (for he was a Catechumenist) and shall him bishop. But when *Ambrose* came willingly to the baptisme, yet denyed utterly he would be bishop, they make the Emperour *Valentinianus* priuy to their doings. He wondering at the consent & agreement of the people, supposed that which was done to be the worke of God himselfe, and signified vnto the bishops that they should obey the will of God, and commanded they should create him Bishop: for God rather then men preferred him vnto this dignitie. When *Ambrose* was thus chosen bishop, the citizens of Millaine, who aforesaid were at discord among themselves, thenceforth embraced peace and vnitie.

CHAP. XXVI.

Of the death of *Valentinianus* the Emperour.

S. Ambrose
was chosen
bishop of
Millaine. An.
Dom. 378.

Cap. 37. after
the Greeke.

After the aforesaid stirre was ended, when the Sarmatians assaulted the Romane dominions, the Emperour raised great power, and made expedition against them. The barbarians vnderstanding of this, and foreseeing their owne weaknes, that they were not able to encounter with so great a power, sent embassadors vnto the Emperour, craving of him that he would ioint with them in league, and establish peace betwene them. As soon as the Embassadors had presented themselves before him, he seeing that they were but abjects and rascals, demanded of them: What be the rest of the Sarmatians such men as you are? When the Embassadors had answered: Hea O Emperour, thou seest the chiefest of the Sarmatians before thee, *Valentinianus* was wonderfully incensed against them, and brake out into behement language: that the empire of Rome had il lucke to fall into his hands, vnder whose reigne so beggerly and so abject a kind of barbarians could not quiet and content themselves with safety within their owne bounds, but they must take armes, rebell against the Romane empire, & so boldly proclaim open war. He strained himselfe so much in exclaiming against them, that he opened every veine in his body, and brake the arteries asunder. Whereof there gushed out such a streame of blood, that he died in the Castle commonly called Bergitium, in the third Consulship of *Gratianus*, together with *Ecdicius*, the first day of November. He liued foure and fifty yeres, and reigned thirtene. The first day after the deccasse of *Valentinianus*, the souldiers of Italy proclaimed emperour *Valentinianus* the yonger, so called after his fathers name, who was of very tender yeres, at Aconicum a city in Italy. The rest of the Emperours vnderstanding of this, took the matter very grievously, not because *Valentinianus*, who was brother to the one, and brothers sonne to the other, was chosen Emperour, but because he was appointed without their consent, vnto whom it belonged to create him Emperour. But both gaue their consents that he should be Emperour, and thus was *Valentinianus* the yonger set in the Imperiall seat of his father. We haue to learne that this *Valentinianus* was got vpon *Iustina*, whom his father married for all that *Seuera* his first wife was alive, and for this cause, *Iustus* the father of *Iustina*, who a good while ago in the reigne of *Constantinus* the Emperour was Lieutenant of Picenum, saw in his slaps that his right side was deliuered of the Imperiall purple robe. When that he awoke, he told his dream to so many, that at length it came to the Emperour *Constantinus* eare. He thereby was giuen to coniecture, that there should one be borne of *Iustus*, which should be Emperour, and therefore he sent from him that should dispatch *Iustus* out of the way. Wherefore *Iustina* now bereaued of her father, continueth a virgine. In proccesse of time she became acquainted with *Seuera* the Emperesse, and had often conference

Valentinianus
died An.
Dom. 380.

C 2

with

with her. When that there grew great familiarity betwene them, they used both one bath for to baine themselves. *Seneca* seeing the beautie of this virgine as she bained her selfe, was wonderfully in love with *Iustina*, she told the Emperour what a goodly maide she was: that the daughter of *Iustus* passed for beautie all the women in the world: that she her selfe, though she were a woman, yet was wonderfully enamored with her swete face. The Emperour printing in his heart the words which seemed onely to pierce but the eare, deuised with himselfe how he might compass this beautifull *Iustina* to his wife, not doubting *Seneca*, upon whom he had gotten *Gratianus*, whom also he made Emperour a little before. *Gratianus* made a law, that as many as would might lawfully haue two wiues, and proclaimed it throughout every citie. When the law was proclaimed, he took *Iustina* to his second wife, upon whom he got *Valentinianus* the yonger, and thre daughters, *Iusta*, *Grata*, and *Galla*. Of the which, two led their liues in virginitie, the third, *Galla* by name, was married to *Theodosius Magnus*, on whom he got his daughter *Placidia*. For he got *Arcadius* and *Honorius* of *Placidia* his former wife. But of *Theodosius* and his children in another place.

A wicked law.

Cap. 22. after the Greeke.

CHAP. XXVII.

After that *Themistius* the Philosopher had made an Oration in the hearing of *Valens*, the Emperour relented from persecuting of the Christians: and how the Gothes in the time of *Valens* embraced the Christian faith.

Valens making his abode at Antioch, though he warred but little with forrein nations, (for the barbarians kept themselves within their bounds) yet pursued he continually such as held the faith of *One substance*, and ceased not daily to invent new deuices and strange torments, wherewith he might plague them: untill that his fierce and cruell mind was somewhat mitigated with the Oration which *Themistius* the Philosopher pronounced before him: where he admonished the Emperour not to maruell though the Christians varied among themselves in religion: that if Christianity were compared with infinite multitudes of opinions, reigning among heathen Philosophers (for there were about thre hundred opinions, and great dissention about rules and precepts, whereunto euery sect necessarily added themselves) it would seme but a very small thing: and that God would set forth his glory by the diuersity and discord in opinions, to the end euery one might therefore the more stand in awe of his Maiestie, because it was not easie for euery one to know him perfectly. Although he began to be somewhat the milder after these and other such like persuasions which the Philosopher used, yet laid he not aside all his venomous spite and anger: for in Steele of death he punished the cleargie men with exile and banishment, so long, untill that his mischievous enterprise was stopped upon such occasions as followeth. The barbarians inhabiting beyond *Istrum*, called *Goths*, by reason of ciuill warres, were deuided into two parts: the one side was led by *Phritigernes*, the other by *Athanasius*. When that *Athanasius* seemed to get the vpper hand, *Phritigernes* fled for aide against the enemy vnto the Romanes. *Valens* the Emperour vnderstanding of this, commanded the souldiers of Thracia to aide the one side against the other. The souldiers putting the enemy to flight, foiled *Athanasius* and got the victory. Which was a cause that many of the barbarian nations received the faith of *Christ*. For *Phritigernes* to requite the Emperours curtesie shewed vnto him, embraced his religion, and persuaded his subiects to the same. Wherefore many Gothes, who then addicted themselves vnto the Arian opinion, partly for to see the Emperours beine, and fully to please him, neuer left it vnto this day. When also *Ulpilus* Bishop of the Gothes found out the Gotheke letters, and as soone as he had translated the holy Scripture into that tongue, he determined with himselfe, that the barbarians should learne the blessed word of God. Immediately after that *Ulpilus* had instructed in the Christian religion, as well the faction of *Athanasius* as the followers of *Phritigernes*, *Athanasius* tormented grieuouly many that professed the Christian faith, as if his countrey lawes and ordinances had bene corrupted by their meanes: so that diuers barbarians of the Arian sect then suffered Martyrdom. And because he could not withstand the error of *Sabelius* the Affricke, fell from the right faith, saying that the Sonne of God was but lately created: but these men receiuing the Christian faith with simplicity of mind, stuck not to spend their liues in the quarrell. Thus much of the Gothes converted as afore vnto the faith of *Christ*.

CHAP.

CHAP. XXVIII.

How the Gothes being driven out of their owne countrey fled vnto the Romane dominions, who being entertained of the Emperour, fell out to be the overthrow of the Empire, and the destruction of the Emperour himselfe, and how the warres with the Gothes wrought quietnesse to the true Christians.

Cap. 34. after the Greeke.

In a short while after, the aforesaid Barbarians being reconciled and at one among themselves, were overcome by other barbarians their own neighbors called *Hunni*, and driven out of their owne countrey, so that they were faine to fly vnto the Romane Empire, they croched vnto the Romanes, and protested loyalty and subiection. *Valens* hearing of this, not foreseeing what was like to ensue thereof, commanded they should courteously be entertained, and herein onely shewed himselfe clement. Wherefore he appointed them certaine countries of Thracia to inhabite, and thought himselfe happy for their coming. He thought to haue of them at hand alwayes ready an exercised army and spee by host against the enemy: Moreover that the barbarian gard would be a greater terror vnto the aduersary then the Romane souldier. Whenceforth he neglected the training of Romane souldiers in seats of armes, and set at nought old weather beaten warriors, valiant and courageous captaines. In Steele of the souldiers which were mustered and picked throughout euery village of the seuerall prouinces, he required mony, commanding that for euery souldier they should pay fourescore crowns. This he did when that he had first released the of their tribute. This was the original cause that the Romane affaires prospered not in a long time after. For the Barbarians now possessing Thracia, and enioying with ease and security the Romane prouince, were immoderately puffed vp and swolne with prosperity: they took armour against the Romanes which had bin their deare friends, and benefited them diuersly: they began to overrun and destroy all the countries about Thracia. The *Valens* heard of this, it was high time for him to leaue exiling of the true Christians, and to turne himselfe vnto these rebels. For he mused he and cast doubts with himselfe, immediately he left Antioch and got him to Constantinople. By this meanes the heat of persecution kindled against the Christians was wholly quenched. When also died *Euzoius* the Arian bishop of Antioch, in the first Consulship of *Valens*, & the first of *Valentinianus* the yonger: in whose come *Dorotheus* succeeded.

*Cap. 35. after the Greeke. Thus dealt the Saxons with the Brittaines.

CHAP. XXIX.

How the Saracens under the reigne of *Mania* their Quene, tooke one *Moses* a Monke a goodly and a faithfull man to their bishop, and embraced the Christian faith.

Cap. 36. after the Greeke.

When the Emperour had left Antioch, the Saracens who before time were fellows, friends, & in league with the Romanes, then first began to rebell: being governed & guided by a woman called *Mania*, (whose husband had departed this life a little before) they took armour against them. Wherefore all the prouinces of the Romane dominions that lay towards the East, had then wholly bin ouerrun by the Saracens, if the diuine prouidence of God had not withstood their enterprises. The meanes were these. *Moses* a Saracen boynel, led in the desert the monasticall trade of like: for his zeale & godlines, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mania* quene of the Saracens required of the Romanes this *Moses* to be her bishop, & in so doing she would cast off armes, and toyne in league with them. The Romane captaine hearing of this, thought themselves happy if peace were concluded vpon such a condition: and laying al delays aside, they command it should be so done. *Moses* therefore was taken from the wilderness & sent to Alexandria for orders. When *Moses* was come in the presence of *Lucius* who then governed the churches of Alexandria, he refused to receive orders at his hands, reasoning with him in this sort: I thinke my selfe vnworthy of the priestly order, yet if it be for the profit of the common weale that I be called vnto the function, truly thou *Lucius* shalt neuer lay hand vpon my head. For thy right hand is embued with slaughter and bloodshed. When *Lucius* said againe, that it became him not so contumeliously to reuile him, but rather to learne of him the precepts of Christian religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practises against the brethren proue thee to be altogether boide of the true principles of Christian religion. For the true Christian striketh no man, reuileth with no man, fighteth with no man: for the seruant of God should be no fighter,

Moses the Monke reasoned thus with *Lucius* the Arian Bishop.

Ce 2

fighter. But thy deeds in exiling of some, thowling of others to wild beasts, burning of some others, do cry out against thee: yet are we ever surer of the things we see with our eyes, then of those we heare with our eares. When *Moses* had uttered these & other such like sayings, his friends brought him vnto a certaine mountaine, to be made priest of such as were there exiled. After that *Moses* had thus bene consecrated, the Saracen war ended. *Mavia* therefore was in league with the Romanes, and married her daughter to capitaine *Vitor*. Thus much of the Saracens.

CHAP. XXX.

When *Valens* was gone from *Antioch*, the Catholicikes throughout the East, specially of *Alexandria*, thrust out *Lucius*, and placed *Peter* in his roome, who came with the letters of *Damasus* Bishop of *Rome*.

Cap. 37. after the Greeke.

About that time, as some as *Valens* had left *Antioch*, as many as were tossed with the grievous storme of persecution, specially at *Alexandria*, were comforted exceedingly & greatly refreshed, because that *Peter* was come thither with the letters of *Damasus* Bishop of *Rome*, confirming both the religion of *Moses* & the creation of *Peter*. The people bolning themselves upon the sight of these letters, thrust *Lucius* out of the bishopricke, and placed *Peter* in his roome. *Lucius* being deposed, got him in all the haste to *Constantinople*: *Peter* prolonging his life but a short time, dyed, and left his brother *Timothee* to succeed him in the bishopricke.

CHAP. XXXI.

After the returne of *Valens* into *Constantinople*, being reuiled of the people because of the *Gottes*, left the city and went against the Barbarians. He ioyned with them at *Adrianopolis* a city of *Thracia*, and was slaine the fiftieth yeere of his age, and the sixteenth yeere of his reigne.

The Emperour *Valens* entring into *Constantinople*, in his first Consulship, & the second of *Valentinianus*, the thirtieth of May, found the citizens in great heaviness. For the Barbarians who lately had ouerrun *Thracia*, now began to set upon the suburbs of *Constantinople*, because there was then no power prepared to repell their violence. When the Barbarians were come nigh vnto the wals, the city was wonderfully sorry, they lamented their case, & sought with they step vnto the Emperour, & charge him that he entertained within his owne dominions, such as now were ready to cut his owne throte: they blame him that he withheld them no longer: they condemned him because he proclaimed not open wars against them. As they run at tilt, & exercised such warlike & triumphant pastime, all with one consent ran vnto the Emperour, & cried out against him, that he had set such exercise at nought, saying: giue vs armor, and we our selues will deale with them. While they exclaime in this sort, the Emperour began to boile within himself for anger; he left the city the eleuenth of Iune, threatening them, that if he returned home againe safe and sound, he would plague the city of *Constantinople*, partly because they reuiled him, and partly also for the treason they committed against the Empire, in aiding the rebell *Procopius*. When he had threatened he would utterly destroy the city, make it even with the ground, turne it to arrable land, for the plough to passe through the bowels thereof: he took his toiage against the Barbarians, made them reuile farre from the city: he dyaued them as farre as *Adrianople* a city of *Thracia*, lying in the confines of *Macedonia*. As he ioyned there with the enemy, he was slaine the ninth of August, and the aforesaid Consulship, the fourth yeere of the 289. Olympiade. Yet some say, that as he fled into a certaine village, the which was set on fire by the Barbarian enemy, he was burned to ashes. Some other say, he threwe aside the Imperiall robe, and thrust himselfe among the throng of footmen, and when the horsemen had yalded without any great fighting, the footmen after the breaking of the array, as they stood confusedly to haue bene all slaine the Emperour after thowling away of the princely habit, when none could discern what he was, also to haue laine among them unknowne. He departed out of this life, the fiftieth part of his age, after that he had reigned thirtene yeres together with his brother, and thre yeres after his deceasse. This booke continueth the history of sixtene yeres.

Anno Dom. 381.

The end of the fourth booke of Socrates.

THE FIFTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

The Proëme.



Before we enter into the discourse of our fift booke of Ecclesiasticall history, we desire the reader to be admonished not to blame vs, for that our speciall duty being to deliuer to posterity in writing the Ecclesiasticall affaires, we haue also (as farre forth as we could learne) mingled therewithall battels and bloody wars, at severall times waged in sundry parts of the world. For this haue we done for diuers causes. First that things done in wars might come to knowledge of posterity: Secondly, lest the Reader by continuall consideration of the Bishops affaires, and their practices every where one against another, should be overcome with tediousnesse: but chiefly that it may appeare, how when the common weale hath bene tossed and turmoiled with troublesome dissention and discord, the Church of God likewise (as infected with the same contagious disease) hath bene altogether out of quiet. For whosoeuer with diligent obseruation will remember & aforesaid times, without doubt he shall perceiue, & when the common weale was on huriburly, the Church in like sort was shaken with the stormes of aduersity. For either he shall find that both at one time were out of square, or that the ones misery ensued immediatly after the others misfortune: & sometime when the church began to vary about religion, the common wealth immediatly followed after with rebellio, and some other times on the contrary: so that I am easily brought to beleue, that the interchangeable course of these calamities, cometh not to passe by hap hazard, but by reason of our horrible sinnes: that these mischiefs are sent in stead of punishments: or as the Apostle writeth: Some mens sins are open before hand, halting before vnto iudgment, & in some they follow after. For & aforesaid causes we haue mingled temporal with ecclesiasticall, prophane with diuine stories. And though we could not attaine vnto the knowledge of such battels as were waged in the reigne of *Constantine*, by reason it is so long ago: yet haue we entered such acts as befell since that time, as well as we could learne of aged and long liued men. We haue therefore throughout our historie made mention of the Emperours, because that since they began to embrace Christian religion, the Ecclesiasticall affaires seemed very much to depend of them: so that the chiefest Councils were in times past and are at this day summoned by their consent and procurement. We haue therefore also remembered paganism and the Idolatricall seruire of the Ethnicks, because it wonderfully molested the quiet state of the Catholicke Church. Thus much I thought good to lay downe by way of preface: now to the history.

This fift booke containeth the history of 16. yeres and 8. moneths ending Anno Dom 397.

1. Tim. 5.

The councils were summoned by Emperours, and not by Popes.

CHAP. I.

How that after the death of *Valens* when the *Gottes* marched towards *Constantinople*, the city went out to meet them, together with a few Saracens, whom *Mavia* the Queene had sent to aid them.

When the Emperour *Valens* was dispatched out of the way in such sort as no man was certaine of, the barbarians marched apace towards the wals of *Constantinople*, and began to destroy the suburbs thereof. The people being moued with this, went forth of their owne accord to withstand the barbarian enemy, and every one took that weapon which came first to his hand. *Dominica* the Emperesse gaue hye vnto every one that went forth to battell, out of the Emperours treasury, as the covenant was with the soldiers. *Mavia* also the Queene of the Saracens (of whom we spake a little before) being in league with the Emperesse, sent of her subiects to aide them. Thus the people gaue them battell, and drove backe the barbarians farre from the citie.

Dominica.

Mavia.

¶ 3

CHAP.

CHAP. II.

How Gratianus the Emperour called home from exile the godly Bishops, banished the Hereticks, and made Theodosius his fellow Emperour.

Anno 383.

Theodosius was Emperour together with Gratianus & Valentinianus the younger.

Damasus.
Cyril.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothee.
Demophilus.

Gratianus governing the Empire together with Valentinianus the younger, condemned & cruelly which his uncle Valens practised against the Christians: called home again such as he had exiled: made a law that every sect and opinion should thenceforth freely without any molestation frequent their wonted assemblies, except the Eunomians, Photinians, and Manichees. And when he foresaw that the Roman Empire daily diminished, and the barbarians waxed strong, & multiplied exceedingly, and that he stood in great need of a valiant and worthy man to govern the common wealth, he joined with him Theodosius, a noble man of Spaine, trained up in seats of arms, one that was by the unisome consent and common voice of all men thought fit to rule, yea before Gratian himselfe was created Emperour. He proclaimed him Emperour at Sirmium a citie of Illyrium, in the Consulship of Ansonius and Olybrius, the first day of January, and divided with him the charge of the battell against the barbarians.

CHAP. III.

Of the Bishops which then governed the Church.

At that time Damasus the successor of Liberius was bishop of Rome, and Cyril of Jerusalem. The Church of Antioch, as I said before, was divided into three parts. For Dorotheus the Arian bishop which succeeded Euzoius, governed the Arian churches, the rest were partly under Paulinus, and partly under Meletius, who then was lately come from exile. Of the Churches of Alexandria, the Arians were under Lucius who then was a banished man: such as embraced the faith of One substance had Timothee the successor of Peter to their Bishop. The Arian Church at Constantinople had Demophilus to their Bishop, who was chosen immediately after the decease of Eudoxius. But they that detested his doctrine and opinion, frequented private conventicles.

CHAP. IIII.

How the Macedonians who a little before sent legats unto Damasus Bishop of Rome for the establishing of the faith of One substance, fell againe into their former error.

A Councell of Macedonians.

The Macedonians though after their embassie sent unto Liberius, they had communicated a good while throughout every church without difference and exception, with such as cleaved from the beginning unto the Nicene Creed: yet when the Emperour Gratian law gave liberty unto every sect to frequent their severall assemblies, they severed themselves from the Church. Wherefore after that a company of them had met at Antioch in Syria, they decreed that henceforth for altogether the clause of One substance should never be received: and that they ought no more to communicate with the professors of the Nicene faith. But their wavering mind attained not unto so prosperous a success as they hoped it would: for many of their owne sect, seeing that they did say and say, that they ratified and abrogated the selfe same constitution, condemned them in their own opinion, fell from them, and embraced the faith of One substance.

CHAP. V.

Of the stirre at Antioch by reason of Paulinus and Meletius: how that Gregory Bishop of Nazianzum by the consent of all the Catholike Bishops was translated unto the sea of Constantinople.

At Antioch in Syria about that time there was raised a great tumult & sedition about Meletius, the occasion was as followeth. Wee said before how that Paulinus Bishop of Antioch, because he was a grave and a godly father, was not exiled: that Meletius was first called home from banishment in the reigne of Julian, afterwards being exiled by Valens, returned in the time of Gratian. After his returne into Antioch he found Paulinus so old that he seemed ready to live in his grave. Immediately all the friends of Meletius endeavored to layne him fellow bishop with Paulinus. When Paulinus affirmed it to be contrary unto the canons of the Church, that any being created of Arian Bishops should be made colleague in any Bishopricke,

Bishopricke, the people endeavored to compasse it by force. In the end they make preparation to kill him Bishop in a certaine Church of the suburbs. When it was done, all the citie was on an uprore. In processe of time the people were reconciled upon such conditions as followeth. All that stood for the Bishopricke were five in number, whereof one was Paulinus. These being called together, they bound with an oath that none of them should aspire unto the Bishopricke during the lives of Paulinus and Meletius, and when either of them departed this life, the Bishopricke to remaine unto the survivor of them both. When the oath was ministered, the people were quiet, and thenceforth made no stirre at all. The favorers of Lucifer were offended with this manner of dealing, and fell from the Church because that Meletius being ordered of the Arians was admitted to the government of that sea. At that time when the affaires of Antioch were thus out of frame, & Gregory by unisome consent of all the Catholike bishops was translated from the Bishopricke of Nazianzum unto the sea of Constantinople: When Meletius got him in all the haste to Constantinople.

CHAP. VI.

How Theodosius the Emperour, after the foiling of the Barbarians, came to Thessalonica, where being sicke, he was baptized of Ascholius the Bishop.

By that time Gratianus and Theodosius had gotten the victory of the Barbarians, whereupon Gratianus immediately made expedition into France, because the Germanes had destroyed part of that country: but Theodosius after the erection of the signe, in token that the enemies were banquished, made hast towards Constantinople, and came to Thessalonica. There falling into a dangerous disease, he was very desirous of baptism, for of old he was trained up in Christian religion, and addicted himselfe wholly unto the faith of One substance. Being soe sicke and spending to baptism, he gave charge that the bishop of Thessalonica should be sent for to minister the Sacrament. Being come, first he demands of the bishop what faith he was of: When the bishop made answer, that the opinion of Arius prevailed not throughout Illyrium, & that the new sound invention of his pestilent baine was not planted in the Churches of that country, but that all the Christians throughout those coasts retained and ever observed that autentike and ancient faith delivered of the Apostles, and confirmed by the councell of Nice: the Emperour with willing mind was baptized of Ascholius, for so was the bishop called. A few dayes after being somewhat recovered, he went towards Constantinople the foure and twentieth of November, in his first Consulship and the first of Gratian.

CHAP. VII.

How that Gregory Nazianzen understanding that divers Bishops did stomacke him, refused the Bishopricke of Constantinople. The Emperour sent unto Demophilus the Arian Bishop, that either he should subscribe unto the faith of One substance, or depart the citie, the which he did.

Gregory being then translated from the city Nazianzum, governed a certain litle church within the wals of Constantinople. Unto the which the Emperour afterwards annexed a goodly temple, & called it the resurrection. Gregory a famous man, excelling in vertue and godlines all that flourished in his time, when he perceived that some did murmur and object unto him that he was a stranger and a foreigner, although he rejoiced at the Emperours comming, yet refused utterly to continue longer at Constantinople. The Emperour seeing the Church out of square, endeavored with all means possible to reduce it unto peace, to establish unity, and to enlarge the churches. Wherefore immediately he giueth Demophilus the Arian Bishop to understand his pleasure, and in plaine words demanded of him whether he would embrace the Nicene Creed, set the people at unity, and embrace concord himselfe. When he refused so to do, the Emperour said unto him: If thou refuse to embrace peace and unity, I command thee to avoide the Church. Demophilus hearing this, & knowing that it boded not him to withstand the sentence of the higher power, assembled together a great multitude in the Church, stood up in the midst, and brake out into these words: Brethren, it is written in the Gospel, If they persecute you in one city, fly into another. Inasmuch that the Emperour banisheth us the churches: I would have you know, that to morrow you must meet

Sozomenus lib. 7. cap. 5. faith, that the Church was called the resurrection, because the faith which of a long time seemed to be suppressed by the Arians for dead, was then revived.

Mat. 10.

together out of the city. When he had made an end of speaking, he went forth. He understood not that such as by that trade of life which worldings follow (so) so must we take the words of the Gospel must take the higher Jerusalem: but he meant it other wise, and therefore raised contentions without the walls of the citie. There departed together with him *Lucius*, who as I said before, was banished Alexandria, enjoined to live in exile, & then led his life at Constantinople. Wherefore the Arians which held the Churches for the space of forty yeares, refusing the unity and concord which *Theodosius* the Emperour exhorted them unto, departed the city in the fifth Consulship of *Gratian* and the first of *Theodosius*, the five and twentieth of November. When such as were of the faith of *One substance*, came in their homes, and took possession of the Churches.

CHAP. VIII.

Of an hundred and fiftie Bishops, which at the commandement of the Emperour Theodosius met at Constantinople their decrees, and how they created Nectarius Bishop of that see.

The Council
of Constanti-
nople, Anno
Dom. 385.

The Emperour without long deliberation summoned a council of such bishops as were of his faith, to the end the canons of the Nicene Council might be confirmed, & a bishop chosen of Constantinople. And in hope to reconcile the Macedonians with the Bishops which embraced the faith of *One substance*, he cited all the Bishops of the Macedonian sea. Wherefore there met there of them which embraced the Nicene Creed, *Timotheus* Bishop of Alexandria: *Cyrillus* bishop of Jerusalem, who then after his recantation addicted him wholly unto the faith of *One substance*: *Meletius* who was called thither in a while before to the calling of *Gregory Nazianzen*: *Ambrosius* Bishop of Thessalonica, with many others, to the number of a hundred and fiftie bishops. The chiefe of all the Macedonian bishops was *Elenus* Bishop of Cyzicum, and *Marcianus* Bishop of Lampisacum. The number of that sect came to thirty six, whereof y greater part came out of Hellespont. The Council met together in y Consulship of *Eucherides* and *Euagrius* in the moneth of May. The Emperour together with the Bishops of his opinion first used all means possible with *Elenus* and the rest of the Macedonians to reconcile them unto the Catholike church: they not onely bying them in remembrance of the embassy which *Eustathius* together with many others did in their names to *Liberius* late Bishop of Rome, but also that not long before without exception they communicated through out every Church with such as professed the faith of *One substance*: and that they behaved themselves neither godly, nor religiously, thence that aforesaid time they ratified the selfe same opinion and faith with them, if now again they endeavoured to ouerthrow such things as they had abusively decreed before. But neither admonition nor reprehension would prevaile with them. They said flatly, Rather then they would subscribe unto the faith of *One substance*, that they would hold with the Arians. When they had made this answer, they left Constantinople, and sent their letters abroad into every city, that they should in no wise consent unto the faith of the Nicene Council. The bishops that were of y other side continuing at Constantinople, consulted together about the election of a bishop. For *Gregory* (as I said before) had refused that see and returned to Nazianzum. There was at that time one *Nectarius* of noble linage, whose ancestors had bene Senators, a man he was of good life and goodly conversation, who though he were by office a Prætor, yet the people chose him their bishop: in the end, by the consent of an hundred and fiftie bishops then present, he was stilled bishop of Constantinople. When was it decreed, that the bishop of Constantinople should have the next prerogative after the bishop of Rome: the reason was, because that citie was called New Rome. Again they ratifie the faith of the Nicene Council: they divide provinces, & ordaine Patriarches: they decree that no bishop shall leave his owne diocese and intermeddle with foreign Churches, for unto that time by reason of the great heat & storme of persecution it was miserable at every ones choice and liberty. *Nectarius* Bishop of Constantinople had that great city together with all Thracia allotted to his iurisdiction. The Patriarchship throughout Pontus was assigned unto *Helladius* Bishop of Cæsarea in Cappadocia after *Basil*: unto *Gregory* the brother of *Basil* belef Nyssa a city also in Cappadocia: and unto *Otreius* the bishoprick of Melitina in Armenia. *Ambrosius* bishop of Iconium and *Optimus* bishop of Antioch in Pisidia to y Patriarchship of Asia. The province of Egypt fell unto *Timothee* bishop of Alexandria. *Pelagius* bishop of Laodicea, and *Diodorus* bishop of Tarsus are appointed over the Eastern parts,

Nectarius
chosen by the
council: bi-
shop of Con-
stantinople.
The canons
of the coun-
cell held at
Constantino-
ple.

referring the prerogative of honoz unto the Church of Antioch, the which then presently they granted unto *Meletius*. They decreed moreover, that if necessity did so require, a provinciall Synod should determine provinciall affaires. The Emperour gave his assent unto all the aforesaid, and thus the council was dissolved.

CHAP. IX.

How the Emperour Theodosius caused the corps of Paulus, late Bishop of Constantinople, to be brought from exile with great honor: at what time, Meletius, Bishop of Antioch, departed this life.

About that time the corps of *Paulus* the bishop (whom, as I said before, *Philip* the Emperours Lieutenant, through the procurement of *Macedonius* sent to exile, and caused him to be stilled at Cuculum a city in Armenia) was conveyed by the Emperours commandement from Ancyra to Constantinople, & there received with great honoz in the Church which beareth his name unto this day: the which church was unto that time frequented of the Macedonians, who severed themselves from the Arians, but then were thrust out by the Emperour, because they refused to be of his faith and opinion. At that time *Meletius* bishop of Antioch fell sicke and dyed, *Gregory* the brother of *Basil* preached at his funerall. His corps was caried of his familiar friends into Antioch, and there interred. Again the fauozers of *Meletius* would not be under *Paulinus* iurisdiction, but chose *Flavianus* to their Bishop in the rōme of *Meletius*. Whereupon the people againe were at discord, and fell to raising of tumults and dissention. And because of that, the Church of Antioch was divided againe, not about the faith, but about their fond contention in chusing of bishops.

CHAP. X.

How the Emperour, when his sonne Arcadius was created Augustus, summoned together a Synode of all sects and opinions: He banished all hereticks; the Novatians onely excepted, because they embraced the faith of One substance.

When the Arians were banished the churches, the flame of tumult and schisme flashed about in every congregation. I cannot chuse but wonder at the Emperours advice & policy therein. For he suffered not this sedition to reigne very long through out the cities, but with speed he summoned a Council, charging that all sects and opinions whatsoever should meet together, supposing verily that by conference and communication had betwene themselves, they would at length be brought to establish one faith and opinion. The which trust and good meaning of this, as I suppose was cause and breake of all his prosperous successes. For then it fell out through the providence and procurement of almighty God, that all the Barbarians were at peace within his dominions, rebelled not at all, but yielded themselves unto the Imperiall scepter; for example, *Athanaricus* the valiant captain of the Gothes came in with all his power, and shortly after died at Constantinople. The emperour created *Arcadius* his sonne *Augustus* in the second Consulship of *Merogandus*, and the first of *Saturnius*, y sixth of January. Shortly after all bishops of every sect, out of all provinces came thither in y said Consulship, but the moneth of June. The emperour sent for *Nectarius* Bishop of Constantinople, reasoned with him how he might rid the Christian religion of that discord and dissention, how it were possible to reduce the Church unto unity: he said further, that the controversies and quarrels that molested the quiet state of the Church, and rent asunder the members of Christ, were to be sifted out, and the punishments to light upon their pates that were found the authors of schisme, and disturbers of peace and quietnesse. *Nectarius* hearing of this, was wonderfull sad and pensive: he called unto him *Agellus* the Novatian Bishop, who embraced together with him the faith of *One substance*, and opened unto him the mind & purpose of the Emperour. He although otherwise a rare & singular man, yet was he no body in controversies of religion & disputation of ecclesiasticall matter, but appointed *Symon* a reader of his church, to reason with the in his stead. *Symon* an eloquent mā, well experienced in all things, a skillfull interpreter of holy Scripture, a notable Philosopher, knowing full well that disputations would not only not reconcile schismes, but also fire the

The Council
of Antioch,
and of provin-
cial councils.

the same matter of contention reigning in the rotten bowels of hereticks: therefore he advised *Nectarius* in this sort: that it was best to avoid the strife of logickall disputation, and to lay flat before them the formes of faith established by our ancestors (for he knew of a surety that the Elders had taken heed lest they should assigne unto the Son of God a beginning of essence, because they were of opinion that the Sonne of God was coeternal with the Father); that the emperour should demand of the ringleaders of hereticks, whether they made any account of those ancient Fathers, who governed the Church goody and prudently before the schisme and division, or whether they condemned them as Aliens and far estranged from the Christian faith: If they reiect them, then let them boldly pronounce them accursed: and if they presume so bold an enterprize, then will the common people cry out against them. This being done, the truth of such triall no doubt will preuaile. If they reiect not the ancient Fathers, then let vs alledge their woordes and writings, and confirme the matter in controuersie out of them. *Nectarius* being thus counselled by *Sisinius*, got him with speed vnto the emperours pallace, and made the Emperour priuy vnto these circumstances. He thinketh well of the advice, and compasseth the matter circumspectly. At the first he concealed his drift, and required of them to tell him whether they esteemed & allowed of the Fathers which governed the church before the division, or no: When as they confessed as much in effect, and said that they highly reuerenced them for their masters: the Emperour demanded of them againe, whether they would be tryed by their testimonies touching the true & right faith: The sects & factions Bishops together with the Logicians then present (for they had brought with them many well prepared for disputation) hearing this, knew not what answer to make. They were divided among themselves, while that some held with the Emperour, & some other affirmed that it was altogether contrary to their mind & purpose; for the diuers opinion they conceived of the ancient fathers distracted their minds one from the other. So that not only opinion was diuers among contrary sects, but also such as were of one opinion were divided among themselves. Wherefore their linked malice was no otherwise then the confuse language of those ancient Giants, and the torret of their spitefull inuention was turned downe to the ground. When the Emperour perceived their manifold dissention, and that they builded not vpon the ancient fathers exposition of the faith, but trusted in their sophistical quirk of Logick, he sought another way with them, and bad euery sect lay downe their faith and opinion in writing. Then the principall of euery sect took pen in hand and wrote his opinion. There was a day appointed for their purpose. All the bishops being called, met at the Emperours pallace. There came thither *Nectarius* and *Agellus* fauouring the faith of *One substance*: *Demophilus* of the Arians: *Eunomius* himself in the name of the other Eunomians, and *Elenus* bishop of Cyzicum for the Macedonians. First of all the Emperour saluteth them curteously: next he receiued euery ones writing: then he went aside and lockt in himself: fell downe vpon his knees, and prayed vnto God that he would assist him in the choice and reuealing of the truth. Last of all, hauing perused euery ones opinion, he condemned and tore in pieces all such Creeds as derogated from the unity which is in the blessed Trinity: he allowed and highly commended only of all the rest, the creed containing the clause of *One substance*. This was the cause of the Nouarians were favoured: thenceforth suffered to celebrate their wonted assemblies within the walls of the city. The Emperour wondering at their consent and harmony touching the faith, made a law that they should enioy their owne Churches with security, and that their Churches should haue such priuiledges as the other Churches of the same opinion and faith were wont to haue. The bishops of other sects, because their reigned among them mutuall discord and dissention, they were set at nought yea of the people committed to their owne charge. Who though at their departure they were all sorrowfull & peniue, yet fell they a comfort of their charge by letters: exhorting the not to shrink at all from them because many had left them, & sel to embracing the faith of *One substance*. For many were called, but few chosen. This they bittered not when the greatest part of the people cleaued vnto the higher power, & zealously embraced the faith. Yet for all this were not they which held the faith of *One substance* void of disturbance & molestation. For the controuersie that fel out in the church of Antioch diuided such as were of the council in two factions, for the Egyptians, Arabians, & Cyprians held together, & thought good to remove *Flavianus* out of the bishops see of Antioch: but the Palastinians, Phoenicians, & Syrians took his part. The issue & end of this controuersie I will lay downe in another place.

CHAP.

CHAP. XI.

How that *Maximus* the tyrant through wiles slue the Emperour *Gratian*. And how that *Iustina* the Emperesse, the mother of *Valentinianus* the younger, left persecuting of *Ambrose* bishop of *Millaine*, because she feared *Maximus* the tyrant.

When the Council was held at Constantinople, we haue learned such a boile as soloweth to haue bene in the West parts of the world. *Maximus* a Brittaine took armour against the Empire of Rome, and conspired the death of *Gratian*, who now was weakened together with his power, by reason of the battell he waged with the Germans. *Probus* sometimes a Consul, was chiefe gouernour of Italy during the nonage of *Valentinianus*, who with great prudence ruled the common weale. *Iustina* *Valentinianus* the Emperours mother being infected with the filth of Arianisme, while her husband liued could no kind of way molest such as embraced the faith of *One substance*: yet after his deceasse removing to Millaine, and her sonne being of tender yeares, she raised such tumults against *Ambrose* the Bishop, that in the end he was exiled. But when the people, for the singular loue and affection they bare vnto *Ambrose*, withstood her act, and hindered their force that went about to conuey him to exile, tidings came that *Gratianus* through the wiles and slight of *Maximus* the tyrant was put to death. *Andragathius* the captaine of *Maximus*, hiding himselfe in a chariot resembling the forme of a litter borne of Mules, gaue his souldiers charge to signifie vnto the Emperours guard, that the Emperesse rode therein, and went to meete the Emperour, who passed ouer Rhodanus a flood that runneth by Lions a city of France. The Emperour thinking verily that his wife was there indeed, avoided not the conspiracy, but fell vnawares into the enemies hand, as a blind man falleth into the ditch. For *Andragathius* lighted downe out of the chariot, and slue *Gratianus* presently. He died in the Consulship of *Merogandus* and *Saturninus*, after he had reigned fiftene yeares, and liued foure and twenty. The which newes coled the heate of the Emperours mother kindled against *Ambrose*. Wherefore *Valentinianus*, the time constraining him therunto, receiued *Maximus* with unwilling mind to be his fellow Emperour. *Probus* the gouernour of Italy fearing the power of *Maximus*, determined with himselfe to remove into the East. With all speed therefore he left Italy, and hastening towards Illyrium, he made his abode at Thessalonica a city of Macedonia.

Maximus a Brittaine,

Gratianus the Emperour died An. Dom. 387. Maximus the Brittain is made Emperour.

CHAP. XII.

Theodosius the Emperour left *Arcadius* his sonne and Emperour at Constantinople, and went towards Millaine, to wage battell with *Maximus* the Brittain.

Theodosius the Emperour for the aforesaid cause being wonderfully sorry, gathered great power to go against the tyrant, and feared greatly lest *Maximus* would conspire the death of *Valentinianus* the younger. Then came also legates from the Persians, to conclude peace betwene them and the Emperour, it was the very same time his sonne *Honorius* was borne by his wife *Placilla* the Emperesse, in the Consulship of *Richomelanus* and *Clearchus*, the ninth of September. A little before, when the aforesaid men were Consuls, *Agellus* the Nouatian bishop finished the race of his naturall life. The yeare following being the first Consulship of *Arcaus*, *Augustus* and *Fadon*, after that *Timotheus* bishop of Alexandria departed this life, *Theophilus* succeeded him in the Bishopricke. The second yeare when *Demophilus* the Arian Bishop changed this life, the Arians sent for *Marinus* out of Thracia, a man of their owne creue, and appointed him their Bishop. *Marinus* in whose time the Arians were deuided among themselves, (as it shall be shewed hereafter) liued not many dayes after, wherefore they call *Dorotheus* out of Antioch in Syria, and assigne him their Bishop. The Emperour leauing his sonne *Arcadius* at Constantinople, marched forwards to giue battell vnto *Maximus*. As he came to Thessalonica he found the souldiers of *Valentinianus* all dismayed and quite discouraged, because that necessity had constrained them to take the tyrant *Maximus* for an Emperour. *Theodosius* shewed himselfe openly to some of neither side. For when *Maximus* had sent Embassadors vnto him, he neither receiued nor reiected them: yet was he sorry that the Empire of Rome should be oppressed with tyrannie, under colour of the Imperiall title. Therefore he gathered his power together, and made hast to Millaine, for *Maximus* was lately come thither.

Anno Dom. 388.

CHAP.

Gen. 11.

Gen. 2.

The zeale of the Emperour Theodosius for the titing out of the truth.

CHAP. XIII.

Of the tumult which the Arians raised at Constantinople.

At the very same time when the emperor made at the expedition he could to wage the battell with the tyrant, the Arians raised a wonderfull great stir at Constantinople, the manner was as followeth. Men commonly are wont to devise andaine leadings of things they know not, and if by chance they get hold of any tale, forthwith they baine abroad false rumors & reports according to their fond, baine & foolish desires, ever chatting of news, and hearkening after change. The which then was sene in the city of Constantinople, for of the wars that were so far off, they blazed abroad of their owne baine, one this thing, another that thing, hoping in their traitorous hearts, that y godly Emperour had every day worse success then other. For although there was nothing as yet done in the wars, neuertheless they auouch the tydings (being coined in the closet of their gilded baine) they knew not, to be as true as if they had sene them with their owne eyes: they reported that the tyrant foiled the Emperours power: that there was slaine so many hundreeds, & so many thousands of his souldiers, and that the tyrant had almost taken the Emperour himselfe. The Arians being very much troubled in mind, ready to burst for griefe (that they whom they persecuted absoztyme now enioyed the churches within the wals of the city) scattered sundry false rumors abroad. And because that diuers other reports perswaded the first authozs of these false rumors, that their signments were most true, (for others which learned it onely by hearesay, affirmed vnto the authozs therof, that it was euen as as they at the first had reported vnto them) the Arians plucke vp their hearts, they begin to benter afresh, and set on fire the pallace of Nestorius the Bishop of Constantinople. These things were done in the second Consulship of Theodosius, but the first of Cynegius.

CHAP. XIII.

The victory of Theodosius the Emperour, and the foile of Maximus the tyrant.

When the souldiers of Maximus the tyrant vnderstood of the Emperours coming, and his great power, they could in no wise digest the rumor thereof: they were taken with sudden feare, they bound the tyrant their master, and brought him vnto the emperor, who presently executed him in the aforesaid Consulship, the 28. of August. But Andragathus who slue the Emperour Gratian, hearing of the ouerthrow of Maximus, ran headlong into the next riuer and drowned himselfe. Wherefore the Emperours now hauing gotten the victory, toke their voyage to Rome. Honorius of tender yeares went together in their company. For his father after the foile of Maximus, had sent to Constantinople for him. They solemnized the triumph at Rome. At what time y Emperour Theodosius yielded forth a notable signe of his singular clemency, in y trouble of Symachus the Consul. Thus Symachus was head of natoz of Rome, and for his great skill and eloquence in Romane literature had in great estimation. He had writtten many booke, among the rest, one in praise of Maximus the tyrant, repeated in his hearing while he liued, the which afterward being extant, charged the author with treason. Wherefore he fearing death, ran vnto the Church for refuge. The emperor according vnto the great zeale & godly affection he bare vnto the Christian faith, reuerenced not onely the priests of his owne beliefe and opinion, but also intreated courteously the Nouatians who embraced together with him the faith of One substance, and to the end he might gratifie Leontius bishop of the Nouatian Church at Rome which made sute for him, he granted Symachus his pardon. Afterwards he wrote an Apologie vnto the Emperour Theodosius. Thus the warres which at the first threatened great calamitie to ensue, were quickly ended.

CHAP. XV.

Of Flavianus Bishop of Antioch.

At the same time we haue learned such things as follow to haue bene done at Antioch in Syria. After the decaesse of Paulinus, the people of that Church abhorred Flavianus, and therefore chose Euarinus a man of their owne disposition to their Bishop. He liued not many daies, and after him there was none chosen to the r.ome: for Flavianus through his deuice brought that to passe. As many then as detested Flavianus for the breaking of his oth, had their private conuenticles. But Flavianus rolled (as commonly we say) every stone, put every

deuice in hys, to the end he might bring them vnder his iurisdiction, the which not long after he brought to passe. For the spite and grudge betwene him and Theophilus bishop of Alexandria was laid aside, and by his meanes Damasus bishop of Rome was reconciled vnto him. They had both bene offended with him, not onely because he so swore himselfe, but also for that he was the authoz of discorde betwene them, which before were at vnty. Wherefore Theophilus being now pleased with him, sent Isidorus a priest, for to appease the displeasure which Damasus had conceiued against Flavianus, and to instruct him that it was according vnto the vse and maner of the Church, if (respecting the vnty and concord to be retained among the common people) he would not thinke amisse of Flavianus for so doing. When Flavianus was thus restored vnto the communion of the faithfull, the people of Antioch in proceesse of time were brought to loue and amitie one with another, and the affaires of Antioch had such an end as you heard before. The Arians then being thrust out of the Churches, raised conuenticles in the suburbs. In the meane space when Cyril bishop of Ierusalem had departed this mortall life, Iohn came in his r.ome.

Cyrl.
Iohn.

CHAP. XVI.

How the Idolgroues and temples of the Ethnicks were ouerthrowne at Alexandria, and of the skirmish betwene the pagans and the Christians.

About that time there was a lamentable stirre at Alexandria, in manner as followeth. By the procurement and industry of Theophilus the Bishop, the Emperour commanded that all the Idolgroues of the Ethnicks within Alexandria should down to y ground, and that Theophilus should ouersce it. Theophilus being thus authozized, omitted nothing that might tend to the reproch and contumely of heathenish ceremonies: downe goes the temple of Mithra, his soule closets being full of Idolatricall filth and superstition, are cleansed and rid out of the way: downe goes the god Serapis temple; the embzued and bloody mysteries of the god Mithra are publicly derided: the baine and ridiculous practises both of Serapis and others are shewed forth vnto the open face of y world: he caused such things as among them resembled the pards of men, to be caried throughout the market place, to their vtter shame and ignominie. The Ethnicks inhabiting Alexandria, and above the rest such as professed philosophy, beholding the manner of the dealing, could no longer containe, neither rule themselves: but added new and farre more grieuous offences, vnto the former acts of theirs, being both tragicall and exceeding in cruelty. For all togntly ranne vpon a head, they set vpon the Christians, they sought to dispatch them euery kind of way: the Christians went about to withstand their violence, they defend themselves, and so mischief was heaped vpon mischief: the skirmish was so fore, and the fray continued so long, vntill either side was weary, had their fill of bloodshed and manslaughter, and could now kill no longer. There dyed but a few of y Ethnicks, yet a great number of the Christians: of either side there was wounded an infinite number. When all was ended, the Ethnicks were wonderfully afraid of the Emperours displeasure. Wherefore hauing committed such leud acts as their horrible wickednes led them vnto, and hauing quenched their boiling rage and fury with running streames of blood and wounded bowels, they ranne away, and hide themselves some in one place, some in another. Many gaue the slip out of Alexandria, and being dispersed, led their liues thenceforth in diuers other cities: of which number were Helladius and Ammonius both Grammarians, whose scholler I my selfe was at Constantinople in my youthty yeares. Helladius was said to be the priest of Iupiter, and Ammonius the priest of the Ape, which they worshipped for god. The slaughter being thus ended, the Gouvernour of Alexandria and the Captaine of the horse came to aide Theophilus in the ouerthrow of their temples. Wherefore the temples went down, the Idols of the gods were turned into Cawdzons, and into other necessary vessels for household stuffe. For the Emperour had given the images of the gods throughout all the Idolatricall temples of Alexandria, to the reliefe of the poze. Theophilus going about to deface the pictures of their gods, commanded that one of some certaine god should be reserved and set vp in some publicke place of the city, to the end the Ethnicks in proceesse of time should not be able to deny but that sometimes they worshipped such gods. I haue knowne Ammonius the Grammarian to haue bene very much offended with that act, and to haue said, that the religion of the Ethnicks sustained great iniury and reproch, because that

Mithra.

Serapis.

Phalli.

Socrates was
the scholler
of Helladius
and Ammo-
nius.
The Egyptians wor-
shipped the
Ape.

f f

one

Anno Dom.
392

Maximus the
Brittaine
which slue
the Emperour
Gratian, and
was crowned
Emperour in
his stead, is
now betrayed
of his owne
men and ex-
ecuted by
Theodosius
the Emperour.
This Maxi-
mus was
highly com-
mended by a
Consull of
Rome which
wrote a booke
in his praise.

one image was not in like sort translated, but kept of set purpose to the continuance of their religion. *Helladius* boasted in the hearing of many, how that in the skirmish he slew nine men with his owne hands. These were then the boyles at Alexandria.

CHAP. XVII.

Of the hieroglyphicall letters found engrauen in the temple of Serapis letters they were which yielded in sense by coniunction of syllable, or knitting of sentence, but were to be construed by the signification of the beasts which they resembled.

In the temple of *Serapis* now ouerthrowne and rifled throughout, there were found engrauen in the stones certaine letters, which they call Hieroglyphicall. The manner of their engraving resembled the forme of the crosse. The which when both Christians and Echoicks beheld befoze them, euery one applied them to his proper religion. The Christians affirmed that the crosse was a signe or token of the passion of Christ, and the proper cognizance of their profession: the Ethnicks auouched that therein was contained something in common, belonging as well to *Serapis* as to Christ: that the signe of the crosse signified one thing vnto the Ethnicks, and another vnto the Christians. While they contend thus about the interpretation of the letters, many of the Ethnicks became Christians, for they perceived at length the sense and meaning of the Hieroglyphicall letters, that they prognosticated saluation and the life to come. The Christians perceiuing that this made very much for their religion, made great account thereof, and were not a little proud of it. When as by other Hieroglyphicall letters it was gathered that the temple of *Serapis* should go to ruine when the signe of the crosse therein engrauen came to light (by that life to come was foreshewed) many more embraced Christian religion, confessed their sinnes, and were baptized. Thus much haue I learned of the crosse. But verily I am not of opinion, that the Egyptian priests foreshewing that which should come to passe of Christ, should ingraue in stone the signe of the crosse (for if the mystery of Christs incarnation was hid from the beginning of the world, & from many generations, as the Apostle writeth, and concealed from the diuell the prince of all impiety, how much more from the Egyptian priests his ministers?) but that in sitting out of the sense and understanding of those characters, it came to passe by the prouidence of God as in times past with the Apostle *S. Paul*. For he being moued from above with the spirit of wisdom, dealt with the Athenians in like sort, and conuerted many of them vnto the faith, while he read the sentence that was engrauen vpon the Altar, Vnto the vnknowne God, and applied it to his purpose. Unless that peradventure some man will say, that the word of God wrought so forcibly in the Egyptian priests, as it did in *Balaam* and *Casphas*. For they were constrained against their wils to prophesy of god things. So farre of these things.

CHAP. XVIII.

How the Emperor Theodosius during the time of his abode at Rome, did the citie much good, by remoouing the cheenish dennes of the bake-houses, and the infamous ringing of bells at the deed doing in the stews.

The Emperour *Theodosius* although he continued but a little while in Italy, yet in that space did he much good vnto the city of Rome, both by giuing that which was good, and taking away that which was ill. For as he shewed himselfe bountifull and liberrall towards her in many things, so hath he removed two things, which were great blemishes vnto that city. The one was in this sort. There was at Rome an huge and a great house, of ancient building, where all the bread that serued the city was baked. The masters of this house, the Romanes called in their owne tongue *Mancipes*, such they were as serued all with bread by great, who in proceesse of time turned those large comes to dennes of theennes. For by reason the bakehouse that belonged vnto that building was vnder ground, and became that on euery side there were victuallers, tauernes and tpling houses full of harlots and naughty packes: many that reioyzed thither, partly for food and victuals, and partly also for the satysfying of their filthy lust, were craftily spoiled of all they had, and most commonly dispatched, so that their friends could neuer heare tidings of them againe. A certaine prince

A bakehouse vnder ground.

Blinde Alc-houses.

conuenance there was deuised to throw them downe headlong from those balwy Tanerns, into the blind bakehouse. By this meanes many, specially of the Strangers which inhabited Rome, were cast away. For being thus caught in the trap, they were constrained to grind in the bakehouse: and most of them were neuer permitted to depart, but continued all their life time in dundgery, making their friends believe they were not in this world. It fell out that one of the Emperour *Theodosius* souldiers was throwne into this hole: being in the close bakehouse, and could not get licence to depart, he drew out his dagger, and slew them which stopped his passage, the rest being afraid of their liues, let the souldier go. The Emperour vnderstanding all the circumstance, sent for the millers and bakers, punished the masters with extreme torment, ouerthrowne those blind houses, which were receptacles of theennes & harlots, and thus rid he the princely city of this one shameful dealing. The other was as followeth. If a woman were taken in adultery, the Romanes vsed such a kind of punishment as removed not sin, but increased vice. For they shut her vp in a narrow steeles, & compelled her heauiely without all shame to play the harlot, yea they procured ringing while she was doing, that the neighbors might vnderstand of it, & that by the sound of the tingling bells, all might be made paitiue to that filthy and shameful kind of correction. When the Emperour heard of this horrible custome, he thought it in no wise to be winked at, but caused *Setra* (for so were the steeles called) to be ouerthrowne and suppressed, and made other lawes for the correction of Adulterers. Wherefore Rome by the benefit of *Theodosius* the Emperour, was deliuered from these heauiely and seule abuses. After that he had set other things in order, he left the government of that city vnto *Valentinianus*, toke thence his voyage together with his son, towards Constantinople, and came to his iourneys end at that time when *Tatianus* and *Symachus* were Consuls, the tenth of November.

CHAP. XIX.

Of the Priests appointed to heare confession, and why strining was forbidden in the Church.

About that time it seemed good vnto the Church to take away the office of such priests as were appointed throughout euery Church to receiue penitents after the confession of their sinnes, vnto the company of the faithfull, and that for this occasion. Since the time that the Nouatians diuided themselves from the Church, and refused to communicate with such as fell in the persecution vnder *Decius*, the bishops added vnto the Ecclesiasticall canon, that in euery church there should a priest be appointed for the admission of penitents: to the end such as had fallen after baptism, should in hearing of the priest appointed for the purpose, confesse their sinne and infirmity. This canon is as yet of force among other sects: onely the true Christians embracing the faith of *One substance*, together with the Nouatians which therein hold with them, haue banished this penitentiall function out of the Church. Neither did the Nouatians at the beginning allow of this condition: yet the Bishops which now adates gouerne the churches, although they retained this custome of a long time, notwithstanding remoued it out of the Church in the time of *Nectarius* Bishop of Constantinople. by reason of an haynous offence committed in the Church in such sort as followeth. A noble woman came vnto the Priest whose office was to heare penitents, and confessed openly the sinnes she had committed after Baptisme. The Priest enioyned her to giue herselfe wholly to fasting and continuall prayer, that together with her confession in word, she might draw forth the workes of repentance in deed. As she continued a while longer a strining, she accuseth herselfe of another crime, and declareth that a certaine Deacon of that Church had abused her body. For which offence by this means come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not onely because of the haynous offence that was committed, but also that thereby the Church was blemished with reproch and infamy. When the Priests were sharply rebuked, and the aforesaid crime obiected vnto them, *Eudemon* minister of that Church, by birth of Alexandria, counsellor *Nectarius* the bishop to take away the function of the strining priest, and grant free liberty vnto euery one as his conscience serued him, to become partaker of the holy mysteries. For in so doing there was hope that the church should no longer be slandered. In so much as I heard these things of *Eudemons* owne mouth, I doubted not to annex it vnto this our history. For, as I haue oft admonished the reader, it was ever my drift

Theodosius tooke away this filthy law, & suppressed the steeles.

The original of confession.

The removing of confession and strining out of the church. A deacon abused a certaine matron of Constantinople.

and purpose, to learne the histories of such as knew them very well, and diligently to sift out the truth, lest that at any time my penne should passe the bounds of a faithfull historiographer. I of late reasoned thus with *Eudemon*: Thy aduice and counsell, O Priest, whether it shall auail the Church or no, God knoweth: yet I see plainly that thou hast ministered occasion, that one may not reprobend anothers vice, neither obserue the aduice of *Paul*: Haue nothing to do with the vnfruitfull workes of darknesse, but rather rebuke them. Of these things thus much shall suffice.

CHAP. XX.

How that Arians with Arians, Nouatians with Nouatians, together with other heretickes fell out among themselves. This title is especially handled in the 22. and 23. chapters following.

I thinke it necessarie to lay downe in writing such things as fell out among others also, I meane the Arians, Nouatians, Macedonians, and Eunomians. For the Church being once diuided, rested not vpon one schisme and diuision, but men fell out among themselves, one seuered himselfe from another, & vpon light and trifling occasion they brake asunder the bond of loue and amitie. Wherefore, how, when, and vpon what occasion they varied, I am now about to declare. First of all we haue to learne, that *Theodosius* molested none of all the aforesaid sects, *Eunomius* onely excepted: whom the Emperour exiled, because he raised conuenticles at his private house within Constantinople, published abroad certaine lewd books of his owne, and infected many with the filth of his hereticall opinion. He disquieted not the rest, neither constrained them to his communion, but licensed euery of them to frequent seuerall conuenticles, to embrace what opinion liked them best in Christian religion. And as he gave leaue to all other sects for to erect them churches without the wals in the suburbs: so he commanded that the Nouatians (as we said before) maintaining together with him the faith of *One substance*, should freely without disturbance and molestation, enioy and recover their former churches within the cities. Of whom now occasion is ministered to utter a few lines, in which I will briefly runne ouer. *Agellius* was bishop of the Nouatian Church at Constantinople the space of forty yeares, that is (as I said before) from the reigne of *Constantine*, vnto the first yeare of *Theodosius*. At his last end he appointed *Sisinnius* to succeed him in his bishopricke, a priest of his owne Church, and a man very well sene in prophane literature, trained vp in philosophie together with *Julian* the Emperour vnder *Maximus* the philosopher. And when the Nouatians charged *Agellius* for appointing them *Sisinnius* and not *Marcianus*, who was a godly man, by whose means they were rid from trouble and molestation in the time of *Valens*: he for to pacifie their heate, and to satisfie their minde, assigned *Marcianus* while after. And though he was very weake, yet went he into the Church, and said thus vnto the people: Inmediatly after my decesse you shall haue *Marcianus* to your bishop, after *Marcianus*. *Sisinnius*. When he had said thus, he toke his leaue of them, and not long after died. But *Marcianus* being bishop of the Nouatians, their Church was deuised vpon such occasion as followeth. *Sabbatius* a certaine Iew embraced Christian religion, whom *Marcianus* preferred to the function of priesthood, notwithstanding his conuersion and preferment, he fauored of the old infection, and addicted himselfe vnto Jewish obseruations, neither was he contented onely with this, but needs he would be made a bishop. Wherefore after he had gotten of his side a couple of priests, men of like disposition & aspiring minds, by name *Theophilus* and *Macarius*, he went about to reuine the time and manner of solemnizing the feast of Easter, euen as (according vnto our former relation) the Nouatians attempted vnder *Valens* at *Pazus*, a pelting village of Phrygia. And though at the first he seuered himselfe from the Church vnder pretence and colour of the monasticall trade of life, affirming that certaine men were stumbling blockes vnto his conscience, whom he thought vnworthy of the holy mysteries: yet in pceesse of time whiles that he raised private conuenticles, his doct was manifestly perceiued. *Marcianus* vnderstanding of this, misliked very much with himselfe that he had not taken better aduise in giuing of orders, that he had preferred such baine glorious persons and aspiring minds vnto the function of priesthood: he fretted within himselfe for anger, and wished that his hands had bene set vpon picking thornes, when they were layd vpon *Sabbatius* head. So he toot, he summoned a councell of Nouatian bishops at *Angaris* the mart towne of Bithynia, adioyning vnto *Helenopolis*: he cited *Sabbatius* to appeare before them,

* Cap. 22. in the Greeke.
Agellius,
Sisinnius.

Marcianus.

Sabbatius.

them, and expostulated with him in presence of the councell, the cause that gaue him occasion of offence. As some as he had pleaded for himselfe, the variance touching the celebration of Easter, which lay vpon his stomacke, (for he was of opinion that therein it behoued them to obserue the Jewish custome, and the order prescribed by such as afore that time met for the same cause at *Pazus*): the bishops suspecting that he had enterprised the same in hope of a bishopricke, made him swear that he would neuer take vpon him to be bishop. When he had taken his oath, they read to him the Canon containing a matter of indifference, that it was not a sufficient cause to part asunder the vnitie of the church about the celebration of Easter: and that their assembly at *Pazus* was no preiudice vnto the general Canon. They said moreover, that the Elders which immediatly succeeded the Apostles, varied among themselves about this feast, yet brake not asunder the bond of vnitie: and that the Nouatians inhabiting the princely city of Rome, though they neuer retained the manner of the Iewes, but alwayes kept Easter after the Equinoctiall space, yet communicated notwithstanding with such as were of the same faith, & obserued a contrary custome. When they had used these and other such like reasons to the same purpose, at length they concluded, that the canon of Easter was an indifferent matter: that it was lawfull thenceforth for euery one to celebrate that feast euen as he had aforesettime determined with himselfe: moreover there was a promise laid downe for the removing of dissension, that if some varied about the celebration of Easter, notwithstanding they should be at vnitie and consozd in the Church of God. These things were then in this sort laid downe of them for the rooting out of variance from among them about the celebration of Easter. *Sabbatius* being bound with an oath, for that the celebration of that feast was variable and diuers, was before hand with them alone for fasting and vigils, for he kept Easter vpon the Saturday: yet met he the day following with others in the Church, and was partaker together with them of the holy mysteries. What did he for the space of many yeeres, and therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant soules, especially in Phrygia and Galatia, hoping verily to be iustified thereby, became earnest followers of him, and obserued in secret his celebration of Easter. In the end *Sabbatius* raised private conuenticles, and forgetting the oath he had taken, was chosen Bishop (as hereafter shall more manifestly appeare) of such as addicted themselves to his kind of discipline.

CHAP. XXI.

The diuersitie of obseruations in diuers places, touching Easter, fasting, marriage, seruice, with other Ecclesiasticall Rites.

Presently me thinks fit opportunitie serueth to discourse of Easter. For neither had the elders of old, nor the fathers of late daies, I meane such as fauored the Jewish custome, sufficient cause, as I gather, so eagerly to contend about the feast of Easter: neither weighed they deeply with themselves, that when Jewish formes and figures were translated into Christian faith, the literal obseruation of *Moses* law, and the types of things to come wholly banished away. The which may evidently be gathered, when as there is no law established by Christ in the Gospell, which alloweth of the obseruation of Jewish Rites: nay the Apostle hath in plaine words forbidden it, where he abrogated circumcision, and exhorted vs not to contend about feasts and holidayes. For writing vnto the Galathians he saith in this sort: Tell me, you that desire to be vnder the law, do ye not heare what the law saith? That he had discoursed a while therof, he concludeth that the Iewes were become seruants vnto the law, and that such as were called vnto the Christian faith, were thereby made free: he admonisheth vs further not to obserue daies, neither monthes, nor yeeres. And vnto the Colossians, he is as plaine as may be, saying, by the obseruation of such things was nothing but a shadow: his words are these: Let no man therefore iudge you in meat or in drinke, in a peece of a holiday, or of the new moone, or of the Sabbath, which are but shadows of things to come. And in the epistle to the Hebrews he confirmeth the same, where he saith: Insomuch the Priesthood is translated, of necessity there must be a translation of the law. Wherefore neither doth the Apostle, nor the Euangelists presse the Christians with the yoke of bondage & seruitude: but left the remembrance of the feast of Easter, and the obseruation of other holidayes, to their free choice and discretio which haue bin benefited by such daies. And because men are wont to keepe holidayes for to refresh their wearisome bodies, already pining with toyle & labour:

¶ f 3

therefore

Cap. 23. af-
the Greeke.

Easter.

Gal 4.

Coloss. 2.

Heb. 7.

therefore it cometh to passe, that every one in every place, of a certaine custome do celebrate of their own accord the remembrance of the Lords passion. For neither our Saviour, nor his Apostles have commanded vs any where to observe it, neither have they laid it downe as a law: neither have the Evangelists & Apostles threatened vs, or entoynd vs a penalty or punishment, as the law of Moses hath done unto the Jewes: but onely the Evangelists make mention of this feast, partly to the great shame of the Jewes, who defiled their bodies, and prophane their solemne feasts with blood and slaughter: and partly also to signifie that our Saviour suffered death for the saluation of mankind, in the dayes of vnleavened bread. The will of the Apostles was not to lay downe canons and decrees concerning feasts and holidays, but to become patterns vnto vs of piety, of good life, & godly conuersation. I am of opinion, that as many other things crept in of custome in sundry places: so the feast of Easter to haue prevailed among all people of a certaine private custome and obseruation, inasmuch that (as I said before) not one of the Apostles hath any where prescribed to any man as much as one rule of it. The success and events haue manifestly declared vnto the world, that of old time it was observed not by canon, but of custome. The greater part throughout the lesser Asia haue solemnized this feast of old vpon the fourteenth day of the moneth, without any account made, or had taken of the Sabbath day. Notwithstanding while they did so, they were not at discord with such as retained a contrary obseruation of the feast, until that Victor bishop of Rome through boiling heat and choler, had excommunicated all Asia. I mean such as observed the feast of Easter the fourteenth day of the moneth. For which act Irenaeus bishop of Lyons a citie of France, inueyed bitterly in his letters against Victor, rebuked him for his sumish dealing and furious rage, put him in remembrance that the elders & ancient fathers, who varied among themselves about the obseruation of this feast, communicated neuertheless one with another: & also that Polycarpus bishop of Smyrna, which suffered martyrdom vnder Gordianus, communicated with Anicetus bishop of Rome, neither fell he out with him at all (as Eusebius reporteth in the first booke of his Ecclesiasticall historie) though he kept the fourteenth day of the moneth, as the custome of Smyrna, where he abode, did preuaile. Some (as I said before) in the lesser Asia, do celebrate that feast the fourteenth day of the moneth: some again, inhabiting the farthest parts of Asia Eastwards, vary in the moneth, yet hold the feast vpon the Saturday: they thinke that the Jewes are herein to be followed, though curiously they marke not the time of the feast: these men do solemnize it after the Equinoctiall space, yet do they best the time limited by the Jewes for the celebration thereof: for they thinke that Easter is euer to be kept when the Sun is in Aries, after the Antiochians in the moneth Xanthicus, but with the Romans in April. What also therein they followed (as Iosephus writeth in his third booke of Iudaicall antiquities) not the Jewes of the latter age, who souly erred therein, but the eldest and most ancient. And as these men varied thus among themselves about the obseruation of the feast of Easter: so is it manifest that all other countries throughout the West parts of the world, whose bankes are beaten with the surging waues of the Ocean sea, of old tradition, and prescribed custome haue celebrated this feast after the Equinoctiall line. And although all these countries, nations and languages thus varied one from another, yet they neuer diuided the communion of the church, neither brake they asunder the bond of vnitie. Neither is that true which is rise in the monthes of malicious men, that the counsell summoned in the time of Constantinus Magnus, peruerced and set quite out of order, the manner and custome retained about the celebration of this feast. For Constantine himselfe wrote vnto such as varied from others, exhorting the lesser multitude to follow the greater number, the which Epistle of the Emperour, thou shalt find wholly in Eusebius the third booke of the life of Constantine. But some partly on thereof, which specially concerneth the feast of Easter, is read in this sort. In my simple iudgment, that is a noble custome, the which all the churches, West, South, and North, together with many countries of the East do retaine: and therefore it cometh to passe, that all presently do thinke very well of it. I my selfe haue presumed so much vpon your discreet wisdoms, that what custome fouer is obserued with vniuerse consent in the citie of Rome, Italy, Africke, and all Egypt, Spaine, France, Brittain, Libya, and all Greece, in the prouinces of Asia, Pontus, and Cilicia, you most willingly would approue the same: weighing with your selues aright, that there are not onely more Churches, but a greater number of people in those parts, and that all of duty should wish and earnestly desire, that thing to be most religiously established, which right and

* Euseb. eccl. hist. 4. ca. 15. saith that Polycarpus suffered martyrdom vnder Verus the Emperour.

The Epistle of Constantine. Euseb. lib. 3. de vita Constantini.

reason requireth, which also hath no fellowship with the open perurie of stubburne and stiff-necked Jewes. This is a peece of the Emperours epistle. They that keepe Easter the fourteenth day of the moneth, bring Iohn the Apostle for their author: but such as inhabite Rome, & the West parts of the world, alledge Peter & Paule for themselves, that they should leaue the such a tradition. Yet there is none that can shew in writing any testimony of theirs for confirmation & proofe of their custome. And hereby I do gather, that the celebration of the feast of Easter came by more of custome, then by any law or canon. Every sect & religion hath sundry & diuerse rites & ceremonies, yet conceiue they no worse opinion of others therefore then of themselves. For they which are of one faith & opinion, vary among themselves in rites & obseruations. Therefore occasion is now ministred to discourse of the diuersity of ceremonies and customes throughout all countries & Christian congregations. The manner of fasting usually obserued before Easter, as it appeareth vnto the whole world, hath diuersly bene obserued. Such as inhabite the princely city of Rome, do fast thre weekes together before Easter, excepting the Saturday and Sunday. Illyrium, all Greece together with Alexandria, begin their fasting dayes five weekes before Easter, and that space they call forty dayes fasting or Lent. Other some contrary to the aforesaid customes, begin to fast fourteen weekes before Easter, yet in all while they vse abstinence but only fiftene daies, pausing betwene euery of them, and these few daies they call forty daies fasting or Lent. So that I cannot chuse but marvel, that they differing in number of daies, yet all ioyntly do call euery of their obseruations, forty daies fasting, or Lent. Other some haue deriued the etymology of this word as it pleased them best, according vnto the inuention of their owne braine. Neither is this difference onely about the number of the daies, but also a great diuersity in the kinds of meate. For some do abstaine from euery liuing creature, some other of all the liuing creatures save onely vpon fish: others together with fish, save vpon the folwes of the ayre, affirming as Moses doth write, that their originall is of the water: others some eate neither nuts, nor apples, neither any other kind of fruit, nor egges neither: some save onely vpon drie bread, some other receiue no not that. There are some, that when they haue fasted until nine of the clock, they refresh nature with diuerse sorts of meates. Other nations haue other customes, the manner & causes are infinite. But in so much there is no man able to shew a president or record thereof in writing, it is plaine that the Apostles left free choice & libertie vnto euery man at his owne discretion, without feare, compulsion & constraint, to addre himselfe vnto that which seemed good and commendable. We know for most certaine, that this diuersity of fasting is rise throughout the world. Againe touching the Communion there are sundry obseruations and customes. For though in manner all the Churches throughout the whole world do celebrate and receiue the holy mysteries euery Sabbath day after other, yet the people inhabiting Alexandria & Rome, of an old tradition do not vse it. The Egyptians adioyning vnto Alexandria, together with the inhabitants of Thebais, vse to celebrate the Communion vpon the Sunday, yet do they not receiue the Communion as the manner is among the Christians. For when they haue banqueted and filled themselves with sundrie delicate dishes, in the euening after seruite they vse to communicate. Againe, at Alexandria vpon the Thursday and Friday the Scriptures are read, the Interpreters expound them, all the solemnities of the Communion is accomplished, yet the Communion then not receiued. And this is an old and an ancient custome at Alexandria. It is well knowne that Origen flozished in those daies in the Church, who being a wise and discrete Doctour and expounder of holy Scripture, perceiving that the precepts of Moses law could in no wise literally be vnderstood, gaue forth of the Pascheouer a mysticall & more diuine kind of interpretation: that there was but one onely true Pascheouer or Easter, the which our Saviour effectually solemnized at his nailing to the tre, when he encountered with the power of darknesse, & triumphed over the Diuel and all his workes. Againe the Readers and Interpreters of holy Scripture at Alexandria, be they Carechumenists or baptized, it forceth not: when as the custome in other countries and Churches, is to admit none into that function vntill he be first baptized. I remember my selfe another custome, which preuaileth and is of force in Thessalia: that there if he which is a Priest, after the receiuing of orders, do keepe company with his wife, the which he married being a lay man, he is forthwith deposed of the ministrie: yea when as all the famous Priests throughout the Easterne parts of the world, and the Bishops also restraîne

Lent.

Diuerstie of meates in fasting. Gen. 1.

The Communion.

Readers

The lawfull
marriage of
Priests.

Baptisme.
The Altar
standing
westward.
Eueniug
prayer by
candle.
Diversity of
seruice.

An inferior
Priest with-
out licence
doth not
preach.
Saturday fast.
The Noua-
tians opinion
retained.
Second ma-
riage.

A.C. 15.

the company of their wines at their owne choice, without law or compulsion. For many of them notwithstanding the administration & government of their Bishoppes, begeth also on their lawfull wines. The author & ringleader of that custome in Thessalia was *Theodorus* a priest of Triva, a citie of that countrey, the wyter of those wanton and amorous bookes, the which he made in the prime of his flourishing youth, and entitled *Echiopica*. They retaine the same obseruation and custome at Thessalonica, Macedonia, and Hellas in Achaia. I remember they haue another custome in Thessalia, that is, they baptis onely on the Easter holidays, and therefore very many die without Baptisme. The Church of Antioch in Syria is situated contrary to other Churches, for the Altar stands not to the East, but towards the West. In Hellas, Ierusalem and Thessalia seruice is said with candle light, after the manner of the Nouatians at Constantinople. In like sort at Caesarea in Cappadocia and at Cyprus, the priests and bishops do preach and expound holy Scripture at euening prayer on the Saturdays and Sondays by candle light. The Nouatians of Hellepount haue not the same order and manner of seruice as the Nouatians of Constantinople, yet for the most part they imitate the chiefe Churches among them. To be short, among the customes and obseruations of all sects and religions, we shall not be able to find two which follow and retaine one order of seruice. Whereouer at Alexandria the inferior priest hath not use to preach: that order first began when *Arius* turned upside downe the quiet estate of the Church. At Rome they fast every Saturday. At Caesarea in Cappadocia after the manner of the Nouatians, they receiue not into the communion such as sinne after baptisme. When so do the Macedonians in Hellepount, and such as throughout Asia do celebrate the feast of Easter, the fourteenth day of the moneth. The Nouatians throughout Phrygia allow not of second marriages: such of them as inhabite Constantinople do neither receiue it, neither reiect it: againe, such as are in the West parts of the world admit it wholly. The originals and authors of so great a diuersitie were bishops which gouerned the Churches at diuerse and severall times. Such as like of these rites, do commend them vnto the posterity for lawes. But to pen in paper the infinite and diuers ceremonies and customes throughout cities and countries, would be very tedious peece of worke, and scarce, nay impossible to be done. Thus much already said downe, may seme a sufficient treatise for to proue that the celebration of the feast of Easter began euery where more of custome then by the commandement, either of Christ or any Apostle. Wherefore their talke sauereth not of the truth, their report is to no good purpose, which say that the Nicene councill set the manner of celebrating this feast out of square. For the bishops of that assembly endeuoured with all might possible to reconcile the lesser number to the greater, which varied from them. Neither were the Apostles times without such boyles and dissensions, neither were they themselves ignorant hereof, as it appeareth by the Acts of the Apostles. For when the Apostles vnderstood of the tumult and stirre raised among the faithfull, through the variety & contention of the Gentiles, they all assembled together: they laid downe a certaine holy law, the which they published vnto the world in forme of an Epistle, deliuering the faithfull from the heauy yoke of bondage, from the vaine and fruitles contention rising thereof. They haue taught them a sure and a certaine rule for the direction of god life, prescribing them only such things as were necessary to be obserued. And although the epistle is to be seene in the Acts of the Apostles, yet there is no cause to the contrary, but that the reader may find it among these our histories. The Apostles, the elders and brethren, vnto such brethren as of the Gentils inhabite Antioch, Syria and Cilicia, send greeting. Whereas we are giuen to vnderstand, that some which departed fro vs haue troubled you with words, & cumbered your minds, saying, ye must be circumcised and keep the law, to whome we gaue no such commandement: it seemed therefore good vnto vs being gathered together with one accord, for to send chosen men vnto you, with our welbeloued *Barnabas* & *Paul*, for they are that haue regarded their liues for the name of our Lord Iesus Christ. Therefore we haue sent vnto you *Judas* & *Silas*, who by word of mouth can declare vnto you the same. For it seemed good vnto the holy Ghost, & to vs, to charge you with no more then with these necessary things, to wit: that ye abstaine fro things offered to Idols, fro blood, fro strangled & fornication, ye shal do wel in keeping your selues vndefiled fro these things; Farewel. These things were agreeable to the will of God, for so the epistle testifieth: It pleased the holy Ghost not to burthen you further, the with the obseruation of these necessities. But some neglecting these things, account of fornication as a thing

indifferent,

indifferent, yet they contend about holidays as it were for life & death: they despise the commandments of God, and establish them Canons of their owne: they set at nought, they make no account of the law published by the Apostles, & so vnadvisedly they put in practice decrees contrary vnto the will of God himselfe. Furthermore, although I could presently discourse more at large of the feast of Easter, and proue with manifest demonstrations, that the Iewes themselves obserued not diligently neither as they ought, either the time or the manner of the celebration, & that the Samaritans a sect of the Iewes, kept it alwayes after the Equinoctiall space: yet because it requirerh a seuerall title and a long treatise, I will here cut it off. Whely this I will adde, that whosoener they be that are so much in lone with the imitation of the Iewes, & so curious in obseruation of types and figures, it becometh them to vary from them, no (as commonly we say) not the breadth of a naile. For if they addit themselves vnto such precise obseruations, of necessitie they must not onely obserue dayes, and moneths, & yeres, but also whatsoeuer Christ did after the Jewish manner for the fulfilling of the law, or the iniuries he vniuilly sustained of the Iewes, or the things he uttered in figures and parables to please all generally. For example, he taught in a ship, he commanded the Passouer should be prepared in an upper chamber or parlour, he charged them to lose the Aile that was tyed, he gaue the man bearing a pitcher of water in his hand, for a signe vnto such as went to prouide the Passouer, and infinite other such like examples written in the Gospel. Yet they that thinke themselves iustified by the obseruation of this feast, endeavour not at all to fulfill any of these after the external manner and literal vnderstanding. Not one of them euer preached out of a ship vnto the people: not one celebrateth the Passouer in a parlour: not one first tye the Aile, then loose it her againe: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumstances appertaining vnto these mysteries. They thinke that these things belong rather vnto the Iewes then vnto the christians. For the Iewes retaine such ordinances more with the outward and corporal obseruation, then with the inward and spirituall vnderstanding. Wherefore they are held accursed, because they thinke that *Moses* law consisteth rather in figures & types, then in truth and the things themselves. Such as fauour the Iewes although they conceiue these things after a mysticall and diuine kind of interpretation, yet raise they a foule stirre about dayes and moneths, and tread vnder foot the inward and high knowledge ingrafted within them, and therefore of necessity, they are in this point to be condemned alike with the Iewes: for they purchase vnto themselves the sentence of curse and condemnation. But of these things enough and enough.

CHAP. XXII.

Of the stirre betweene the Arians at Constantinople, and how they were called *Psathyriani*.

Now let vs returne vnto our former purpose and first mentioned a little before, that is, to discourse how the Church being once diuided, rested not with the first diuision, but such as were scuered into sundry sects and schismes, fell from their fellowes, and vpon light and trifling occasions, disagreed among themselves. The Nouatians (as I said before) were diuided about the obseruation of the feast of Easter, neither yet were they content with one diuision. For throughout sundry prouinces, they sometimes iarred, and sometimes ioynd together, not onely about the moneth, but also the day of the week, and other such like matters of small importance. The Arians were diuided vpon such an occasion as followeth. Continually arguing and boyching of intricate quirks brought their disputations to very absurd and horrible opinions. Whereas the church belongeth that God is the father of the son, who is the word, they call into controuersie whether God might be called a father before the son had his being. And because they were of opinion that the word of God was not begotten of the father, but had his being of nothing, erring in the chiefe & principall, no marvel though they plunged into absurd opinions. *Dorotheus* whom they had translated thither from Antioch, said that the Father could be neither in essence nor appellation, if the son had no being. *Marinus* whom they had called out of Thracia before *Dorotheus* time (somacking *Dorotheus* was preferred before him) supposed now that it was high time for him to worke his seat, set himselfe opposite, and maintained the contrary opinion. Wherefore they were diuided, and by occasion of the vaine & fruitles question proposed among them, they parted companies: *Dorotheus* with his followers continued in their former homes, *Marinus* with his train erected the chappels,

Socrates in-
uiceth a-
gainst such
Nouatians
as fell to
Iewish apo-
stasie.
Luk 5.
Mar. 14.
Mar. 11.

Cap. 23. after
the Greekes.

Nouatians.

Arians.

Mariouſe the
Ariā though
that the fa-
ther was a fa-
ther when
there was no
ſonne.
Plathyrians.

chappels, and there had priuate meetings, their conclusion was that the father was ever a father, yea before the ſonne had his being. Theſe followers of *Mariouſe* were called *Plathyriani*, becauſe that one *Theoſiſtus* a waſerer bozne in Syria, was an earneſt maintainer of that ſide. Of that opinion was *Selenus* biſhop of the Goths, a mungrell, by father a Goth, by mother a Phrygian, and therefore was he able to preach in the church in both theſe languages. This ſect alſo not long after was diuided: for *Mariouſe* contended with *Agapius*, one whom he himſelfe had lately advanced to the biſhopricke of Ephesus. The controuerſie was not of religion but of primacie, they ſtrone whether of them ſhould be chiefe. The Gothes went of *Agapius* ſide. Therefore many Clergy men vnder theſe biſhops iuriſdictions, perceiving the ambition, the ranke, and malice of theſe proud Prelats, ſooke quite the Arian opinion, and embraced the faith of *One ſubſtance*. The Arians being diuided among themſelves, the ſpace of thirty and ſixe yeres, in the end as many as were *Plathyrians*, through perſwaſion which prevailed with them, made an end of bawling, in the Conſulſhip of *Theodoſius* the younger, and *Plinius* the Pretor. Who after their reconciliation and agreement, made a law, that the queſtion which was the principall cauſe of that ſtirre, ſhould neuer againe be called into controuerſie. Yet for all they could do, that decree of theirs could take no place, ſauie at Conſtantinople, for in other cities where the Arians do reigne, the ſtirre is riſe. So farre of the diuſion among the Arians.

CHAP. XXIII.

How the Eunomians were at diſcord among themſelves, and called after ſundry names, Likewiſe of the Macedonians.

Cap. 24 in
the Greeke.

Eunomians.

Theophro-
nians.

Eutychius.

Macedonians.

Socrates
where and
when he flo-
riſhed.

This booke
is commonly
called An-
coranus.

*Cap. 25 after
the Greeke.

The Eunomians were alſo diuided. For *Eunomius* himſelfe firſt fell from *Eudoxius* who had choſen him biſhop of Cyzicum; the occaſion he tooke, was becauſe he would not admit his maſter *Atius* lately excommunicated into the Church. Others alſo called after his name, parted themſelves into ſundry ſects. And firſt of all one *Theophronius* a Cappadocian, trained vp in captious fallacies and quirks of logicke vnder *Eunomius*, had *Ariſtula* praeſcements & perhermenias at his fingers ends, wrote booke, and entituled them the exerciſes of the mind. Therefore he was hated of his owne ſect, and counted of them an Apoſtate: he raiſed thenceforth priuate conuenticles, and left behind him an hereticke, entituled with his appellation. Again at Conſtantinople one *Eutychius* vpon light and trifling occaſion fell from the Eunomians, & vnto this day frequenteth ſeuerall meetings. The followers of *Theophronius* were called Eunomothephroniani, and ſuch as were of the ſect of *Eutychius*, were termed Eunomitueutychiani. That baine and ſond things they bawled about, I thinke it not needful to lay downe in writing, leſt we ſhould digreſſe from the hiſtory we haue in hand. Yet in ſo much they haue corrupted baptiſme, I muſt in no wiſe runne that ouer with ſilence. They baptiſe not in the Trinitie, but in the death of Chriſt. Among the Macedonians alſo on a certaine time there aroſe a ſchiſme: for *Eutropius* a prieſt of the Macedonians, gathered a ſeueral company, of ſuch mates as he thought good to follow his taile. *Carterius* likewiſe of the ſame ſect, diuided himſelfe from him, and of theſe there aroſe other ſchiſmaticks throughout other cities. I of mine owne part, in ſo much I lead my life here at Conſtantinople, where I was borne, bred and brought vp, no maruel though I write moze at large of the famous acts done within this citie: partly ſeing that I ſaw moſt of them with mine eyes, and partly alſo, in ſo much they are moze famous, and thought farre worthier of memozy, then many other acts. Theſe ſects and ſchiſmes reigned not at one, but at ſundry times, whoſoeuer is diſpoſed mainly to learne the ſeuerall names of all ſects, let him peruſe the booke of *Epiphanius* biſhop of Cyprus, intituled *Ancyrotus*. So farre of theſe things.

CHAP. XXIII.

How Eugenius the traitor and rebell, procured the death of the Emperour Valentinianus the younger, and in the end was ſlaine of Theodoſius the Emperour.

Eugenius.

The ſtate of the common wealthe was then very troubleſome, & occaſion was as followeth. In the Weſt Empire there was one *Eugenius*, a Grammarian & a ſcholemaſter; he left ſchool & became a Courtier: firſt he was appointed to guard the Emperours perſon,

next he was made his treaſurer. And becauſe he was a politicke man, therefore was he preferred vnto honoz, yet proſperitie paſſed him by with pride, and cauſed him to worke treaſon: he made *Arbogaeſt* of his aduice and counſell, one by birth of the leſſer Galatia, by office a capitaine, in condition barbarous, and in behaviour cruell. They both conſpired the Emperour *Valentinianus* death, and wrought meanes to allure the eunuches of the Emperours chamber on their ſide. Theſe men gazing after promotion and dignities, being promiſed faire, fell vpon the Emperour as he ſlept, and ſtiled him to death. *Eugenius* hauing got the ſupremacy in the Weſt part, behaved himſelfe after the wonted guiſe of tyrants. *Theodoſius* the Emperour vnderſtanding of this, was ſorry at the heart: he thought it high time for him now to make expedition for the ſecond battell, for the firſt he had waged with *Maximus*. Therefore gathering together a great army, and creating Emperour his ſonne *Honorius* in his third Conſulſhip and the firſt of *Abundantius*, the tenth of Ianuary, he tooke his iourney towards the Weſt parts of the world, leauing both his ſonnes the Emperours at Conſtantinople. As he went to wage battell with *Eugenius*, many of the barbarian nations inhabiting the countries beyond Iſtrum, came of their owne accord to aide the Emperour againſt the tyrant. Shortly after he came into France with great power, for there the tyrant had gathered infinite multitudes of ſouldiers, and fortified himſelfe. The campe was pitched, and the battell was fought by a certaine riuier called *Phrigidus*. And as the battell was doubtfull where the Romanes dealt hand to hand with the Romanes, ſo among the barbarians which came to aid the Emperour *Theodoſius*, *Eugenius* had the upper hand. The Emperour ſeing the barbarians ſoiled and ouerthrowne, was wonderfull penſiue, and fell downe proſtrate vpon the ground, prayed vnto God for aide and aſſiſtance, and obtained his ſute. For *Maximian* his captaine put on venturous & valiant courage, got him to the ſide where the barbarians were ſoiled, came to the ſtandard, iogged with him the chiefe captaines, encountred with the enemy, brake the aray, and in the end made them to fly which before purſued the ſight. Immediately after this there enſued another ſtrange act. For there aroſe ſuch bluſtering blaſts of wind as turned the darts of *Eugenius* the ſurprers ſouldiers to light on their own ſides, and brake with forcible and violent ſight the arrowes of the Emperours ſouldiers to pierce the armed pelts of the rebels. Of ſuch force and efficacy were the Emperours prayers. Therefore the variable courſe of that bloody battell being brought to that paſſe, the rebell came groveling at the Emperours feet and craved for mercy, but as he knelt, the ſouldiers of *Theodoſius* came and ſtroke his head off his ſhoulders. Theſe things were done the firſt of September, in the third Conſulſhip of *Arcadius*, & the ſecond of *Honorius*. *Arbogaeſt* the author of ſo great a ſlaughter, two dayes after the end of the battell, ſeing that by ſight there was no way poſſible for him to ſaue his life, ranne vpon a naked ſword and diſpatched himſelfe.

Arbogaeſt.

Valentinianus the Emperour was ſlaine Anno Dom. 396.

* Here the greeke was voweſt.

The Emperour *Theodoſius* prayeth vnto God for aide.

Anno Dom. 396.

CHAP. XXV.

How immediately after this battell the Emperour Theodoſius ſickned, and departed this life afore the triumphes were fully ended.

The Emperour *Theodoſius* by reaſon of the trauell and great toile he had taken about thoſe warres, began to be very ill at eaſe. And when that his diſeaſe gaue him to vnderſtand that the moztall race of his natural life was then to be finiſhed, care & doubts appertaining vnto the gouernment of the common weale troubled him moze then the fraile departure of the feare of death, yea when he conſidered with himſelfe how many calamities do commonly happen vnto the Empire when the Emperour and ſcepter be parted aſunder. Therefore he ſent in poſt haſte for his ſonne *Honorius* to Conſtantinople, purpoſing to eſtabliſh through him peace and tranquillity in the Weſt parts of the world. At the coming of his ſonne to Millaine, the father was ſomewhat recovered, and began to celebrate exerciſe of triumph for toy of the victory gotten of the tyrant. In the morning he felt himſelfe ſo well, that he honored the triumph with his preſence. In the afternoon he was ſo ſuddenly taken with his diſeaſe, that he was not able to go and behold the ſolemnitie, but charged his ſonne to ſee all the royalty accomplished, and the night following departed this life. It was when *Olybrius* and *Probinus* were Conſuls, the ſeventeenth of Ianuary, the firſt yere of the two hundred ninety and fourth Olympiad. This *Theodoſius* the Emperour liued threſcore yeres, and reigned ſixtē. This booke containeth the hiſtorie of ſixtē yeres and eight monethes.

Theodoſius died, Anno Dom. 397.

The end of the fiſt booke of Socrates.

THE



THE SIXTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

The Proëme of Socrates, signifying that now he beginneth the history of his time.

This 6th booke con-
tinueth the
historic of
twelue yeres
and fixe
moneths. en-
ding, Anno
Dom. 414.



I have perfozmed (most holy *Theodorus*) in the former five bookes, the promise I made, and the taske you haue enioyned me, as touching the continuing of the Ecclesiasticall history, from the reigne of *Constantine*, vnto these our daies, after my slender skill and the simple talent bestowed vpon me. But I would haue you know before you reade them, that I haue not curiously addibed my selfe vnto lofty stile, neither vnto a glorioys shew of gay sentences: for so peradventure in running after words and phrases, I might haue mist of my matter, and failed of my purpose and intent: which if I had purposed, yet was it not in my reach to lay down that forcible kind of stile used of ancient writers, wherewith they amplifie and diminish, extoll and debase at their pleasure. Againe, such a penning profiteth very little the vulgar and ignorant sort of people, who desire not so much the fine and elegant phrase, as the furtherance of their knowledge and the truth of the history. Wherefore lest that our story should halt of both sides, & displease the learned in that it doth not counteruaile the artificiall skill and profound knowledge of ancient writers: the vnlearned, in that their capacity cannot comprehend the substance of the matter, by reason of the painted Rhetorike and picked sentences; I haue tyed my selfe vnto such a meane, as though the handling be simple, yet the effect is some sound and quickly vnderstood. Furthermoze now entring into discourse of our first booke, I must needs tell you the truth, that I am euen in a manner dismayed when I take pen in hand to paint forth vnto the posterity, the famous acts of these our flourishing daies, lest it fall out that we lay downe in writing such things as may offend some kind of men, (as commonly we say) lest truth be constrained to trie her friends, when as we publish not with praises and commendations, the names of such as they like well of, or extoll not vnto the skies their noble and famous acts. The fauourers of Prelates and Patrons of Clergy men, will blame vs for not intituling the Bishops, most goodly, most holy, and such like epithetons. Other sorts of men, somewhat moze curious then the rest, will misconstrue our meaning, for not calling the Emperours, Lords, and most vertuous, with other such like honorable titles, vsually giuen them of men. But seeing that I am able to proue and iustifie out of ancient writers, that the seruant in their books hath called his Lord and Master no other wise then after his christened name, I will lay asloe the lofty titles, and tie my selfe as my bounden duty requireth, vnto the truth of the history: & keeping my selfe within the compasse and limits of faithfull Historiographers which conet a simple and a plaine kind of stile, I will now to the matter, and write of such things as I haue partly seene, and partly learned of such as saw them with their eyes, the which I haue better liking of, because the reporters varied not among themselves. I had much ado and great labour in sifting out the truth, because that sundry men of diuers sorts made relation thereof vnto me: whereof some affirmed that they had bene present, some other that they had occasion to search out all circumstances.

CHAP. I.

How that after the death of Theodosius the Emperour, his sonnes parted the Empire. Of the Bishops rising. And how that Arcadius meeting the army at the gates of the city, had Rufinus a Magistrate of his suite as his feet by the souldiers.

Vhen *Emperour Theodosius* had departed this life, in the consullship of *Olybrius* and *Probinus*, the seuentieth of Ianuary, his sons toke in hand the government of the Romaine empire. *Arcadius* ruled the East & *Honorius* the West. When was *Dionysius* bishop

bishop of the princely city of Rome: *Theophilus* of Alexandria: *Iohn* of Ierusalem: *Flavianus* of Antioch: and of Constantinople other wise called new Rome, *Nectarius* was bishop, as I remembred in the former booke. The eight of Nouember, he being Consul himselfe, the corpes of *Theodosius* was brought to his graue, and solemnly interred with noble funeral by his sonne *Arcadius*. Shortly after being the eight and twentieth day of the same moneth, the Emperour *Theodosius* army which overthrew *Eugenius* with all his host, was come thither. When the Emperour *Arcadius* went forth as the manner is vnto the gates of the citie to meet the army, the souldiers presently laid hands vpon *Rufinus* the Emperours Embassadoz, and beheaded him, for he was suspected of treason, and the report went of him that he procured the Hunnes a barbarous nation to inuade the Romaine dominions. For at that time they destroyed Armenia with other countries of the East. The same day when *Rufinus* was beheaded, *Marcianus* the Nouatian bishop departed this life, in whose roome *Sisinnius* (of whom we spake before) succeeded.

Rufinus.

Marcianus.
Sisinnius.

CHAP. II.

The death of Nectarius Bishop of Constantinople, whom Iohn Chrysostome succeeded.

Shortly after, *Nectarius* bishop of Constantinople departed this life, in the Consulship of *Casarius* and *Africanus*, the eight and twentieth of September. Immediately there was much ado about the election of a Bishop. And when some thought on this man, some on that man, after long aduise ment and deliberation, in the end it seemed god vnto them to send for *Iohn* a priest of Antioch: for the report went of him, that he was a profound Interpreter, and a notable Rhetorician. Wherefore not long after the Emperour *Arcadius* with the generall consent both of Priests & people sent for him. And to the end his consecration might be of moze authority, by the commandement of the Emperour there was present among many other bishops, *Theophilus* bishop of Alexandria, who went about by all meanes to discredit *Iohn*, and to preferre vnto the bishopricke one *Isidorus* a priest of his owne Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perillous pece of worke in hand. And what the same was I am now about to declare. When the Emperour *Theodosius* waged battell with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* vnto the Emperour, together with two letters, charging him withall to present him that had the upper hand with the gift and one of the letters. *Isidorus* being carefull of his busynesse, went diligently about this feat, got him to Rome, and harkneth after the victorie. But his fetch was not long ere it was found out: for his Reader that kept him company stole away his letters. Whereupon *Isidorus* being afraid to be taken with the manner, toke his heales in all the haste to Alexandria. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperours court preferred *Iohn* to the Bishopricke. And afterwards when as many charged *Theophilus* with hainous crimes, and presented vnto the bishops then present libels and articles against him, some for this thing, & some for that: *Eutropius* one of the Emperours chamber, hauing gotten the articles & enditements, shewed them to *Theophilus*, bad him chuse whether he would create *Iohn* Bishop, or stand at the bar and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the scaling of *Iohn*. He was consecrated to execute the priestly function of a Bishop, and staled in the sea of Constantinople, the five and twentieth of February, the Consulship following when as the Emperour *Honorius* governed the common weale of Rome, and *Eutychianus* the Senate; in the Emperours stead ruled Constantinople.

CHAP. III.

The linage and education of Iohn Chrysostome Bishop of Constantinople.

Is so much that *Iohn* was a famous man, partly for the bookes he penned and left vnto the posterity, partly also for the great perils and persecution which befell vnto him: it seemeth very necessary vnto vs not to run over with silence, but byiedly to rehearse such things as of him might largely be intreated, and so to declare out of what countrey he came, what parents he had, how he came by his Priesthood, and wherefore he was thereof depriued, last of all how that after his death he purchased moze fame and renowne then ever he did in his life time. *Iohn* was borne in Antioch a city of Caelosyria, his father was called *Secundus*, his mother *An-*

The country
and parents
of Chryso-
stome.

g g

shusa,

thence, he descended of the noble race of Senators, he was the disciple of *Libanius* the Sophist, and the auditor of *Andragathius* the Philosopher. When that he had purposed with himselfe to apply his mind vnto the law and publike affaires of the common weale, and perceiued him leade and vnrightheous a trade of life they led which busie themselves therein, he left that troublesome trade, and transformed himself vnto a quiet and solitary kind of life. The example of *Euagrius*, as I thinke, allured him thereunto, who being brought by vnder the same teachers and schoolmasters, addicted himselfe a little before vnto a solitary life, void of all trouble and molestation. Immediately he changed both habite and behauior, and gave himselfe wholly to the study of sacred Scriptures: he deuised with himselfe how by all means possible he might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him frequented the schole of *Libanius*, to forsake that trade of life which was wholly set on lucre and gaine, and to follow that which was satisfied with a litle: of these men one was after wards bishop of Mopuestia a city in Cilicia, the other was bishop of Seleucia in Isauria. These men being then wonderfully inflamed with godly zeale and desire of vertue, learned the monasticall trade of *Diodorus* and *Cartius*, who then were ouersers of the religious conuenticles, but afterwards *Diodorus* being made bishop of Tarsus wrote many booke, and while he addicted himselfe onely vnto the bare and naked letter of holy Scripture, he erred folowly in the sence and mysticall vnderstanding thereof: but of these things so much shall suffice. *John*, when that he had of a long time accompanied *Basil*, who then was made Deacon by *Meletius*, but afterwards bishop of Cæsarea in Cappadocia, was made Reader in the Church of Antioch by *Zeno* bishop of Ierusalem. Being Reader he wrote that booke which he entitled against the Iewes. In a while after *Meletius* made him Deacon, at what time he wrote the booke entitled of priesthood, with the also which he made against *Stagirus*. Whereouer the booke of the incomprehensible nature, with the tracts he made of closely kept women. In proceesse of time when that *Meletius* had ordained him thither, *John* forsooke the Constantinople (the election of *Gregory Nazsanzene* had ordained him thither) *John* forsooke the Melitians, left also the communion of *Pallinus*, and for the space of whole thre yeares he led a solitary life seuered from all the troublesome affaires of the world. Againe in a while after that, *Euagrius* who succeeded *Paulinus* in the see of Antioch, made him Priest. His manner of living, behauior before he was made bishop, that I may be few words, was in such sort as followeth. He was a man by reason of his marvellous great temperance, in life very austere, and (as one that knew him from his youth by did report) more ruled by choler then giuen to courteous ciuilitie. A man he was of no great forecast, he made no account of the world, and because of his plaine and simple meaning, he was some decciued. He was very copious & free of speech with all such as had conference with him: and as he was very painfull, to the end by teaching he might reforme the manners & liues of his auditors; so againe of such as were not acquainted with his behauiour, he was accounted in his exhortations very arrogant and insolent.

CHAP. IIII.

How that by the procurement of his Deacon *Serapion*, *John* was greatly hated of his Clergie.

A Bishop.

John being thus conditioned, & preferred vnto the bishopricke of Constantinople, purposed to reforme the liues of his clergie (so he had determined with himselfe) practised greater seueritie towards them then right and reason did require. So that immediately after his calling in the Bishops see, because of his great austieritie he was hated of his clergie: many of them were offended with his dealing, and began to settle themselves out of his charge, as one that was altogether out of square. And in few words to utter the truth, *Serapion* deacon of that Church made him incur all that displeasure, who in presence of all the clergie said thus vnto him: O bishop, thou shalt neuer be able to rule all these as thou wouldest, unless thou make the all taste of one whip. The which saying of his procured great hatred vnto the Bishop. The Bishop shortly after thence many out of the Church, some for one thing & some for another. They as it commonly falleth out where such worldly Prelats put such denices in the way, conspired against him, & of spite discredited him with the common people. The reports that went of him, to wit, that he would neuer eate or drinke with any man, and being invited to a banquet that he would not come, perswaded the hearers. So that the slanders raised of him increased more & more. The reason why he would not feed in company with other men, was

was no man that knew certainly. Some that endeavored to excuse him therefore, affirmed the cause of his severall and private fasting to be infirmities, that he was a sickly man, and could hardly away with whatsoever was laid before him. Other some affirmed, that it was because of his strict and austere kind of life. But howsoever it went, these excuses were not of force sufficient to wipe away the blemish of the crimes wherewith he was charged of the aduersaries. But the people were wonderfully affectioned towards him, and loved him entirely, because of the notable sermons he made in the open audience of the Church, wherfore they made no account of the accusations & slanders that were laid to his charge. The sermons he made being penned of swift scriueners, as he uttered them out of the pulpit, what they were, how excellent, & with what force they perswaded, I need not presently to rehearse, in so much they are extant abroad in the world, for euery man to peruse, & thereof to gather great profit.

CHAP. V.

How he reprehended not onely the Clergie but also such as were of great honour among the Laytie. And of *Entropius* the Eunuch.

As long as *John* inueyed onely against the Ecclesiasticall order, the conspiracie and slanders raised of him preuailed not very much: but when that he fell a ranting of the Magistrates, then heaped he on his owne head great spite and malice. And first many reports and slanders were byted abroad of him, next they were increased, for a tale is not twice told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the inuentie he made against *Entropius* augmented the slander. For *Entropius* the Eunuch and chiefe of the Emperors chamber, made great sute vnto the Emperour, for to haue a law made by the Emperour, that none might take the church for his sanctuary, but that such as fled thither for refuge might be pulled out by the eares. The tal of which law he himselfe first tried: for as soon as the new found law was enacted and published abroad in the hearing of all the people of Constantinople, *Entropius* incurred the high displeasure of the Emperour, and toke the Church for his sanctuary. *John* the Bishop seeing *Entropius* lie along at the foot of the altar, & as it were belotted or amazed for feare, sitting in his pulpit where he was wont to preach, to the end his voice might be the more audible, made a propheticke sermon in dispraise and reprehension of him. Wherefore many misliked of him very much, that he not onely pitied the man lying in that lamentable plight, but also inueyed against him bitterly. The Emperour commanded *Entropius* who then was Consul, for certain heinous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honor or dignity, should onely be giuen vnto his colleague and follow *Eunuch Theodorus*. The report goeth moreover, that *John* the Bishop rebuked freely after his wonted guise *Gaius* the captaine, because that he went about to beg of the Emperour one of the Churches within the citie for the Arians his fellow hereticks. Againe for other matters he inueyed freely against other magistrates of the common weale, which turned in the end to his great displeasure. *Theophilus* also bishop of Alexandria immediately after he had consecrated him bishop began busily to deuise how he might worke him mischief. And as in presence he practised privately by word of mouth: so in his absence he wrote and signified by letters vnto such as dwelled in foreine countries, what he wished might come to passe. The wonderfull boldnesse and liberty of speech that *John* blessed, fretted *Theophilus*, and vexed his mind: neither onely that, but also because his malicious practises toke no prosperous successe, for he had purposed to place *Isidorus* a priest of his Church in the bishops see of Constantinople. Thus went the affaires of *John* the bishop, who was continually hated ever since he began to entoy the bishopricke. But of him we shall haue occasion to speake more hereafter.

CHAP. VI.

The tyranny of *Gainas* the Goth, the sedition raised by him at Constantinople, and of his end.

Now I go about to declare a certaine historie of that time, which is worthy of memory among all posterity in time to come: I will declare how the city of Constantinople it selfe and the prosperitie of the Romane Empire were deliuered out of extreme peril and bitter ouerthrow by the wonderfull providence of almighty God. Now hearken to the circumstance. One *Gainas*, by birth a barbarian, yet a subiect of the Empire of Rome, was so

Here is a lesson for them that pull downe Sanctuaries.

trained by in warlike exercise and feats of armes, that at length through the daily credit purchased by ballant acts, he was of the Romanes made captain both of horsemen and footmen. When he had got unto his person such honoz, and so great a power at his beck and commandement, he forgot himselfe, & could not moderate the aspiring pride of his swelling make, but devised every way, and rolled (as commonly we say) every stone, for to bring the Romanes under his girdle. And therefore he sent for all the Goths out of their country, determining with himselfe to entertaine and stay with him as many as were fit for feats of armes. *Tribigildus* tribune of the souldiers in Phrygia being somewhat a kinsman unto him, and also of his conspiracie, suborned all the Phrygian nation: *Gainus* then made earnest suit unto the Emperour in his owne behalfe, that he would make him Lieutenant of Phrygia. The Emperour *Arcadius* the Emperour without foresight of that which was like to ensue, granted unto him with a willing mind. He immediatly (as it was thought) went to give battell unto *Tribigildus*, but as truth was, to play the tyrant, and brought at his taile thousands of barbarous Goths. He was no sooner entred into Phrygia but all the country yielded unto him. The Romanes were in a wofull plight, partly because that the Easterne parts of the Empire were in great danger of invasion. When the Emperour yielding unto the necessity of the time, advised himselfe, dealt subtilly with the barbarian, sent unto him Embassadors, and sought by all faire meanes to pacifie him. And when that he requested the Emperour to send unto him *Sabinus* and *Aphellianus* who were Consuls and head Senators, whom he suspected to be the orderers of his enterprised conspiracy, the Emperour though unwilling, yet because of the time yielded unto his request. They being of a noble and balliant courage, desirous also of death in the quarrell and defence of their country, obeyed the Emperours commandment. To the Goths they met the barbarian in a plaine gréne, where they used to lust and roome at tilt, good way off Chalcedon, and ready they were to endure what torment soever were laid upon them. But he did them no harme, for he dissembled his drift and got him to Chalcedon: there *Arcadius* the Emperour met him. The Emperour and the barbarian being together in temple where the corps of *Euphemia* the marty: lieth interred, sware one to the other that neither would conspire to procure the others death. But although the Emperour a man both godly and zealous, made great account of his oath and kept it unviolably: yet *Gainus* following himselfe, broke the league, and caused not to proceed on in his former treason and conspiracy: but devised with himselfe how he might set the citie of Constantinople on fire, and overturn the whole Empire of Rome. Therefore Constantinople by reason of the infinite number of barbarians which abode there, became in manner a barbarian city: of the citizens and inhabitants, there was no other account made then of captives and bondslaves. The citie was in so great darkness, that a wonderfull great Comet reaching in manner from the shie unto the earth (the like whereof was neuer remembred to have bene sene before) prognosticated the same. *Gainus* first of all laying shamefastnesse aside, and staining his face with impudency, proposed in his mind to rick the shops of the bankers and exchangers. But when as the report thereof procured his leud purpose, and the bankers removed their exchanging tables, & conveyed away their money: he endeavored to compass another mischievous act: for he sent in the night season a multitude of barbarians to fire the pallace of the Emperour. At what time it appeared unto the whole world how careful God was over that citie. For an infinite number of Angels resembling men of monstrous bodies, all in glistering armes, were sene of these rebels that went about to set the pallace on fire: the barbarians supposing they had bene great armies a mighty hoste, were astonished and ran away. *Gainus* hearing of this, thought it a thing incredible. He knew for certainty that to great a power of Romane souldiers could not possibly be there, for they were appointed severally throughout every city. The night following he sent thither others, and that not once nor twice: when as the souldiers being sent of him reported the same: for the Angels of God were alike in the sight of the traitors) at length he went thither himselfe with great power to know the certainty of the wonderfull sight. He perceiving of a surety that it was an army of souldiers, hiding themselves in the way time, and withstanding his violence in the night season, went about to compass a crafty way as he thought, whereby he might greatly hurt the Romanes, but as the event declared, it availed them very much. He stained himselfe to be possessed of a diel, and therefore he got him

Tribigildus.

Phrygia subdued.

Gainus a perjured person, and a traitor-breaker.

A comet.

Constantinople was sacked by Angels.

to the Church of *Saint Iohn* the Apostle, which was not farre from the citie, there for to pray. The barbarians went forth with him, conveying armes privately in tuns and belds, bearing them also with other sleights and devices. When the watch and posters of the citie gate perceived their wile and treason, they commanded them to turne forth no weapons: the barbarians hearing this, drew their swordes and dispatched them every one. Immediately all the citie was on an uproare, & death seemed to stand at every mans doze. Yet for al that, the citie was safe, the gates on every side being shut and well fortified. The Emperour, advising himselfe in time, proclaimed *Gainus* a traitor and an open enemy: he commanded that the barbarians which remained in the citie should be slaine every one: this was the day after the death of the posters: the souldiers within the walls of the citie nigh the Gothicke Church (for there all the barbarians were assembled together) dealt hand to hand with the barbarians, set the Church on fire, and slue many of them. *Gainus* hearing that as many of his complices as he left behind within the citie were executed, and perceiving that his traitorous conspiracy had no prosperous successe, left his hypocriticall prayers, & got him to the coasts of Thracia. And coming into Cherroneus he took shipping thence in all the haste to Lampscum, for to subdue from that place forthward, all the western parts of the world. When the Emperour had prevented him in those countries by sending thither great power both by sea and land, it fell out that God of his providence shewed there his wonderfull power the second time. For when the barbarians wanted ships, they fell a framing of new vessels, and so to transport souldiers in them. The Romaine navie came thither, and arrived at the very pinch, as we commonly say, in the nick, for they had wind & saile at will, the Westerne Zephyrus blew on their doe. And as the Romaine power conveyed themselves thither with ease and pleasure: so the greater part of the barbarian navie, both horse and man, ships and all were tossed to and fro, scattered one from the other, and sunke in the deepe gulphes of the surging seas. Divers also of the Romaines were drowned alike. And thus there was then an infinite number of the barbarians destroyed. But *Gainus* removing thence, taking his flight by Thracia, lighted by chance into the hands of the Romaine souldiers, who dispatched both him and also as many barbarians as were in his company. Thus much by the way of *Gainus*. If any be disposed to know all the circumstances of that warre, let him reade the booke of *Eusebius Scholasticus* intituled *Gainias*, who at that time was the disciple of *Troilus* the Sophist. This man being present in the warre, wrote in Hexameter verse all that therein was done, and divided it into foure books. And because the acts thereof were fresh in memory, his Poeme was of great price and estimation. *Ammonius* also the Poet of late dayes wrote the same argument in verse, the which he read in the hearing of the Emperour, about the eleventh Consulship of *Theodosius* the Younger, the which he enjoyed with *Faustus*, and therefore was highly commended. This warre was ended in the Consulship of *Stilichon* and *Aurelianus*. The yeare following *Phranitus* was made Consul, who though he were a Goth bozne, yet was he greatly beloved of the Romaines, and behaved himselfe so balliantly in that battell, that the Romaines thought him worthy the dignitie of a Consul. The same yeare and the tenth of Aprill the Emperour *Arcadius* had a sonne, to wit, the good *Theodosius*, so farre of these things.

Gainus was slaine Anno Dom 404.

CHAP. VII.

Of the schisme betwene *Theophilus* Bishop of Alexandria, and the religious men inhabiting the desert: and how *Theophilus* condemned the bookes of *Origen*.

While the common weale of the Romaine Empire was tossed with these troublesome stormes of rebellio, such as were promoted unto the reverend function of piety, were at dissention among themselves, to the great slander of Christian religion. Then was one set against the other, the originall of this pestilent schisme came from Egypt, & the occasion was as followeth. There was a question moved a little before, whether God were a body, made after the likenesse & forme of man: or whether he were without body, and not onely without the forme of man, but also (to utter the whole in one word) void of all corporall shape: Hereof there arose sundry contentions & quarrels, which that some affirmed this, other some that. Certaine of the rudest and unlearned sort of religious men thought that God was corporeall, & that he was of the forme & figure of man; but the greater part condemned them with their hereticall opinion, affirming that God had no corporall substance, that

The heresie of the Anthropomorphites began Anno Dom. 403.

Feare maketh
Theophilus
to forget him
selfe.

This Bishop
hath more
followers in
the world.

Theophilus
to reuenge
himselfe of
his enemies
persecuted
his owne opi-
nion. This is
a sin against
the holy
Ghost.
This heretic
was the ori-
ginal that
God the Fa-
ther hath bene
painted like
man.

he was boide of all bodily shape. Of the which opinion was *Theophilus* bishop of Alexandria, so that in the hearing of the whole congregation he insued bitterly against such as attributed vnto God the forme of man, prouing that he had no body at all. The worshippers of Egypt vnderstanding of this, left their religious houses, came to Alexandria, flockes about *Theophilus*, condemned him for a wicked person, and sought to bereaue him of his life. *Theophilus* being made priuy vnto their conspiracy, was wonderful peniue, deuised with himselfe how he might escape their hands, and saue his life. As sone as he came into their presence, he saluted them courteously and said thus vnto them: When that I fasten mine eyes vpon you, I thinke I do see the liuely face of God. With these wordes the rash heate of the vnruly monks was delayed. Againe they reply in this sort: If that be true which thou sayest, that the countenance of God is no other wise then ours, accurse then the workes of *Origen*. For diuers of his bookes do impugne our opinion. But if thou refuse to do this, assure thy selfe to receive at our hands the punishment due vnto the impious and open enemies of God. Say, saith *Theophilus*, I will do that which shall seeme good in your eyes. I pray you be not offended with me, for I hate the bookes of *Origen*, and thinke them worthy of great reprehension which allow of them. When he had thus appeased the monks, he sent them away quietly. This question peradventure had laine in the dust vnto this day, had it not bene blowne by and reuiued vpon another occasion, in such sort as followeth. The religious houses in Egypt were ouersome of foure worthy men, *Discorus*, *Ammonius*, *Eusebius* and *Euthymius*. These men were naturall brethren, and by reason of the goodly stature of their tall bodies, they were called Longi. When they were of great fame for their doctrine and godly trade of life, and therefore of Alexandria they were much spoken of, *Theophilus* bishop of Alexandria loued the entirely, and made much of them. Wherefore one of them whose name was *Discorus*, he in manner constrained to leaue the desert and made him Bishop of Hermopolis, other two he intreated to leade their liues with him. The which he could hardly with fauour meane obtaine, yet as bishop he compelled them. These men making a vertue of necessity, for that they could not other wise chuse, applied themselves about the ecclesiasticall affaires: yet it grieved them very much, that they could not at their pleasure addit themselves vnto the solitary life, and the wonted exercise of true Philosophie. When that in proceesse of time their conscience was pricked, perceiuing that the bishop was set vpon heaping and hoarding of money, and that all his labor tended to gathering, they would no longer dwell with him, but got them into the desert, affirming the solitary life to be far better then the trade and conuersation vnto the cities. *Theophilus* all that while not knowing the cause that moued them to depart, intreated them earnestly to continue with him: but as sone as he vnderstood they abhorred his manner of liuing he was wonderfully incensed, and promised to worke them a displeasure. When they had made light of his threats, and departed into the desert, *Theophilus* as it seemed being prone of nature to anger and reuenge, bestirred himselfe against them, and endeouored by all means to worke them mischief. Wherefore he began to spite *Discorus* their brother whom he had made bishop of Hermopolis. For it grieved him to the guts that the worshippers made much of *Discorus* and reuerenced him so highly. And knowing that he could no kind of way molest those godly men, vntill that he alienated and withdrew the minds of such monks as were subiect vnto their government from fauouring of them, he wrought such a kind of feat as followeth. He called to memory that in conferring with them, they had affirmed that God was without body, and boide of humane forme or figure: for had he the shape of man, it would follow necessarily, that he could suffer after the manner and guise of man: and that *Origen* with other ancient writers had exquisitely sifted out the truth thereof. But *Theophilus* although he was himselfe of that opinion, yet to the end he might reuenge him of his enemies, stuck not to oppugne their sincere opinion and sound doctrine: yea he perswaded the monks, simple and plaine soules, such as were idiots, and diuers also of them which were altogether vnlearned, to cleaue vnto his side. He sent vnto religious houses of the desert that they should obey neither *Discorus* nor his brethren, in so much their opinion was that God had no body. For God (saith he) as holy Scripture doth witnesse, hath eyes, eares, hands and feete, euen as men haue. *Discorus* and his followers (saith he) are of a wicked opinion: they deny with *Origen*, that God hath eyes, eares, feet & hands. With this subtle and crafty device he allureth to his side many religious men: so that there arose much ado and great disturbance

among them. Such as were not betwitched, but guided themselves aright, cleaue vnto the opinion of *Discorus* and *Origen*: but the simpler sort, which indeed were the greater number, being kindled with the fire flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were diuided, and reuiled each other for lewd and impious persons. The confederates of *Theophilus* called their brethren *Origenists* and wicked men: againe, the complices of *Theophilus* were called *Anthropomorphites*, by interpretation, such as attribute to God the forme of man: so that there arose no small bickering among the monks, nay it fell out to be a deadly battell. *Theophilus* perceiuing that his fetters framed at length after his will, went with great power towards the mount Nicria, where their religious houses stood, and aided the monks both against *Discorus*, and also against his brethren. The religious men being beset with great danger, had much ado to saue their liues.

Anthropomorphites be those hereticks which attribute corporall substance vnto God the Father.

CHAP. VIII.

Of the conuenticles and hymnes which both the Arians and professors of One substance song in the night season, and their skirmishing: also how the singing of Antemes was first ordained by Ignatius the disciple of Saint Iohn the Euangelist and Apostle.

Iohn Bishop of Constantinople was altogether ignorant of the aforesaid great stir and contention raised in the deserts of Egypt: he was a man that excelled in those dayes for the gift of utterance, and was also of great estimation. He himselfe augmented euening prayer, I meane such seruice as vsually is said in the night, & that vpon such occasion as followeth. The Arians as we said before, had their conuenticles without the walls of the city in the suburbs. Wherefore when the festiual meeting throughout euery weeke was come, I meane the Saturday, and the Sunday, vpon which dayes the Christians are wont solemnly to assemble in the Church, they (I meane the Arians) gathering themselves together in the porch of the city gates, song interchangeably such songs as they had made themselves, and fauored of the Arian opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to go out at the gates, and to sing Anteme-wise such lewd songs through the midst of the city, untill they came to the place of their assembled congregation. But in so much they ceased not to sound out contumelious sentences against such as fauored the faith of One substance, (for among diuers others this was one: Where be these fellows which affirme there to be but one power?) *Iohn* fearing lest any of the simpler sort should be snared, and lest these opprobrious rimmes would be stumbling blocks & occasions to fall from the faith, ordained of the contrary certaine of his owne people, which in like sort should occupy themselves in the night in singing of hymnes, partly for to quell the insolency of the Arians, and partly also to confirme their owne side in the faith. And though the meaning of *Iohn* was good, and his drift available, yet the end proved very troublesome and perillous. For when the hymnes extolling the faith of One substance, purchased greater maiesty and reuerence, because of the melodious concert and sweet harmonie in the night season, (for there were bluer cardesticks after the manner of crosses, deuised for the bearing of the tapers and waue candles, all which *Eudoxia* the Emperesse found vnto them) the Arians flocked together, burned with emulation, and for to reuenge themselves, set vpon their aduersaries. And because that a litle before their side had preuailed & got the vpper hand, they were then swolne with pride, and eagerly bent to take arms, & made no account at all of such as fauoured the faith of One substance. Wherefore without further deliberation, on a certaine night they made an vprize. In this instant *Brisoan* Cennoch of the Emperesse, and a fauorer of the hymnes that were song in the commendation of the clause of One substance, was stricken on the forehead with a stone: & diuers of the common sort were slaine of either side. The Emperour vnderstanding of the stir, was wonderfully incensed, gaue the Arians straight commandment they should openly sing no more hymnes. These things were then in this sort. Now let vs record whence the hymnes that are song interchangeably in the Church, commonly called Antemes, had their originall. *Ignatius* bishop of Antioch in Syria, the third Bishop by succession from *Peter* the Apostle, who was constant and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed Trinitie with hymnes that were song interchangeably: and bestowed vnto the Church of Antioch the order and manner of singing expressed in the vision. Whereof it came to passe, that euery Church retained the same tradition. So much of Antemes.

Chrylosome made Antemes Anno Dom. 404.

Ignatius the disciple of S. Iohn was the first author of Antemes.

Of the Monkes that were called Longi, and how that about them Theophilus Bishop of Alexandria pursued Iohn Bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius Bishop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the works of Origen, and reprehended Iohn for perusing of them.

Shortly after the Monks left the desert, and came together with Dioscorus & his brethren unto Constantinople. There came thither also with them Isidorus the great friend and time of Theophilus, but then his deadly foe, & so became upon such an occasion as followeth. Theophilus conceiving great displeasure against one Peter, head priest in the Church of Alexandria, determined to banish him the Church: he charged him that he had received into the communion a woman of the hereticall sect of the Manichees before he had converted her. But when Peter avouched that he both withstood her from the hereticall opinion, and admitted her also into the Church with the consent of Theophilus, making him private thereunto: Theophilus made & dealing, as if Peter had done it in spite of him. For he said that he knew nothing of it. Wherefore Peter called Isidorus to witnesse, that Theophilus the bishop knew of the womans admission. Isidorus then was at the princely city of Rome, for Theophilus had sent him into Damasus bishop of Rome, for to reconcile unto him Flavianus bishop of Antioch. For as many as were of Melchius side fell from Flavianus, because he kept not his oth, as we said before. Isidorus then immediately after his returne from Rome, being called of Peter to beare witnesse, affirmed plainly that the woman which had bene of the Manichees opinion, was received by the consent of Theophilus the bishop, and that he himselfe had ministered the communion unto her. Theophilus hearing this, fretted within himselfe for anger, and thrust them both out of the Church. This was the cause that made Isidore to accompanie Dioscorus into Constantinople: that both in presence of the Emperour and Iohn the bishop, the sights and wiles which Theophilus practised against them might be revealed. Iohn understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common publicke prayers, but he would not receive them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was fully reported unto Theophilus, that Iohn both received them into the communion, and was allowed to take their part. Wherefore Theophilus endeavoured with might and maine, not only to reuenge him of Dioscorus and Isidorus, but also to thrust Iohn besides his bishopricke, & thereupon he sent letters unto the bishops throughout euery city, where he concealed his private drift, pretending onely unto them, that he misliked with the works of Origen, whom Athanasius before his time borrowed testimonies to the confutation of the Arians. Whereupon he reconciled and linked himselfe with Epiphanius bishop of Constantia, a citie of Cyprus, with whom sometime he had iared and bene at variance. For Theophilus had charged him little before, that he thought of God basely and abiection, attributing to him the forme of shaped man. And though Theophilus was of this opinion, and accused them which believed that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in words, that which he believed secretly in mind: and linked unto him Epiphanius in the hope of friendship, who lately had bene his foe, but then as it were repented him of his folly, and was now with him in one faith and opinion of God. Although his aide and furtherance he purposed to summon a Councell at Cyprus, for the condemning and rooting out of Origen: which Epiphanius being a vertuous and a godly man, was easily persuaded thereunto by the instigation of Theophilus. To be short, the bishops of that isle assembled together, and decreed that henceforth none should reade the works of Origen: moreover they wrote unto Iohn Bishop of Constantinople, exhorting him to abstaine from perusing the books of Origen, requesting him also to summon a Councell, and to ratifie the same with unifoirme consent of them all. When Theophilus had inured Epiphanius (a man of great fame and renowne) to his side, and perceived that his fetches now framed according to his owne desire, he dealt more boldly, & summoned a synod within his owne Iouionice, where (even as Epiphanius had done before) he condemned the works of Origen, which had departed this life about two hundred years before him: this was not his principall drift, but he purposed verily to reuenge him this way.

Dioscorus

*Cap. 10. in the Greeke. Epiphanius forewent the thought that God had a body.

A Councell held in Cyprus, where of spite through the procurement of Theophilus the books of Origen were condemned. A synode at Alexandria to the same purpose.

Dioscorus and his brethren Iohn made small account of the things which Epiphanius and Theophilus had signified unto him by their letters, for he occupied himselfe to the furtherance & profit of the churches, and therein he excelled: as for the conspiracy and mischief intended against him, he made very light of it. As some as it was openly knowne and manifestly perceived, that Theophilus bent all his might to depose Iohn of his bishopricke, others that bare Iohn ill will, fell a devising and a forging out of false crimes and accusations against him. Many of the Clergie, sundry also of the magistrates which were in great fauour with the Emperour, supposing now they had gotten fit opportunity to reuenge them of Iohn, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at Constantinople a Councell of Bishops.

Of Senerianus and Antiochus the Syrians: how, and upon what occasion they fell from Iohn.

Another thing gave occasion to increase the hatred and ill will owed unto Iohn, in such sort as followeth. There were two bishops by birth Syrians, which flourished at one time, the ones name was Senerianus, the others Antiochus: the one was Bishop of Gabale in Syria, the other of Ptolemais in Phoenicia: both excelled in the gift of utterance, but Senerianus although he were learned, yet pronounced he not the Greek tongue distinctly neither skilfully, for he spake Greeke as a Grecian, yet pronounced it like a Syrian. Antiochus coming from Ptolemais to Constantinople, continued there a while, & preached with great diligence: after that thereby he had got unto himselfe good store of money, he turned home to his owne Church. Senerianus hearing that Antiochus had got much money by preaching at Constantinople, was very desirous to do the like himselfe. He exercised himselfe diligently, he patched together a great company of bolome sermons, & came to Constantinople. Being there friendly and lovingly entertained of Iohn, he applied himselfe tractily for a while to please Iohn, and got great fauour by flattery. He was much set by and in great estimation: & as he was highly commended for preaching, so in like manner purchased he unto himselfe great credit with the chiefe magistrates and with the Emperour. In the meane space because that the bishop of Ephesus was departed this life, Iohn of necessity was constrained to take his voyage into Ephesus for to chuse there a bishop. After his coming thither when that some would haue this man, and some that man preferred to the roome, and thereupon fell to bitter words and contention, whilst that every one would haue his friend advanced to the dignity, Iohn perceiving that they were all set on tumults, and that by no means they would be ruled by him, endeavored to end the quarrell without offending of either side. He assigned one Heraclides a Deacon of his Church, yet borne in Cyprus, to be bishop. With that both parts were pleased, and gave over contention. Iohn was faine for this matter to continue a great while at Ephesus. In his absence Senerianus had brought his auditors at Constantinople to beare him far better good will then ever they did before, neither was Iohn ignorant of this, for it was told him quickly. When Serapion, of whom I spake before, had signified unto Iohn, that Senerianus had divided the churches, he forthwith was kindled with the flame of contention. Wherefore when as he had not fully ended all such things as he determined with himselfe (for he had depriued both the Nouatians, & such as celebrated the feast of Easter the fourteenth day of the moneth; of many Churches) he returned to Constantinople, and applied himselfe after his vsuall manner unto the oversight of the Ecclesiasticall affaires. The insolent disdaine and haughty stomacke of Serapion was intollerable, for he boldened himselfe upon Iohn, and inuaded contumeliously without all modesty and shamefastnesse against all men, which turned to the increase of the spite and hatred borne unto Iohn. Somewhat when Senerianus on a certaine time came to the place where Serapion late: Serapion gave him not the honoꝛ and reuerence due unto a bishop, neither rose vp, thereby declaring that he regarded not the person of Senerianus: This contempt and disdaine of Serapion was not taken patiently of Senerianus, for he exclaimed against him in these words: If Serapion be a Christian, then was Christ neuer incarnate. Serapion took this as a fit occasion ministered unto him, made Iohn to become his foe: whilst that he concealed the first sentence, to wit, If Serapion be a Christian, and repeated the latter, to wit, that Christ was neuer incarnate, affirming that he heard it of Senerianus owne

Cap. 11. after the Greeke.

An old custom to take money for preaching, if the gaine were not sweet I warrant you at this day the custome would be left.

Heraclides b. of Ephesus.

Senerianus from abroad haue several reuerence.

Of the Monks that were called Longi, and how that about them Theophilus Bishop of Alexandria persecuted Iohn Bishop of Constantinople with deadly hatred, and sought to depose him; how Epiphanius Bishop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended Iohn for perusing of them.

Shortly after the Monks left the desert, and came together with Dioscorus & his brethren unto Constantinople. There came thither also with them Isidorus the great friend of Theophilus, but then his deadly foe, & so became upon such an occasion as followeth. Theophilus conceiving great displeasure against one Peter, head priest in the Church of Alexandria, determined to banish him the Church: he charged him that he had received into the communion a woman of the hereticall sect of the Manichees before he had converted her. But when Peter anounced that he both withdrew her from the hereticall opinion, and admitted her also into the Church with the consent of Theophilus, making him partie therunto: Theophilus made y dealing, as if Peter had done it in spite of him. For he said that he knew nothing of it. Wherefore Peter called Isidorus to witnesse, that Theophilus the bishop knew of the womans admission. Isidorus then was at the princely city of Rome, for Theophilus had sent him into Damasius bishop of Rome, for to reconcile unto him Flavianus bishop of Antioch. For as many as were of Melchius side fell from Flavianus, because he kept not his oth, as we said before. Isidorus then immediately after his returne from Rome, being called of Peter to beare witnesse, affirmed plainly that the woman which had bene of the Manichees opinion, was received by the consent of Theophilus the bishop, and that he himselfe had ministered the communion unto her. Theophilus hearing this, fretted within himselfe for anger, and thrust them both out of the Church. This was the cause that made Isidore to accompanie Dioscorus into Constantinople: that both in presence of the Emperour and Iohn the bishop, the sights and wiles which Theophilus practised against them might be revealed. Iohn understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common publicke prayers, but he would not receive them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was fully reported unto Theophilus, that Iohn both received them into the communion, and was allowed to take their part. Wherefore Theophilus endeavoured with might and maine, not only to revenge him of Dioscorus and Isidorus, but also to thrust Iohn besides his bishopricke, & thereupon he sent letters unto the bishops throughout every city, where he concealed his principall drift, pretending onely unto them, that he disliked with the workes of Origen, whom Athanasius before his time borrowed testimonies to the confutation of the Arians. Whereupon he reconciled and linked himselfe with Epiphanius bishop of Constantia, a citie of Cyprus, unto whom sometime he had iarrer and bene at variance. For Theophilus had charged him little before, that he thought of God basely and abieuly, attributing to him the forme of a deformed man. And though Theophilus was of this opinion, and accused them which believed that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in word, that which he believed secretly in mind: and linked unto him Epiphanius in the name of friendship, who lately had bene his foe, but then as it were repented him of his folly, and used with him in one faith and opinion of God. Although his aide and furtherance he purposed to summon a Councell at Cyprus, for the condemning and rooting out of Origen's workes. Epiphanius being a vertuous and a godly man, was easily persuaded therunto by the instigation of Theophilus. To be short, the bishops of that ile assembled together, and decreed that thenceforth none should reade the workes of Origen: moreover they wrote unto Iohn Bishop of Constantinople, exhorting him to abstaine from perusing the bookes of Origen, requesting him also to summon a Councell, and to ratifie the same with unifoyme consent of them all. When Theophilus had named Epiphanius (a man of great fame and renowne) to his aide, and perceived that his fetters now framed according to his owne desire, he dealt more boldly, & summoned a synod within his owne Iudounce, where (even as Epiphanius had done before) he condemned the workes of Origen, which had departed this life about two hundred years before him: this was not his principall drift, but he purposed verily to revenge him this day of Dioscorus

*Cap. 10. in the Greeke. Epiphanius saith he thought that God had a body.

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Dioscorus and his brethren Iohn made small account of the things which Epiphanius and Theophilus had signified unto him by their letters, for he occupied himselfe to the furtherance of his fit of the churches, and therein he excelled: as for the conspiracy and mischief intended against him, he made very light of it. As soon as it was openly knowne and manifestly perceived, that Theophilus bent all his might to depose Iohn of his bishopricke, others that bare Iohns will, fell a deniuing and a forging out of false crimes and accusations against him. Many of the Clergie, sundry also of the magistrates which were in great favour with the Emperour, supposing now they had gotten fit opportunity to revenge them of Iohn, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at Constantinople a Councell of Bishops.

CHAP. X.

Of Senerianus and Antiochus the Syrians: how, and upon what occasion they fell from Iohn.

Cap. 11. after the Greeke.

Another thing gave occasion to increase the hatred and ill will owed unto Iohn, in such sort as followeth. There were two bishops by birth Syrians, which flourished at one time, the ones name was Senerianus, the others Antiochus: the one was Bishop of Cabbale in Syria, the other of Ptolemais in Phenicia: both excelled in the gift of utterance, but Senerianus although he were learned, yet pronounced he not the Greke tongue distinctly neither skilfully, for he spake Greke as a Grecian, yet pronounced it like a Syrian. Antiochus coming from Ptolemais to Constantinople, continued there a while, & preached with great diligence: after that thereby he had got unto himselfe good store of money, he turned home to his owne Church. Senerianus hearing that Antiochus had got much money by preaching at Constantinople, was very desirous to do the like himselfe. He exercised himselfe diligently, he patched together a great company of bolome sermons, & came to Constantinople. Being there friendly and lovingly entertained of Iohn, he applied himselfe craftily for a while to please Iohn, and got great favour by flattery. He was much set by and in great estimation: & as he was highly commended for preaching, so in like manner purchased he unto himselfe great credit with the chiefe magistrates and with the Emperour. In the meane space because that the bishop of Ephesus was departed this life, Iohn of necessity was constrained to take his voyage into Ephesus for to chuse there a bishop. After his coming thither when that some would have this man, and some that man preferred to the roome, and thereupon fell to bitter words and contention, whilst that every one would have his friend advanced to the dignity, Iohn perceiving that they were all set on tumults, and that by no means they would be ruled by him, endeavored to end the quarrell without offending of either side. He assigned one Heraclides a Deacon of his Church, yet borne in Cyprus, to be bishop. With that both parts were pleased, and gave over contention. Iohn was faine so: this matter to continue a great while at Ephesus. In his absence Senerianus had brought his auditors at Constantinople to beare him far better god will then ever they did before, neither was Iohn ignorant of this, so it was told him quickly. When Serapion, of whom I spake before, had signified unto Iohn, that Senerianus had divided the churches, he forthwith was kindled with the flame of contention. Wherefore when as he had not fully ended all such things as he determined with himselfe (for he had deprieved both the Novatians, & such as celebrated the feast of Easter the fourteenth day of the moneth; of many Churches) he returned to Constantinople, and applied himselfe after his usual manner unto the oversight of the Ecclesiasticall affaires. The insolent disdain and haughty stomacke of Serapion was intollerable, for he boldened himselfe upon Iohn, and inuaded continually without all modesty and shamefastnesse against all men, which turned to the increase of the spite and hatred borne unto Iohn. Whereupon when Senerianus on a certaine time came to the place where Serapion sat: Serapion gave him not the hono and reverence due unto a bishop, neither rose up, thereby declaring that he regarded not the person of Senerianus: This contempt and disdain of Serapion was not taken patiently of Senerianus, for he exclaimed against him in these words: If Serapion dyeth a Christian, then was Christ neuer incarnate. Serapion took this as a fit occasion ministered unto him, made Iohn to become his foe: whilst that he concealed the first sentence, to wit, If Serapion dyeth a Christian, and repeated the latter, to wit, that Christ was neuer incarnate, affirming that he heard it of Senerianus

An old custome to take money for preaching, if the gaine were not sweet I warrant you at this day the custome would be left.

Heraclides b. of Ephesus.

Senerianus from whom have severall reuerences.

CHAP. IX.

Of the Monks that were called Longi, and how that about them Theophilus Bishop of Alexandria pursued Iohn Bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius Bishop of Cyprus, being wonne through the wiles of Theophilus, called a Council at Cyprus, condemned the workes of Origen, and reprehended Iohn for perusing of them.

Shortly after the Monks left the desert, and came together with Dioscorus & his brethren unto Constantinople. There came thither also with them Isidorus the great friend sometime of Theophilus, but then his deadly foe, & so became upon such an occasion as followeth. Theophilus conceiving great displeasure against one Peter, head priest in the Church of Alexandria, determined to banish him the Church: he charged him that he had received into the communion a woman of the hereticall sect of the Manichees before he had converted her. But when Peter avouched that he both withdrew her from the hereticall opinion, and admitted her also into the Church with the consent of Theophilus, making him privie thereunto: Theophilus was made y dealing, as if Peter had done it in spite of him. For he said that he knew nothing of it. Wherefore Peter called Isidorus to witnesse, that Theophilus the bishop knew of the womans admission. Isidorus then was at the princely city of Rome, for Theophilus had sent him unto Damasus bishop of Rome, for to reconcile unto him Flavianus bishop of Antioch. For as many as were of Melchius side fell from Flavianus, because he kept not his oth, as we said before. Isidorus then immediately after his returne from Rome, being called of Peter to beare witnesse, affirmed plainly that the woman which had bene of the Manichees opinion, was received by the consent of Theophilus the bishop, and that he himselfe had ministered the communion unto her. Theophilus hearing this, fretted within himselfe for anger, and thrust them both out of the Church. This was the cause that made Isidore to accompanie Dioscorus into Constantinople: that both in presence of the Emperour, and Iohn the bishop, the sights and wiles which Theophilus practised against them might be revealed. Iohn understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common and publicke prayers, but he would not receive them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was fallie reported unto Theophilus, that Iohn both received them into the communion, and was also ready to take their part. Wherefore Theophilus endeavoured with might and maine, not onely to revenge him of Dioscorus and Isidorus, but also to thrust Iohn besides his bishopricke, & thereupon he sent letters unto the bishops throughout every city, where he concealed his princely drift, pretending onely unto them, that he misliked with the workes of Origen, whereas Athanasius before his time bozowed testimonies to the confutation of the Arians. Whosoever he reconciled and linked himselfe with Epiphanius bishop of Constantia, a citie of Cyprus, with whom as yet time he had iarmed and bene at variance. For Theophilus had charged him a little before, that he thought of God basely and abiectionly, attributing to him the forme of some of man. And though Theophilus was of this opinion, and accused them which believed that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in words, that which he believed secretly in mind: and linked unto him Epiphanius in the league of friendship, who lately had bene his foe, but then as it were repented him of his folly, joined with him in one faith and opinion of God. Whrough his aide and furtherance he purposed to summon a Council at Cyprus, for the condemning and rooting out of Origenes workes. Epiphanius being a vertuous and a godly man, was easily persuaded thereunto by the letters of Theophilus. To be short, the bishops of that isle assembled together, and decreed that thenceforth none should reade the workes of Origen: moreover they wrote unto Iohn Bishop of Constantinople, exhorting him to abstaine from perusing the bookes of Origen, requesting him also to summon a Council, and to ratifie the same with unifoirme consent of them all. When Theophilus had snared Epiphanius (a man of great sage and renowne) to his foe, and perceived that his fetches now framed according to his owne desire, he dealt more boldly, & summoned a synod within his owne province, where: even as Epiphanius had done before) he condemned the workes of Origen, which had departed this life about two hundred years before him: this was not his principall drift, but he purposed verily to revenge him this way of Dioscorus

*Cap. 10. in the Greeke. Epiphanius sometime thought that God had a body.

A Council held in Cyprus, where of spite through the procurement of Theophilus the books of Origen were condemned. A Synode at Alexandria to the same purpose.

Dioscorus and his brethren Iohn made small account of the things which Epiphanius and Theophilus had signified unto him by their letters, for he occupied himselfe to the furtherance & profit of the churches, and therein he excelled: as for the conspiracy and mischief intended against him, he made very light of it. As soon as it was openly knowne and manifestly perceived, that Theophilus bent all his might to depose Iohn of his bishopricke, others that bare Iohn ill will, fell a devising and a forging out of false crimes and accusations against him. Many of the Clergie, (untoy also of the magistrats which were in great favour with the Emperour; supposing now they had gotten fit opportunity to revenge them of Iohn, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at Constantinople a Council of Bishops.

CHAP. X.

Of Severianus and Antiochus the Syrians: how, and upon what occasion they fell from Iohn.

Cap. 11. after the Greeke.

Another thing gave occasion to increase the hatred and ill will stowed unto Iohn, in such sort as followeth. There were two bishops by birth Syrians, which florished at one time, the ones name was Severianus, the others Antiochus: the one was Bishop of Gabale in Syria, the other of Ptolemais in Phoenicia: both excelled in the gift of utterance, but Severianus although he were learned, yet pronounced he not the Greek tongue distinctly neither skilfully, for he spake Greeke as a Grecian, yet pronounced it like a Sytian. Antiochus coming from Ptolemais to Constantinople, continued there a while, & preached with great diligence: after that thereby he had got unto himselfe good store of money, he turned home to his owne Church. Severianus hearing that Antiochus had got much money by preaching at Constantinople, was very desirous to do the like himselfe. He exercised himselfe diligently, he patched together a great company of bolome sermons, & came to Constantinople. Being there friendly and lovingly entertained of Iohn, he applied himselfe craftily for a while to please Iohn, and got great favour by flattery. He was much set by and in great estimation: & as he was highly commended for preaching, so in like manner purchased he unto himselfe great credit with the chiefe magistrats and with the Emperour. In the meane space because that the bishop of Ephesus was departed this life, Iohn of necessity was constrained to take his voyage into Ephesus for to chuse there a bishop. After his coming thither when that some would have this man, and some that man preferred to the roome, and thereupon fell to bitter words and contention, whilst that every one would have his friend advanced to the dignity, Iohn perceiving that they were all set on tumults, and that by no means they would be ruled by him, endeavored to end the quarrell without offending of either side. He assigned one Heraclides a Deacon of his Church, yet bozne in Cyprus, to be bishop. With that both parts were pleased, and gave over contention. Iohn was faine for this matter to continue a great while at Ephesus. In his absence Severianus had brought his auditors at Constantinople to beare him far better god will then ever they did before, neither was Iohn ignorant of this, for it was told him quickly. When Serapion, of whom I spake before, had signified unto Iohn, that Severianus had divided the churches, he forthwith was kindled with the flame of contention. Wherefore when as he had not fully ended all such things as he determined with himselfe (for he had depeived both the Nouatians, & such as celebrated the feast of Easter the fourteenth day of the moneth; of many Churches) he returned to Constantinople, and applied himselfe after his usual manner unto the oversight of the Ecclesiasticall affaires. The insolent disdain and haughty make of Serapion was intollerable, for he boldened himselfe upon Iohn, and inuaded continually without all modesty and shamefastnesse against all men, which turned to the increase of the spite and hatred bozne unto Iohn. Whosoever when Severianus on a certaine time came to the place where Serapion sat: Serapion gave him not the honors and reverences due unto a bishop, neither rose up, thereby declaring that he regarded not the person of Severianus: This contempt and disdain of Serapion was not taken patiently of Severianus, for he exclaimed against him in these words: If Serapion dyeth a Christian, then was Christ never incarnate. Serapion took this as a fit occasion ministered unto him, made Iohn to become his foe: whilst that he concealed the first sentence, to wit, If Serapion dyeth a Christian, and repeated the latter, to wit, that Christ was never incarnate, affirming that he heard it of Severianus

An old custom to take money for preaching, if the gaine were not sweet I warrant you at this day the custome would be left.

Heraclides b. of Ephesus.

Severall factions have severall reverence.

stone mouth. And to the end he might iustifie the report, he brought forth men of his owne begeth and calling to iustifie that they heard the words. To be short, Iohn without any more ado banished *Serapion* the citie. *Eudoxia* the Emperesse understanding of the circumstance, found great fault with *Iohn*, caused *Serapion* to be sent for out of Chalcedon in Bichynia, who came immediatly. *Iohn* kept himselfe out of his company, and would not be brought by any mans perswasion to become friends with *Serapion*. At length when that *Eudoxia* the Emperours mother, in the Apostles Church, had shewen her sonne *Theodosius* the Emperour (who though he were of tender yeeres, yet gouerned he the common weale with god successe, and prosperous oversight) at the feet of *Iohn*, and craved of him with solempne protestations, that of all loue and friendship he would not deny her request: with much ado he was won to embrace *Serapion* againe. But though outwardly they bare a shew and continuance of friendship, neuerthelesse inwardly they continued their spite and hatred one towards the other. The cause that diuided *Iohn* and *Serapion* was in such sort.

CHAP. XI.

How that Epiphanius coming to Constantinople, celebrated the communion, and gave orders without the licence of Iohn, therein to gratifie Theophilus.

Shortly after, *Epiphanius* the Bishop came from Cyprus to Constantinople at the request of *Theophilus*, and brought thither with him the decrees of the bishops, wherein he had not excommunicated *Origen*, but onely condemned his booke. Wherefore after his coming into the Church of Saint Iohn, which was not farre from the walls of the citie, he celebrated the communion, made a Deacon, went forth out of the Church, and came to Constantinople. When that *Iohn* had invited him, requesting he would take a peece of a lodging with him, he for to see the humour of *Theophilus*, refused his courtesie, and took by an Inne by himselfe. After that he had called together the Bishops which then by chance were at Constantinople, he read in their hearing the decrees, wherein he had condemned the workes of *Origen*. Of the booke I haue nothing to say, but thus much, that it pleased *Epiphanius* and *Theophilus* to condemn them. Of the Bishops, some for reuerence of *Epiphanius* subscribed vnto the decrees, some other denyed it utterly. Of which number *Theotimus* bishop of Scythia made *Epiphanius* this answer: I of mine own part, O *Epiphanius*, will not so much inuere the man, who is departed to rest many yeres ago: neither dare I presume once to enterprise so hainous an offence, for to condemne the booke which our ancestors haue not condemned, specially seeing I vnderstand not as yet, neither read any parcell of the doctrine therein contained. And when that a certaine booke of *Origen* was brought forth, he read it, & shewed there the interpretation of holy Scripture agreeable vnto the faith of the Catholike Church: last of all he concluded with these words: They that reprehend these things, do no lesse then mislike with the matter whereof these booke do intreat. This was the answer of *Theotimus* vnto *Epiphanius*, a man he was of great fame both for sound doctrine, and godly conuersation.

CHAP. XII.

A kind of an Apologie in the behalfe of Origen.

As so much that many were hurtling headlong through the procurement of malicious slanderers, much like a blast of hurlywind, to revile *Origen*, it shal not be amisse to say somewhat of them. Obscure men, obbe fellows, such as haue no pith or substance in them, to the end they might become famous, go about most commonly to purchase vnto themselves glory and renowne by disparaging of such men as far excel them in rare and singular vertues. Of which sort of backbiters first I remember *Methodius* Bishop of Olympus, a citie of Lycia: next *Eustathius*, who for a while was bishop of Antioch: thirdly *Apollinaris*, last of all this *Theophilus*. This masse of railers (if I may so terme them) sell a slandering of *Origen*, neither yet all for one thing. One charged him with this, another with that, wherby they all generally declared vnto the world, that they allowed wholly all such things in him as they had not reprehended by name. For in as much as they blamed him generally for fensual doctrine, it appeareth they took that for truth in him which they concealed and mistook not withall: and they appoynded in very deed that which they denied not in word. *Methodius* though at first beginning he inuere bitterly against *Origen*, yet afterwards as it were by way of recantation, he extolled him vnto

Cap. 12. after the Greeke.

Theotimus bishop of Scythia.

Cap. 13. in the Greeke.

In the marg. of the Greeke copy there was written as followeth. We haue to learne that the said general Council condemned both *Origen* & his works. For this Historiographer was before the third.

vnto the skies, in that dialogue which he intituled *Zeno*. Their reviling in mine opinion increased the renowne & fame of *Origen*. For while they had charged him with hainous crimes as they thought, and yet finding no fault with him as touching the blessed Trinitie: they are witnesses themselves that he was of the right and sound faith. And as these men being not able iustly to accuse him, beare witness with him of his true belief: so *Athanasius* void of all partialitie, a zealous maintainer of the clause of *One substance*, alledging him for a witness of his faith in the orations which he wrote to the confutation of the Arians, citeth his words for testimonies among his workes, and saith thus of him: That notable man, and painfull writer *Origen*, confirmeth in plaine words the faith & opinion we haue of the Sonne of God, in that he saoucheth him to be coeternall with the Father. Wherefore such as go about to revile *Origen*, they vnwares do slander *Athanasius*, who highly commendeth him. Thus much by the way of *Origen*, and now againe to the story.

CHAP. XIII.

How that Iohn sent for Epiphanius to come vnto him, and charged him that he had behaued himselfe contrary to the canons of the Church: after they had bray'd a while together, Epiphanius returned homewards.

Iohn at first took not the matter very grieuously, though *Epiphanius* contrary to the canon had made a Deacon in his Church, but requested him to accept as a simple lodging a peece of the Bishops pallace. *Epiphanius* answered him in this sort: I will neither lie with thee, nor pray together with thee, vntill thou both banish *Dioscorus* with his brethren out of the city, & also subscribe with thine owne hand, vnto the decrees which condemneth the workes of *Origen*. When that *Iohn* paused vpon the matter, and said that he ought not rashly, neither without god aduiselement determine any thing of that matter, afoze that he had generally examined, and that narrowly, the whole circumstance: the aduersaries of *Iohn* set *Epiphanius* on therwise on worke. For at the celebration of the blessed and holy Communion in the Church commonly called the Apostles, they set *Epiphanius* in the midst: they cause him in the open audience to condemne the workes of *Origen*, to excommunicate *Dioscorus* and his brethren, last of all to rebuke *Iohn* for taking of their part. When *Iohn* heard of this, he sent vnto *Epiphanius*, who at the day following was at Church, this message by *Serapion*: *Epiphanius*, thou dost many things contrary to the Canons: first in that thou hast presumed to make ministers within my Diocese: secondly in that thou hast ministred the communion of thine owne head without my licence: againe in that thou didst refuse it when I requested thee, & now thou doest it of thy selfe. Wherefore take heed lest the people stomacke thy dealing, & be set on an vpror: if ought come amisse, thou hast thy remedy in thy hand. *Epiphanius* receiuing this message, was stricken with sudden feare, lest the Church, inuere bitterly against *Iohn*, and took shipping towards Cyprus. The report goeth that as he went downe to the roade to take shipping, he prophesied thus of *Iohn*: I hope thou shalt neuer die a Bishop, and that *Iohn* answered him thus againe: I hope thou shalt neuer come aliue into thy countrey. Whether they that told me these things, reported truly, I am not able to say: but sure I am that it fell to either euen as each one wished to the other. For neither came *Epiphanius* aliue to Cyprus, (he died on the seas by the way;) neither died *Iohn* a Bishop, for he was deposed and banished the Church, as hereafter shal more manifestly appeare.

CHAP. XIII.

How that after the departure of Epiphanius, Iohn made a Sermon against all women, which made bosh the Emperour and the Emperesse to summon a Councell at Chalcedon, where Iohn was deposed: In his absence the people made much ado, and to appease them Iohn is called home to Constantinople againe.

As soone as *Epiphanius* had hoisted by saile, report came vnto *Iohn* that *Eudoxia* the Emperesse had bolstered *Epiphanius* against him. He being very boate, and a hasty man of nature, cuer ready, for his gift of bitterace did so serue him, immediatly went by into the pulpit, made a whole sermon in the dispraise of all women. The multitude took it in the worst part, as if thereby he had determined secretly to pay home the Emperesse. The sermon was bozne away of illwillers, and brought to the Emperour: the Emperesse also hearing therof,

Athanasius testimony of *Origen*.

Cap. 14 after the Greeke.

The message which Chrysostome sent vnto *Epiphanius*. The contention betweene two ancient Fathers, *Epiphanius* bi of Constantia in Cyprus, and *Iohn* Chrysostome Bishop of Constantinople.

Cap. 15 after the Greeke.

Chrysostome made a sermon against all women.

complained unto the Emperour, that therein he was contumeliously dealt withall, and that the reproach thereof redounded also unto him. Wherefore he worketh through Theophilus to summon a counsell against John. *Seuerianus* likewise went about the same, neither was the dealing of John towards him as yet gone out of his stomacke. Shortly after Theophilus came thither, who called together at the Emperours commandement many bishops out of diuers cities. But above all other men, they came thither apace, which for diuers quarrels owed John a displeasure. They also came thither whom John had deposed and put by their bishopricks. For he had deposed many of the Bishops in Asia, in the voyage he made to Ephesus, at what time he made *Heracides* bishop. Wherefore with one consent they met at Chalcedon a city of Bithynia. At that time *Cyrinus* an Egyptian boyne, being bishop of Chalcedon, inueyed bitterly against John in presence of all the Bishops: he reported of him that he was a wicked man, that he was an arrogant and fullen bishop. The rest of the bishops were glad of that. But *Marius* bishop of Mesopotamia trode against his will on *Cyrinus* foot, and hurt him soze. The byrse thus increased, & pained *Cyrinus* so much, that he could not go with the rest of the bishops to Constantinople, but taried behind at Chalcedon: the rest sailed to Constantinople. When as none of the clergie of Constantinople went forth to meet Theophilus, neither exhibited unto him the accustomed honoz and reuerence, (for then all began to hate him) the mariners of Alexandria, who then by chance were there, & had brought cozne to Constantinople, went to mete him, & receined him with gladome shouts. He went not to the house of prayer, but unto the Emperes pallace called Placidia. When the aduerfaries of John went about to forge many false accusations against him: they babble no longer about the books of *Origen*, but they take other absurd matters in hand. When these things were thus a doing, & Bishops assembled together in the suburbs of Chalcedon in a place called *Oke*: immediatly they cite thither John for to answer unto such crimes as he was charged withall. Beside him they charge *Scrapion*, *Tyrris* the Eunuch priest, & *Paulus* the reader (for they were also accused) to appeare before the. When John had excepted against such as had cited him thither, as his open enemies, he appealed from the vnto a generall Counsell: they without any other circumstance called him foure times: and seeing that he would not come, but sent them still the same answer, they proceed against him, they condemned & deposed him of his bishopricke, for no other crime, but because he being cited would not appeare. When tidings therof about euentide were brought to Constantinople, the whole city was on an hyrize. Wherefore they watched all night, they would not suffer him to be thrust out of the Church, they exclaimed that this cause ought to haue bene heard in a greater assembly of bishops. But the Emperours commandement was, that as soon as he were removed, he should be conveyed to exile. This being known for certain, John the third day after his deposition, about none, unknowing to & multitude (for he was loth there should be any ado for his sake) yielded himself voluntarily into the hands of his aduerfaries, and so went away. The people were all set on fire with sedition, and as it commonly falleth out in such hurlyburries, many of them which afozetime pursued him with deadly hatred, then changing their mind, pitied his case: many others who lately desired to see his deppination, reported the, that he was craftily dealt withall, and falsly accused. Many cryed out against the Emperour, and exclaimed at the Counsell: but above all others they inueyed against Theophilus, who was knowne to haue bene the authoz of all that trecherie and malicious slanders raised of John. For the conspiracy and wait he laid for John could no longer be concealed. And though it was diuersly found out, yet specially in that he communicated with *Dioscorus* & his brethren called *Longi*, immediatly after the deposition of John. *Seuerianus* also as he preached in the Church, thought now he had fit oportunitie given him to inuey against John: he said plainly though John were convicted of no crime, yet was he iustly deposed for his insolent & haughty behaviour: that all sins were to be forgiven, yet as holy Scripture bare witness, that God resisted the proud. With the hearing of these and such like contumelious phrases, the people was the more incited to contention. Wherefore the Emperour in all the hast caused John againe to be sent for, & to returne to Constantinople. *Briso* being the messenger (he was an Eunuch of the Emperesse) found him at Prenetum a mart towne ouer against Nicomedia, & brought him to Constantinople. But though he was thus called home fro exile, yet purposed he with himselfe not to tread within the citie, afoze he were proued and found innocent by the censurs of the higher Judges: therefore he continued awhile in the suburbs called *Mariane*. When that he lingered from returning into the Citie, the multitude toke it grievously,

The counsell
of Chalcedon
for the depo-
sing of Chry-
sostome.

Chrysostome
exiled.
*Cap. 16. after
the Greeke.

Chrysostome
returneth fro
exile.

and so forth with fell a reviling of the apostates. Wherefore of necessity he was constrained to come home: the people went forth to mete him, they bring him to the Church with great reuerence, they request him to continue their Bishop, & therefore after the usual manner to pray for the peace and prosperous estate of the Church of God. When that he refused so to do, and pleaded for himselfe, that it must not so be afoze his cause were heard of indifferent Judges, and the depofers had changed their minds and aduised him: they were the more desirous, for they longed to see him stalled againe in the Bishops seate, and preach afoze vnto the people. So he that the people compelled him so to do. When that John was placed in the bishops seate, and prayed after the accustomed manner for peace vnto the people and congregations throughout the world, he was constrained also to preach. The which thing minished occasion vnto the aduerfaries to accuse him againe, although for a while they suffered it to lie for dead.

CHAP. XV.

How that when Theophilus would haue *Heracides* matter heard in his absence, and John refused it: the citizens of Constantinople and Alexandria went together by the eares, so that Theophilus with other Bishops were faine to leave the cite and flee away.

Cap. 17. after
the Greeke.

In the meane space Theophilus went craftily about for to call into question the consecrating of *Heracides*: to the end he might thereby, if it were possible, find matter to charge John afoze, and so to depose him the second time. *Heracides* though he was not present, yet they proceed against him: they lay to his charge, that he had vniuersally punished certaine persons, imprisoned them, and last of all led them through the open streets of Ephesus to be ignominiously derided. When John made answer, that of right no man ought to be iudged in his absence, without the presence of the partie, and the hearing of his owne cause: the people of Alexandria byged very earnestly, that the accusers of *Heracides* were to be heard although he himselfe were absent. Whereupon there rose great strife and contention betwene the citizens of Constantinople and the inhabitants of Alexandria. And while they skirmish one with the other, many were soze wounded, & diuers also presently dispatched. When the heate of this combat was past, and the truth come to light, Theophilus got him in all the hast to Alexandria, the other bishops ran likewise a way, few onely excepted which held with John, and repaired every one to his owne bishopricke. After that these things were thus come to passe, every man was ready to speake ill of Theophilus. He hated grew and increased against him daily, because he sticke not studiously to peruse the workes of *Origen* secretly, though openly he condemned them. And being demanded why he made so much of the books he had lately condemned: his answer was, that the bookes of *Origen* were like meadowes clad with every kind of flowers: therefore (saith he) if I find in them ought that is good, I will it out, if otherwise hiers or byambles, I let nought by them because of their prickles. This was the answer of Theophilus, when he called not to remembrance the saying of the wise man: that the wordes and counsels of sages resemble very much picking thornes, and that such as are touched therewith, ought not to kicke against the prickles. The aforesaid causes made Theophilus to be hated of all men. *Dioscorus* bishop of Hermopolis, one of those religious men which commonly were called *Longi*, departed this life shortly after the departure of Theophilus into Alexandria, and enioyed an honorable funerall at the Church called the *Oke*, where the Counsell was summoned for the hearing of Johns cause. John gaue himselfe wholly to teach and preach vnto the people: he made *Scrapion*, who had procured vnto him great hatred, bishop of *Heraclea* a citie of Thracia.

Ecclesiastes 12

CHAP. XVI.

How the picture of *Eudoxia* was erected all of silver, with playes and spectacles: John reprehended the authors that did the whole, and was therefore banished.

Cap. 18. after
the Greeke.

Shortly after, such things as followe ensued. A silver picture (covered with a mantle) of *Eudoxia* the Emperesse, was set up vpon a pillar of red marble. The place of this erected pillar was not very nigh the church called *Wisdom*, neither very far off, only the broad strate went betwene the picture and the Church. There were commonly playes and betwes (as the manner was) celebrated. John supposing verily that these things redounded to the great slander

lander and infamy of Christian religion, not forgetting his wonted audacitie & libertie speech, prepared himselfe for the authours thereof: and in stead of the exhortation he should have used to the persuasion, or rather the reformation of the princes & magistrates, he scolded with nipping taunts at such as had caused those vanities to be solemnized. The Emperesse likewise applying these things to her selfe, supposing that all was uttered to her disgrace and reproch, procured another Councell of Bishops to be called together against him. John understanding of this, made that famous and notable sermon in the Church, which beginneth in this sort: *Herodias* rageth afresh, *Homaketh* anew, danceth again, seeketh as yet the head of *John* in a platter. This sermon made the Emperesse mad, set her on fire against him. Not long after the bishops met there together, *Leontius* bishop of Ancyra in Galatia the lesser: *Anthonius* bishop of Laodicea a citie in Pisidia: *Briso* bishop of Philippis in Thracia: *Acacius* bishop of Beroea in Syria, with diuers others. The accusers which lately charged *John* with hainous crimes, are now brought forth before the bishops. *John* trusting to the iust dealing of the bishops, requireth of them that the accusations may indifferently be examined. By that time the feast of our Saviours natiuitie was come, on which day the Emperour went not to the Church after the wonted maner, but sent *John* this message: that he would not communicate with him, before he had cleared himselfe of the crimes layd to his charge. And when as the accusers seemed to mistrust themselves, and that *John* through the brightness and equitie of his cause boldened himselfe, the bishops then present affirmed, they ought not to examine any other offence, saue onely whether he of himselfe had taken possession of the bishoprick after he was deposed, without the sentence and admission of a Councell. When *John* made answer, that he had the consent of fifty bishops which communicated with him; *Leontius* replied against him: But moze (saith he) in the Councell withstood thy admission. Again, when *John* said that the Canon which contained such a clause, appertained not vnto their Church, but was to be executed where the Arians did reigne, (for such as assembled at Antioch to rote out the faith of *One substance*, laid downe a Canon against *Athanasius*;) they neuer thelesse making no account of this answer, proceeded and gaue sentence against him, not weying with themselves, that such as were authours of this canon were also deposees of *Athanasius*. These things were done a litle before Easter. Then also the Emperour sent vnto *John*, that he had no authority to go into the Church, inasmuch he was deposed and condemned in two seuerall Councells. Wherefore *John* gaue ouer executing of the ecclesiasticall function, and refrained from going into the Church. Immediately also such as fauoured him departed the Church, they kept Easter in the common bathes called *Constantianæ*, together with many bishops, priests, and other ecclesiasticall persons, who thenceforth because of their seuerall conuenticles were called *Iohannitæ*. For the space of two moneths *John* was neuer seene abroad, vntill that by the Emperours commandement he was brought to exile, and so at length being banished the Church, he was bereaued of his country soile. The same day certaine of such as were called *Iohannitæ*, set the Church on fire. With that the Easterne wind being by, blew the flame into the *Senators Court*, and ceased not burning, vntill all was consumed to ashes. This was done the 30. of Iune, in the first Consulship of *Honorius*, the which he enioyed together with *Aristaneus*. For which conspiracy and treason, what heavy penalties and grievous punishments *Optatus* gouernour of Constantinople, in religion a Pagan, and therefore a soze plauer of Christians, made them endure, I thinke it best to ouerskip them with silence.

CHAP. XVII.

Cap. 19. after the Greeke. How that after the deposition of *John*, *Arfacius* was made bishop of Constantinople. Of *Cyrinus* bishop of Chalcedon, that was pained with the sore foote: and of the death of *Eudoxia* the Emperesse.

ARfacius an old man, about the age of fourescore yeares, who sometime gouerned the bishopricke of Constantinople before the dayes of *John*, was shortly after made bishop of that see. In his time when as the Church enioyed great ease and quietnesse, by reason of his singular modesty and meek behauiour, *Cyrinus* bishop of Chalcedon, whose son *Marsibai* bishop of Melopocamia had trod on, and hurt against his will, had such infortunes to see, that his foote rotted of the bruite, and therefore of necessity he was constrained to saw it off. Neither suffered he that once, but twice, & oftner tw. For the putrifaction ran ouer his whole body, & fell at length into his other foote: then was he faine to lose both. I haue there-
fore

fore remembered these things because it was rise in every mans mouth, that *Cyrinus* suffered this plague or punishment for railing of *John*, & terming him (as I said before) a Subborne bishop. Again, when as great haile (the bignesse whereof was not remembered to haue bene seene before) fell into the suburbs of Constantinople the 30. day of September, and the aforesaid Consulship: the report likewise went that it was a token of Gods wrath for the deposition & banishment of *John*. The death of the Emperesse which followed immediatly after, confirmed this rumour, for she departed this life the fourth day after the fall of this haile. Some there were also which said that *John* was iustly deposed: because that in the voyage when he made *Heraclides* bishop of Ephesus, he thrust many out of their Churches, namely the Nouatians, and such as celebrated the feast of Easter the fourteenth day of the moneth, with many others both in Asia and Lydia. But whether *John* was iustly deposed, as they sayd which bare him ill will: whether *Cyrinus* was plagued for his opprobrious language and slanderous reports: last of all, whether the haile and the death of the Emperesse were signes of Gods high displeasure for banishing of *John*: or whether they happened for some other causes, God alone knoweth, which searcheth the secrets of mans heart, & pronounceth hereof the right sentence of iust iudgement. I of mine owne part committed to writing such things as then were rise in euery mans mouth.

CHAP. XVIII.

How that after the death of *Arfacius*, *Atticus* was chosen bishop of Constantinople.

Cap. 20. after the Greeke.

ARfacius continued not bishop very long, for in the years following, to wit, in the second Consulship of *Stilicon*, but the first of *Anthemius*, and the eleventh of November, he departed this life. When that the election of a bishop fell out to be a troublesome peece of worke, and the contention endured a very long time: the next yeare after, in the first Consulship of *Arcadius*, and the first of *Probus*, *Atticus* a goodly man, by birth of *Sebastia* in Armenia, by order a religious man, trained in the monasticall discipline from his youth vp, of meane knowledge, yet of singular wisdom naturally ingrafted in him, was chosen bishop of Constantinople. But of him moze hereafter.

CHAP. XIX.

How that *John* bishop of Constantinople died in exile.

Cap. 21. in the Greeke.

Iohn being banished his Church, and bereaued his country soyle, died in exile at *Comanum* situated vpon the sea *Euxinus*, the fourteenth of November, the seuenth Consulship of *Honorius*, and the second of *Theodosius*: a man he was (as I said before) moze led with heate of burning choler, then ruled by ciuill cunctitie: & because he was a man of wonderfull boldnesse, he used liberty of speech, and had tongue at will. I cannot verily but wonder at him, why he addicted himselfe so much to temperance, taught in some sermons that temperance was in manner to be set at nought. For when as by the Councell of bishops there was admission left, and pardon granted for such as had once fallen after baptism, to be received againe after repentance into the Church, he stuck not to say, If thou fall a thousand times, and repent thee of thy folly, come boldly into the Church. For which doctrine, besides that he was misliked of many his familiars, yet was he rattled of *Sisinnius* the Nouatian bishop, which wrote a booke against that saying of his. But these things were done a litle while ago.

CHAP. XX.

Of the conference had betwene *John* bishop of Constantinople and *Sisinnius* the Nouatian.

Cap. 22. in the Greeke.

Here occasion is offered to say somewhat of *Sisinnius*. A man he was (as I haue remembred oftentimes before) very eloquent, & a profound philosopher: and as he was a skillfull disputer, so was he also a cunning interpreter of holy Scripture, so that for his notable wit, *Eunomius* the hereticke refused oftentimes to reason with him. He was no spare man of diet, but liberall and a great spender, yet with good order and temperance. He famed riotous, and to excede in sensuality, partly in that he ragged himselfe in white, and partly for bayning himselfe twice a day. When he was demanded on a certaine time, why he being a bishop, bayned himselfe twice a day, his answer was: because I cannot do it the third time. At another time going of reuerence to visite *Arfacius* the bishop, one of *Arfacius* familiars asked of him, why he used such attire as was vncomely for a Bishop: and where he found written that

that a priest ought to weare white: & el thou me (saith he) first where it is written, that a bishop should weare blacke. And when as the other asked what answer he should make, *Sisinnius* presented him & said: Thou art not able to shew me that a bishop ought to go in blacke, but I am able to alledge *Salomon* for my self, where he saith, Let thy garments be white. Again our *Sauour*, as we reade in the Gospell, wore white, and mozeoner he shewed vnto his Apostles, *Moses* and *Helias* clad in white. With these and other such like answers he brought all that heard him into great admiration. When that *Leontius* bishop of Ancyra in Galatia the lesser, had depriued the Nouatians of a certaine Church, and then as it fell out, remained at Constantinople, *Sisinnius* went vnto him, requesting him to restore them their Church againe: *Leontius* in a great chafe made him this answer: It is pittie that you Nouatians should enioy any Church, inasmuch you take away repentance, and depriue men of the benefits which God hath bestowed vpon them. After that *Leontius* had uttered these with other such like sentences, to the reprehension of the Nouatians, *Sisinnius* replied: No man repenteth moze then I. Why, saith *Leontius*, and how dost thou repent? Because, saith *Sisinnius*, that euer I saw the. Again, when *Iohn* the bishop had taunted him, and said, that one Citie could not hold two bishops; his answer was, No moze it doth, *Iohn* taking this answer in ill part, said againe: I see thou wilt be bishop alone. Not so, saith *Sisinnius*, but with thee alone I am not bishop, though others do so take me. *Iohn* being grieved with this answer, told him againe: I will forbid thee to preach, for thou art an hereticke. *Sisinnius* replied merily in this sort: When will I do thee a good turne, if thou ease me of so great a labo? *Iohn* was somewhat pleased with that answer, and said: Say then I wil not stay thee from preaching, if it be a grieve vnto thee. So witty and so pleasant was *Sisinnius* in his answers. But it were too long to rehearse al his pittie and sage sayings. Wherefore I thinke it sufficient in these few lines to declare what kind of man he was. Yet thus much further I am able to auouch, that by the report of all men, he excelled for learning all the bishops which succeded him, count all one after another: and therefore was he much made of, and in great estimation, yea the chiefe Senators made great account of him, and had his vertues in admiration. And though he wrote many books, and furnished them with rhetoricall phrases and poeticall sentences, yet was he commended moze for pronouncing then for penning. For he had a notable grace in his countenance, voice, behauiour, and loke, with all other his bodily gestures, for the which he was honoied of all sects and religions, but above all others, of *Atticus* bishop of Constantinople. So far by occasiō of *Sisinnius*.

CHAP. XXI.

Of the death of *Arcadius* the Emperour.

Shortly after the death of *Iohn*, the Emperour *Arcadius* departed this life, a quiet and a courteous man he was, who in the later end of his life was thought to be a very goodly man, vpon such an occasion as followeth. In Constantinople there is a great palace called *Carya*, and in the porch there stands a hazell tree, on the which report goeth, that *Arcadius* the Emperour was hanged. Wherefore there was a Church erected at that tree: the Emperour passing by was desirous to see it, went in, & after he had said his prayers, came forth againe. All the parish ran forth to see the Emperour: some left their houses, & toke vp their standing in the open street, thinking verily to see the Emperours face as he passed by with all his port and traine: other some followed the Emperour out of the Church, vntill that both men, women, and children, had all gone out of the house which adioyned vnto the Church. They were no sooner gone, but the house where they had stoked together fell downe. Immediately the fame of the Emperour was spread abroad with great admiration, that so great a multitude of people was saued by the meanes of his prayers. The end of that was in this sort: *Arcadius* leaning behind him his sonne *Theodosius* of the age of eight yeares, departed this life, in the Consulship of *Bassus* and *Philip*, the first of May, the second yeare of the two hundred ninetie and seuenth Olympiad. He reigned together with his father *Theodosius* the space of thirtene yeares, and beginning with the one and thirtie yeares of his age, he reigned fourtene yeares after the deace of his father. This booke containeth the history of twelue yeares and six moneths.

The end of the sixt booke of *Socrates Scholasticus*.Arcadius the
Emperour died
An. Dom. 412.

THE

THE SEVENTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

How that after the death of *Arcadius* the Emperour, who left his sonne *Theodosius* of the age of eight yeares, *Anthemius* the Lieutenant tooke the government of the Empire.

After the deace of *Arcadius* the Emperour, being in the moneth of May, and the Consulship of *Bassus* and *Philip*, his brother *Honorius* toke the rule of the West parts of the Empire, & *Theodosius* the yonger, the son of *Arcadius* being eight yeares old, governed the East parts of the world by the direction of *Anthemius* his chiefe Magistrate. This *Anthemius* was nephew to *Philip*, which in the time of *Constantinus* thrust *Paulus* the bishop out of the Church, & placed *Macedonius* in his roome. The same man compassed the citie of Constantinople with a strong wall: he seemed, and was indeed a man accounted among the wisest sort of that age: he neuer tok any thing in hand without good aduise: he would confer with some of his familiars of the businesse he went about: but above all others he used the aduice of *Troilus* the Sophist, a man very wise, of great experience, and singular policie: he was nothing inferiour to *Anthemius*, and therefore *Anthemius* retained him of his counsell in all his affaires.

Honorius.

Theodosius.
Anthemius.

Troilus.

CHAP. II.

Of *Atticus* Bishop of Constantinople.

When the Emperour *Theodosius* went on the eight yeare of his age, the third yeare of *Atticus* bishop of Constantinoples consecration (which he enioyed with great commendation) was expired: a man he was (as I said before) of meane learning, yet flourished exceedingly. He reconciled not onely such as were fauourers of his owne faith, but also made the heretiks to haue his wisdom in admiration: whom he would in no wise molest; but when he had railed them, againe he would shew himselfe louing & amiable towards them. He was a painfull student, for he bestowed great labour, & spent the greater part of the night in reading ouer the woorks of ancient writers: so that there was no ground of Philosophy, nor quick in Sophistry that could blanke or astonish him. He was gentle and courteous vnto such as conferred with him; and with the solemne he seemed to soke himselfe. In few words, he became (as the Apostle writeth) all vnto all men. First, as soon as he was made Priest, the sermons which with great labour he framed together, he learned without booke, & pronounced in the Church. In processe of time, by daily exercise and diligence, he so bolded himselfe, that he preached ex tempore: his manner of teaching was very plaine. His sermons were so simple, that the ambitious thought them not worthy the bearing away, neither the writing in paper to the knowledge of the posterity following. Thus much of his conditions, behauiour, learning, and gift of utterance. Now to the history of that time.

1. Cor. 14.

CHAP. III.

Of *Theodosius* and *Agapetus* Bishops of Synada.

Theodosius bishop of Synada a Citie of Phrygia Pacatiana, was a sore scourge vnto the heretiks (so: in that Citie there were many of the Macedonian sect) he banished them, not onely the to lome, but also the country. Neither did he this according vnto the rule of the Catholick Church, which accustomed not to persecute men, neither with zeale of the right & sincere faith, but in hope of filthy lucre & soules gaine, so: to win money from the heretiks. Wherefore there was no way I might grieve the Macedonians, lest vnadvised: he maintained his owne Clergy against them: there was no deuice but he practised so: to afflict them with: he stiked not to bying them in fetters, to hold by their hands at the bar; but above all others he plagued their bishop *Agapetus* with sundry griefes and vexations. And when as he percei

Theodosius
a courteous
bishop.

Agapetus a
Macedonian
fell so em-
brace the
faith of one
substance.

And that the chief Magistrates within that Province were not of authority sufficient, and that their commission extended not to the punishment of the Macedonians, he got him into the house of Constantinople, and sent out a commandment from the Lieutenant of that Province for the sharpe correction of them. Whilist that Theodosius the bishop made friends at Constantinople for the furtherance of his suite, Agapetus, whom I termed the Macedonian bishop, was converted, and fell to embrace the right and sound faith. For after he had assembled together all the clergy and laitie within his iurisdiction, he perswaded them to receive the faith of One substance. This being done, he went with speed together with a great multitude, nay with the whole city, into the Church, where after prayers & sollemne service, he got him into the seate of Theodosius. Immediately after the linking of the people together in the bond of love and unitie, thenceforth he maintained the faith of One substance; so that he obtained the government of the Churches belonging unto the Diocesse and City of Synada. Shortly after Theodosius came home to Synada, & brought with him authority from the Lieutenant, whereof he bragged not a little: and being ignorant of all the things that were done in his absence, straightway he got him into the Church, where he found but small welcome, for all the dayes were made fast against him: and after that he understood of their dealing, again he posseth to Constantinople. There he bewailed his state before Atticus the bishop, and opened unto him, how that he was iniuriously thrust aside his bishopricke. Atticus understanding that all fell out to the great profit and furtherance of the Church of God, began to pacifie him with mild and courteous language, exhorting him thenceforth to embrace a quiet life void of all trouble and molestation, and not to preferre his own private gaine and lucre before the profit and commoditie of the whole Church. He wrote moreover unto Agapetus, willing him to enjoy the bishopricke, and not to feare at all the displeasure of Theodosius.

CHAP. XII.

How a lame Jew being baptized of Atticus the Bishop, recovered againe his limmes.

When as the aforesaid circumstance which fell out in the dayes of Atticus, was agreed furtherance to the Church of God: so likewise miracles with the gift of healing which reigned in those times, turned to the glorie of God, and the profit of his people. For a certaine Jew being held the space of many yeares with a palsey, was faine to keepe his bed, who having tried all the salues and medicines, and all the practices and prayers of the Jewes, was not a jot the better: at length he fled for refuge unto the baptisme ministered in the Church of Christ, perswading himselfe for suretie, that by the meanes of this, being the true physician of the soule, he might recover the former health of his body. Atticus was immediately made ppynt unto this his deuout mind and godly disposition: he instructed the Jew in the principles and articles of Christian religion, laid before him the hope that was to be had in Christ Iesu, and bids that Jew, bed and all should be brought unto the font, and place appointed for the ministration of baptisme. This Jew being grievously taken with the palsey, was no sooner baptized in the faith of Christ, and taken out of the font, but his disease left him, so that he recovered his former health. This gift of healing being wrought by the power of Christ, prevailed in the world among the men of these our days. Many of the Gentiles hearing the fame of this miraculous power, received the faith, and were baptized: but the Jewes, although they sought after signes and wonders, yet could they not with signes be brought to embrace the Christian faith.

CHAP. V.

How that Sabbatius a Jew borne, being Priest of the Nouatian Church, fell from his owne self.

Albeit Christ the Son of God, bestowed the aforesaid graces & benefites upon mankind of his singular love and goodnesse, yet the greater part making no reckoning thereof, (more is the pittie) swallow still in the puddle of sin and incredulitie. Neither were the Jewes any the less which made light account of the signes and wonders wrought among men: but others also which are proud of their rites, yea and are poyoned by no lesse then plaine Jewes in faith and religion. Sabbatius, of whom I spake a little before, could not quiet himselfe with the inferior degree of priesthood, but coveting to climb up unto the roome of a Bishop, took occasion then of the Jewish obseruation of the feast of Easter, and fencured himselfe from

Sabbatius a
Nouatian
Priest.

from the Nouatian Church. Wherefore as he frequented severall and private conventicles from his Bishop Sifinius, in a certaine place of the Citie called the drie hillock, where into the market of Arcadius is kept, he presumed so haious an offence, that hanging might seeme to be to small a punishment for his labour. For on the day appointed for the celebration of the Communion, as he read a certaine piece of the Gospell which began with these words: The feast of sweet bread drew nigh, which is called Easter, he added of his owne that which was neuer found written, or ever heard of before, in these words: Cursed be every one that keepeth Easter without sweet bread. Which words stucke in the minds of many men, so that diuers of the simpler sort of the Nouatian laitie being thus drawn from the faith, addicted themselves unto his fond opinion. But this his crafty and subtle forgery fell otherwise out then he hoped: for such as presume to corrupt the word of God, have ever an ill end and unfortunate successe. For shortly after, when as he kept the feast of Easter according unto the corrupt opinion conceived in his mind, when as many flocked unto him after the wonted manner, and solemnized throughout the whole night the accustomed vigils, they were all set on a furious and freneticke kind of tumult. They imagined with themselves that they saw Sifinius their bishop set upon them with an infinite multitude of men. Wherefore the throng being great, and as it is very like in the night season, being shut up in a narrow ronne, smothered one another, so that there died above threescore and ten persons. This being done, many thought from Sabbatius, but diuers others neuertheless cleaned earnestly unto the foolish and fond opinion they had conceived of that celebration of Easter. But how this Sabbatius forswore himselfe a little before, and aspired unto the calling of a Bishop, we will declare hereafter.

Luke 11.

The corrup-
ters of Gods
word haue ill
ends.

CHAP. XVI.

Of such as were the captaines and ringleaders of the Arian opinion.

Dorotheus an Arian Bishop, whom we have remembred before to have bene translated by the Arians from Antioch to Constantinople, departed this life when he had liued an hundred and ninetene yeares, the first of Nouember, in the seventh Consulship of Honorius, and the second of Theodosius Augustus. After his decesse the Arian sect chose Barbas to their Bishop, in whose time the Arians had amongst them two notable men, by whose means their heresie began to reuiue againe: the ones name was Timotheus, the other was called Georgius, but Priests both: Georgius excelled in prophane literature, Timothe on the contrary gaue himselfe wholly to the reading of the word of God. Georgius was neuer sene without Aristotle or Plato in his hand. Timothe againe was a great man in Origen, and as he expounded holy Scripture, he shewed himselfe to be well sene in the Hebrew tongue. Timothe was afozetime of the Psathyrian sect, and Georgius was made Priest by Barbas. I my selfe by conferring with Timotheus, perceived how ready he was to satisfie and resolute every doubt that was demanded of him, and plainly to set wide open the obscure places of holy Scriptures: he was neuer wont to cite Origen for witnesse, to testifie that his sayings were no other then true. Wherefore I cannot verily but marvel, why these two men continued Arians, seeing that the one was a great reader of Plato, the other ever a perusing of Origen. For Plato affirmed, that the second and third cause (so he was wont to terme them) had no beginning of essence. Origen likewise confessed every where the Sonne to be coeternall with the Father. And although they perswaded in their Church, yet privately and by little and little they reformed the Arian opinion, and purged their doctrine of many pernicious and pernitent blasphemies of Arius. Of these men so farre. Shortly after when Sifinius the Nouatian Bishop had departed this life in the aforesaid Consulship, Chrysostomus (of whom I mind to speake more hereafter) was chosen to be their Bishop.

Barbas

Timotheus,
Georgius.

CHAP. VII.

How that Cyrillus succeeded Theophilus in the Bishopricke of Alexandria.

Shortly after Theophilus bishop of Alexandria being fallen into a Lethargy, departed this life the ninth Consulship of Honorius, the first of Theodosius, and the first month of October. Then there arose a great stir and contention about the election of a bishop. Some would

Cyrillus bish.
of Alexandria
an. Dom. 418.
The Bishop
of Alexandria
both a bishop
and a magi-
strate.

hane *Timotheus* the Archdeacon, some other would hane *Cyrillus* *Theophilus* brothers son preferred to the bishoprick. While the people were thus at variance, though *Abudarius* captain of the garrison in Alexandria, laboured for *Timothee*, & furthered his suite: yet thre daies after the deceasse of *Theophilus*, *Cyrillus* was chosen bishop, and enjoyed the bishoppicks: and withal he challenged unto himselfe moze authoritie then ever *Theophilus* had before him. From that time forth the bishop of Alexandria, besides the oversight and iurisdiction of his Clergie and Ecclesiasticall matters, toke also the government of temporall affaires. Wherefore *Cyrillus* immediately after he had shut vp the Nouatian Churches within Alexandria, not onely raised them of all the treasure, but also becamen *Theopemptus* their bishop of all his substance.

CHAP. viii.

Of *Maruthas* Bishop of Mesopotamia: and how that by his meanes the faith of Christ tooke great increase in Persia.

Anno Dom.
418.

Isdigerdes
king of Persia

The Magici-
ans do suffer.

Ablastus bi-
shop of Persia

I fell out in those dayes that the faith of Christ flourished in Persia, & that upon such an occasion as followeth. Betwene the Romanes & the Persians commonly do passe many Embassadors, sundry occasions constraining each of them to send in Embassie unto the other. That very instant did require *Maruthas* bishop of Mesopotamia (of whom I made mention before) should be sent fro the Emperoz of Rome unto the king of Persia. The king perceiving by him that he was a godly man, had him in great reverence, was ruled by him as by a rare and singular man. This grieved the Magicians, which were much made of, & in great credit with the king of Persia. For they were wonderfully afraid, lest the king through the counsell of *Maruthas*, wold become a Christian. *Maruthas* by the means of prayer had rid the king of his continuall headach, which the Magicians and Sozcerers could not do. Wherefore they devised a certaine sleight for to delude the king withall. And because the Persians worship the fire for their God, the king is alwaies accustomed in a certain house to adoze fire which continually burned: vnder the ground they conuey a man, whom they make to roze and cry out, as followeth, when the king is at his prayers: The king must be thrust out of his kingdom: he becometh himselfe leudly in taking the Christian priest for a godly person. *Isdigerdes* (for so was their king called) hearing this dreadfull voice, although he revered *Maruthas*, yet purposed he to send him away. When *Maruthas* being a right godly man, gaue himselfe wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reasoned thus with the king: Be no longer deceived w king, but get thee into the house, cause the earth to be digged vp, & thou shalt easily perceiue their guile: for the fire speaketh not, it is a certain device inuented by men for purpose. The king yeldeth unto the counsell of *Maruthas*, goeth againe vnto the house where the fire continually burned. When the voice was heard the second time, he commanded the earth should be cast vp, and there was he found which spake, and cried out, whose clamour they toke to be the commandment of God himselfe. The king when he espied their leud trecherie, was exceeding wroth, and gaue charge that euery tenth of the Magician kinred should be executed: he turned him to *Maruthas*, & willed him to build Churches where it pleased him best. Upon this occasion it fell out that the faith of Christ flourished exceedingly in the kingdom of Persia. For that time *Maruthas* left Persia, and toke his voyage to Constantinople. Shortly after he went againe in Embassie into Persia: by that time the Magicians found out other deceitful devices, and afresh they fall a forging, to the end the kings mind might be alienated from him. Of set purpose they infected the aire of a certaine place where the king was wont to frequent, with a stinking sauer, and withal they slander the Christians that it was scattered by them. But the king hauing inst cause to suspect the Magicians for their former willes, made great enquiry who should play so fluttish a part: at length by long sitting, it was knowne that the Magicians themselues had caused this corrupt odour for the nonce to be spred all ouer the place: wherefore again he executed many of them, but *Maruthas* he had in great estimation. Wherefore he loned the Romanes entirely, & embraced them in league of peace & friendship. The king was almost become a Christian, when *Maruthas* together with *Ablastus* Persian bishop published vnto the world another experiment of triall of the Christian faith: for they both being continually giuen to watch & to pray, cast a driel out of the kings son, which tormented him out of measure. But death prevented him, & abridged the reines of his wroth: till ere he could fully be instructed in the Christian faith.

After

After his deceasse his son *Barbaricus* enioyed the Crowne, in whose dayes (as it shall be hereafter moze plainly declared) the league betwene the Romanes and the Persians was broken.

CHAP. ix.

The succession of Bishops in the Churches of Antioch and Rome.

About that time whē *Flavianus* bishop of Antioch had departed this life, *Porphyrinus* was chosen in his room, and after *Porphyrinus*, *Alexander* was made bishop of that sea. In the Church of Rome, when that *Damasus* had gouerned the Ecclesiasticall affaires the space of eightene yeares, *Siricius* succeded him in the bishoprick. Again, after that *Siricius* had continued there the terme of fiftene yeares and departed this life, *Anastasius* was Bishop thre yeares: after his deceasse, *Innocentius* (who first dyone the Nouatians out of Rome, and depriued them of many Churches) was made Bishop of that sea.

CHAP. x.

How that *Alarichus* tooke Rome, and made it subiect vnto the Barbarians.

I fell out in those daies that Rome was taken of the barbarians. For one *Alarichus* a barbarian being in league with the Romanes, and sometime aided the Emperoz *Theodosius* in the warre against the tyrant *Engenius*, and therefore was advanced vnto great honour by the Romanes, when he could not patiently content himselfe with the prosperous saile of so many successe, although he aspired not vnto the Imperiall scepter, yet left he Constantinople, and passed in all the haste into the West parts of the world. He was no sooner come into Illyrium, but he subdued vnto him all that countrey. As he went forwarde on his iourney, the Thessalians withstood him about the entrees of the river Pencus, the ready way by Mount Pindus vnto Nicopolis a citie of Epirus: the field being there pitched, the Thessalians slew above thre thousand men. After that the barbarians which accompanied *Alarichus*, ransacking and spoiling both towne and countrey as they went, toke at length the citie of Rome. They ransacked the citie: they defaced and fired many worthy monuments: they violently spoiled the citizens of their mony: they executed many of the Senators with sundry kinds of torment. *Alarichus* to the end he might bring the ropall pozt and maiestie of the Imperiall scepter into contempt and derision, proclaimed Emperour one whose name was *Attalus*: this man by his procurement walked abroad the space of one whole day guarded with a troupe of souldiers, the next day after, in the attire and habite of a seruant. When these things preuailed then in such sort as you heare, *Alarichus* toke his heeles and ran away: for the report that was bnted abroad of *Theodosius* the Emperours great power, marching to giue him battell, assonted his mind, and put him in great feare. Neither was it a fable or a forged rumoz, but a most certain truth, that the Emperours hoast made expedition to wage battell with him. He when as he could in no wise away with that same, betooke himselfe to flight. The report goeth, that as he went towards Rome a certaine Monk met him, who admonished him not to delight himself with perpetrating of such hainous and horrible offences, neither to reioyce in committing of slaughter and bloudshed. Whom *Alarichus* answered in this sort: I, God knoweth, do take this voyage against my will. There is one which molestheth me daily, nay he compelleth me by force, and saith thus vnto me: Go on thy iourney, destroy the citie of Rome. So far of *Alarichus*.

Alarichus (as it is supposed) is commanded from above to destroy the citie of Rome for their great sin & iniquity

CHAP. xi.

Of the Bishops which in those dayes gouerned the Church of Rome.

After *Innocentius*, *Zosimus* gouerned the Church of Rome the space of two yeares: after his deceasse *Bonifacius* was bishop thre yeares, whom *Celestinus* succeeded. This man banished the Nonatians out of Rome, depriued them of their Churches, and constrained *Rusticula* their bishop priuily to raise priuate conuenticles. For vnto that time the Nouatians flourished at Rome, enioyed there many Churches, and had vnder them great congregations. But then they began to be hated out of measure, when as the Bishop of Rome (no otherwise then the Bishop of Alexandria) passing the bounds of his priestlie order, presumed now to challenge vnto himselfe secular power and authoritie.

Innocentius, *Zosimus*, *Bonifacius*, *Celestinus*. The bishop of Rome fell to challenge vnto himselfe secular power

tie. Therefore those Bishops permitted not such as held with them the faith of *One substance*, freely to frequent their wonted assemblies; and although they commended them for their bnfirme consent as touching the faith, yet they deprived them of all their substance. But the Nouatians which inhabited Constantinople, were not so dealt withall. For the Bishops of Constantinople besides that they embraced them for their bnfirmitie in faith, they suffered them (as I said before) to haue their churches within the Citie.

CHAP. XII.

Of Chrysanthus bishop of the Nouatian Church in Constantinople.

After the decaile of *Sisinius*, *Chrysanthus* the son of *Marcianus*, who was the predecessor of *Sisinius* in the Nouatian bishoprick, was in a maner compelled to be their bishop. This man almost from his youth vp was a souldier in the Emperours court: afterwards in the reigne of *Theodosius Magnus*, Lieutenant of Italy againe the Emperours Vicegerent in the Isles of Brittain, where he purchased vnto himselfe great commendation for his politick gouernment. Being well stricken in yeares, he came to Constantinople, and labouring to be gouernour or magistrate rather in that citie, then in farre and sojreine countries, he was constrained against his will to be bishop of the Nouatians. For when *Sisinius* being at the point of death, made mention of him as a fit man to succed him in the roome: the Nouatian people taking the censure of *Sisinius* as a canon or law, compelled him to be their bishop. But when *Chrysanthus* had conueyed himselfe out of the way, lest he should take vpon him that function, *Sabbatius* thinking verily that now he had found fit oportunitie for to creepe into the bishops seat, despised the dreadfull protestations he had solemnly vowed, and the oath he had taken, got him a company of obscure bishops to consecrate him, and sozth he steps a bishop. One of the consecrators was *Hermogenes*, whom he himselfe had afozetime excommunicated for the blasphemous books which he published vnto the world. But al the fetches of *Sabbatius* framed not aright. For the people detesting his corrupt and intolerable ambition (there was no way vnassayed of him for to attaine vnto the bishopricke) sought out both coast and countrey for *Chrysanthus*: when they had found him lurking in Bithynia, they forced him thence, and staled him bishop. He was a man that excelled all others, not onely in politicke wisdom, but also in modest behauiour: by his meanes the Nouatian churches in Constantinople flourished exceedingly. He was the first that of his owne substance gaue gold vnto the poze: he took nothing, saue onely two loanes euery Sunday of the blessed bread: he was a man that was very diligent in his Ecclesiasticall function: he took *Ablabius* the Rhetorician, a very wise man of the Nouatian church, out of *Troilus* the Sophists schole, and made him minister. There are extant notable and excellent sermons of this *Chrysanthus*. *Ablabius* was afterwarde made bishop of the Nouatian Church at Nice, where also he professed Rhetoricke.

CHAP. XIII.

Of the stirre at Alexandria betwene the Christians and the Iewes: of the contention betwene Cyrillus the Bishop and Orestes the Lieutenant.

About that time the Iewes were banished Alexandria by *Cyrillus* the Bishop, vpon such an occasion as followeth. The people of Alexandria above all other men are prone to schisme and contention: for if that any quarrell at any time arise among them, immediately baineous and horrible offences are wont to ensue, the tumult is neuer appeased without great bloodshed. It fell out that the great throng and multitude of people contended among themselves, not about any necessary matter, but who could approach nearest vnto the dancers, which lewd custome is now crept into all cities. For a great multitude assembled together on the Saturday to pastime themselves with the beholding of a certaine dauncer. And because the Iewes spent not that day in the hearing of their Law, being their Sabbath day, but gaue themselves wholly vnto the hearing of Comedies and enterludes, to the beholding of Iewes and spectacles, that day was the occasion of great schisme and dissention among the people. And though the tumult was partly appeased by the Lieutenant of Alexandria: yet neuertheless the Iewes gaue not over their quarrell, nor the spite they owed vnto the one part of the faction. For the Iewes as they were alwayes found deadly foes vnto such as professed the Christian faith: so then about all other times they were incensed against them

them because of the dauncers. Therefore when as *Orestes* the Lieutenant of Alexandria had nailed vpon the Theater the writ of politicke gouernance, (so to do the people of Alexandria terme the publicke proclamations of the Lieutenant) some of *Cyrillus* the bishops familiar friends stepped forth to examine what the Lieutenant had written. Of which number one was *Hurax* a scholemaster and professor of grammar, a diligent auditor of *Cyrillus* the Bishop, and one that was greatly delighted with his sermons. The multitude of the Iewes seeing this *Hurax* vpon the stage, exclaimed immediately against him, that he came thither for no other cause, but onely to set the people together by the eares. *Orestes* although heretofore he enuied the authority of Bishops, because that the credit and power which the Emperours granted the Magistrates and Lieutenants, was by reason of them abridged and cut short: yet then he spited him about all other times, because that *Cyrillus* would pze into his writings, and curiously sift out the contents and meaning thereof. Therefore he caused *Hurax* openly to be apprehended in the midst of the theater, & to be punished extremely. *Cyrillus* vnderstanding of this, warned the chiefe of the Iewes to appeare before him, & told them plainly, if they would not giue over their rebellion & traiterous conspiracie against the true Christians, he would punish them according vnto their deserts. The Iewes stomacking the Bishops threats, fretted the more, and boiled within themselves for anger, they fell to deuising of sleights for to mischief the Christians, which in the end caused all the Iewes to be banished Alexandria: the circumstance was in such sort as followeth. The Iewes after consultation, laying downe a signe for each of them to know the other, to wit, the carrying of a ring made of the rind or bark of the Palme tree, purposed to set vpon the Christians in the night time. Therefore on a certaine night they sent abroad throughout the whole Citie such as should crie fire, fire; and where should it be but in the Church called Saint Alexanders. The Christians hearing of this rose vp, left their houses, ran to saue the Church from burning, some out of this street, & some out of that. When the Iewes stepped forth suddenly from vnder the penthouses, set vpon the Christians, and slue them. And as they endeuored to keep their hands that their riches might not be sene: so they dispatched out of the way as many Christians as met them. When the day appeared, and the Sun was vp, the authors of this horrible murder were knowne well enough. *Cyrillus* vnderstanding of the circumstance, was wonderfully incensed against them: got him straight with great power into the Synagogues of the Iewes (for so were their Churches called) and executed presently some of the Iewes, some other he banished the City, some other he bereaued of their substance. Therefore the Iewes which inhabited Alexandria since the reigne of *Alexander* king of Macedonia, were then banished the citie and dispersed ouer all countries. *Adamantius* a Philistion, one of the scattered Iewes, got him vnto *Atticus* Bishop of Constantinople, became a Christian, and dwelt afterwards in Alexandria. *Orestes* the Lieutenant of that Citie took in very ill part that deed of *Cyril*: and was very sozie that so noble a Citie should be deprived of so great a multitude of men. Therefore he certified the Emperour of all the doings there. *Cyrillus* likewise painted forth in paper the traiterous conspiracie of the Iewes, and sent it in writing vnto the Emperour: yet neuertheless he laboured to become friends with *Orestes*, for so the citizens of Alexandria did aduise him. But when *Orestes* would not so much as once heare the motion of reconciliation betwene them, *Cyril* reached into his hand the new Testament, supposing verily he would reuerence the booke, and remember himselfe the better. When that the mind of *Orestes* could not be turned, neither any god mod found in him, but that deadly enmitie grew betwene them, such a calamitie ensued thereof, as I mind hereafter at large to declare.

CHAP. XIII.

How the Monks inhabiting the mount Nitria, came to the citie of Alexandria to defend Cyril: and of the stirre they made against Orestes the Lieutenant.

Diuers of the Monks inhabiting mount Nitria, being hotly disposed, as they lately were, when as *Theophilus* Bishop had armed the against *Discorus* & his brethren, gaue themselves contentiously to partaking, & purposed of their own accord to maintain the quarrel of *Cyril*. Therefore to the number of fifty Monks leaving their monasteries, came to Alexandria, compassed the Lieutenant as he rode in his chariot, assaulted him, called him a

Temporall and worldly Magistrates are grieved that the Church should haue any authority or prebeminence.

Adamantius.

Dancing vied in Alexandria on the Saturdayes.

Ammonius
the Monke
wounded the
Lieutenant of
Alexandria
with a stone.

sacrificer, an Ethnick, with sundry other contumelious languages. He supposing with himselfe that Cyril had wrought this conspiracie against him, cried out that he was a Christian, and that Atticus bishop of Constantinople had baptized him. But when as the Monke knew not his words, one of them, whose name was Ammonius, took the Lieutenant on the head with a stone. The Lieutenant being so wounded with the blow, for the blood ran about his eares, the Sergeants and such as guarded the person of the Lieutenant, seeing the stones fly about their eares, fled away, few onely excepted, and held downe their heads among the multitude. In the meane while the people of Alexandria came about them, & in the Lieutenants behalfe set upon the Monks: in the end these Monks ran all away, Ammonius onely excepted: him they took, and brought before the Lieutenant. He openly according unto the lawes, reasoneth with him of the matter, pronounceth against him the sentence of iustice, and tormenteth him as long as breath remained in his bodie. All these circumstances shortly after were opened unto the Emperours. Cyril also certified them of the same matter, though in another sort. He took the corps of Ammonius, and buried it in a certain church, calling him not Ammonius but Thammiasus. In the Church he extolled the noble courage of this man, the great combat he endured for godlinesse, and commanded he should be called a Martyr. But the modest and grauer sort of Christians allowed not of Cyrils doings herein, for they knew that Ammonius died not in torment because he would not denie Christ, but suffered due punishment for his rash enterprises. Wherefore Cyril himselfe suffered at length this hainous offence by little and little to fall into obliuion. Neither was the contention & quarrel betwene Cyril and Orestes put by as yet; for there ensued another calamitie, not much unlike this, the which I am now about to declare.

CHAP. XV.

Of Hypatia a woman which excelled in Philosophie.

Hypatia a woman
of great
learning.

There was in Alexandria a woman whose name was Hypatia, the daughter of Theon the Philosopher, who profited so much in profound learning, that she excelled all the Philosophers of that time: and not onely succeeded in Plato his schoole, the which exercise Plotinus continued, but also expounded unto as many as came to heare her, the precepts and doctrine of all sorts of Philosophers. Wherefore as many as gave their study to the knowledge of philosophicall discipline, flocked unto her lessons from euery country. Moreover for her graue courage of mind, the which she gathered out of the fountaines and bowels of philosophical literature, for her modest and matronlike behaviour, she sucked not to present herselfe before Princes & magistrates. Neither was she abashed to come into the open face of the assembly. All men did both reverence & had her in admiration for the singular modesty of her mind. Wherefore she had great spite and enuie owed unto her; and because she conferred oft and had great familiaritie with Orestes, the people charged her that she was the cause why the Bishop and Orestes were not become friends. To be short, certain heady and rash cockbraines whose guide & captaine was Peter a reader of that church, watched this woman coming home from some place or other: they pull her out of her chariot, they hale her into the Church called Caesarium, they stripped her stark naked, they raze the skin, and rend the flesh of her body with sharp shels, until the breath departed out of her body: they quarter her body, they bring the quarters unto a place called Cinaron, and burne them to ashes. This hainous offence was no smal blemish both to Cyril and to the Church of Alexandria. For the professors of Christian religion should be no fighters, they ought to be far from committing of murder & bloodshed, with other such horrible offences. These things came thus to passe in the fourth yeare of Cyrils consecration, the tenth consularship of Honorius, and the seuenth of Theodosius, in the month of March, and on the ember dayes.

CHAP. XVI.

How the Iewes conspired against the Christians, and were foiled.

Shortly after, the Iewes for their horrible practices against the professors of the Christian faith, suffered punishment for their due desert, in a certaine place called Inneslar, betwene Chalcis and Antioch in Syria. At the time of their playes & enterludes they committed many absurd and shamefull acts: at length through frensie & furious motion they removed

moved reason out of her seate, and like mad men they contumeliously derided in their playes not onely the Christians but also Christ Iesus himselfe: they scorned at the crosse, and mocked as many as put their trust in him that was crucified thereon. The manner was as followeth. They lay hold on a child of the Christians, they nailed him to a tree, and lift him by on high. When they had so done, first they deride and laugh at him: immediately after, like mad men they scourge him as long as breath remained in his body. For this cause there was great contention between them and the Christians. Moreover the Emperours were certified what a horrible act the Iewes had committed, who wrote againe unto the Lieutenant and Magistrates of that prouince, that they should make diligent search and inquisition for the authors and workers of so great a mischief, and punish them severely. Wherefore the Iewes inhabiting that region, for the shamefull fact they had committed in Ierusalem, were punished in earnest.

The Iewes
crucified a
boy in derision
of all Christians.

CHAP. XVII.

Of Paulus the Nouatian Bishop, and the miracle he wrought at the baptizing of the decessfull Iew.

About that time Chrysanthus the Nouatian Bishop, after he had gouerned such congregations as were vnder him the space of tenen yeares, departed this life in the Consularship of Monaxia and Plymha, the five and twentieth of August, whom Paulus succeeded. This Paulus a good while ago was schoolmaster and reader of the Latin tongue, afterwards he left that kind of study, and framed himselfe to the Monasticall life. He founded a Monastery of such men as gaue themselves to the study of vertue and godlinesse, not unlike vnto the Monasteries of the Monks inhabiting the desert. I knew the man my selfe to be such a one as Euagrius writeth the religious men living in the wilderness ought to be. For he imitated his precepts, he gaue himselfe to continuall fasting: he spake little: he accustomed to abstaine from liuing creatures, and oftentimes from wine and oyle: he was very carefull in relieving of the poore: he visited continually such as lay in fetters and close prison: he was a great suter vnto tempo: all magistrates for the afflicted and succourlesse, which alwayes with willing minds granted him his request, for the great reuerence and singular opinion of godlinesse they conceived of him. But what need I vse many words in the recital of his vertues? One notable act of his I am now about to declare, which shal suffice in stead of many, and whereby it is to be printed in marble, to the memory of all posterity in time to come. A certaine wicked Iew fainting he would embrace the Christian faith, was often baptized, though the which willes he got much money. After he had guilefully deceived many men of sundry sects and opinions, (for he had bene baptized of the Arians and Macedonians) hauing no more whose eyes he might bleare, at length he comes to Paulus the Nouatian bishop, and professeth vnto him that gladly he would be baptized, & prayeth him that he may obtaine it at his hand. Paulus liketh wel of his suit, but he said vnto him, that he would not baptize him afore he had learned the articles and principles of the faith, and ginen himselfe to fasting the space of many dayes. The Iew against his will being constrained to fast, called vpon them every day to be baptized. Paulus seeing that he was so earnest to be baptized, thought best not to displease him with delay, but made all things ready for baptism. When he had provided for him a white garment, and caused the font to be filled with water, he sent for the Iew thither to be baptized. But all the water by a certaine diuine power and secret operation which the outward eye could not attaine vnto, was suddenly dyed by. And when as neither bishop nor such other as were present perceived the manner how it was gone, but thinking that it ranne through the hole in the bottome of the font (where at other times they were wont to let the water go) they stopped all the holes & chinks on euery side, & filled the font afresh. But when the Iew was brought the second time, and hanged his head ouer the font, the water againe vanished away euery drop. Paulus seeing this, said vnto the Iew: A man thou dissemblest greatly, or else thou hast bene baptized unwittingly. In the end, when as the rumour and report of this miracle caused many to run vnto the place, one by chance among the rest knew the Iew by his fauour, and affirmed that he saw him baptized of Atticus bishop of Constantinople. This miracle was wrought vnder the hands of Paulus the Nouatian Bishop.

Chrysanthus.
Paulus.

How that after the deceasse of Isdigerdes king of Persia, the league was broken betwene the Romanes and the Persians: and how the Persians in the end were foiled, and the citie preserved.

After the deceasse of Isdigerdes king of Persia, which in all his life time persecuted not the Christians inhabiting his dominions, his son *Baranes* being crowned in his fathers stead, was driven therunto through the perswasion of Magicians and soothsayers, so that he beryed the Christians out of measure, and punished them with sundry torments after the manner of Persia. Wherefore the Christians which dwelt in Persia were constrained to fly vnto the Romanes for refuge: they humbly craue of them that they will pity their case, that they will not suffer them in such sort lamentably to be oppressed. *Atticus* the bishop entertained these suiters courteously, furthered their suite as much as in him lay, and opened vnto the Emperour *Theodosius* their case. The Romanes at the same time were offended with the Persians for another matter, the quarrell was as followeth. The Persians had bozowed of the Romanes certaine searchers and diggers of gold mines; these men they would not onely not deliuer backe againe, but spoiled also the Romane merchants of their wares and merchandise: the refuge of the Christians augmented the unkindnesse, and increased the displeasure. For immediately after their flight, the King of Persia sent Embassadors requiring them backe againe as fugitiue persons. The Romanes because they came vnto them for succour, would not refuse them: nay they purposed not onely to aide them which were simple suiters, but also with all might possible generally to maintaine the quarrel in the behalfe of Christian religion. Wherefore they chose rather to wage battell with the Persians, then suffer the Christians so miserably to perish. So by short, the league was broken, & open warres proclaimed; but in mine opinion it shall not be amisse briefly to run ouer some things thereof. The Emperour of Rome first of all sent an host of armed souldiers, apart one from the other against the Persians, whereof *Ardaburius* was general. He passing through Armenia, entred with force into the Persian dominions, and destroyed the prouince called *Azazena*. *Narses* the King of Persias Captaine went forth to meete him with great power of Persian souldiers: they layned together: the field was fought; *Narses* was foiled, and fled away to saue his life. Afterwards when he saw his time, he determined to enter vnlooked for into the Romane dominions through Mesopotamia, where there was no power to resist them, & purposed to reuenge him of the Romanes. But the Romane Captaine was quickly made priuy vnto the policy and fetch of *Narses*, for he sacked and rifled *Azazena* with all speed, and got him in post hase to Mesopotamia. Wherefore though *Narses* had gathered a wonderfull great power together, yet could he not invade the Romane countries. When he came to *Nisibis* a citie of Persia, yet situated iust in the midst betwene the Romane and Persian dominions, he sent vnto *Ardaburius* that he would gladly come to parle with him, touching the time and place, when and where the battell should be fought. *Ardaburius* answered the legates in this sort: Tell *Narses* from me, that the Emperours of Rome vse not to wage battell at *Narses* his pleasure. Wherefore the Emperour of Rome vnderstanding that the King of Persia had gathered a great army together for to wage battell with him, put his whole trust and confidence in God: and sent of the contrary a great host against him. And hereby it will evidently appeare vnto the whole world, that the Emperour enioyed immediately a singular benefite for casting his care and assistance vpon God. For when as the citizens of Constantinople were very sad and heauie, mistrusting the doubtfull end of the variable chancas incident to warres, a company of Angels appeared vnto certaine in Bithynia, whom necessary affaires constrained to travel into Constantinople, and willed them to salute the citizens of Constantinople, and bid them be of good cheare: exhorting them to pray and put their trust in God: that the Romanes should foile the enemy and become conquerors, and that God had sent them as gouernours and soveraigne captaines of the warres. This being heard, not onely the city was recreated, but also the souldiers hearts were lighted, and the more encouraged to fight. When the campe was remoued, & the wars translated out of Armenia into Mesopotamia, the Romanes got the Persian souldiers into the citie of *Nisibis*, and there besieged them: they set to the walls wooden turrets resembling ladders rolled vpon wheels and windeed by: they saw many of them

which fought on the walls, defended their citie, and withstood their scaling. *Baranes* king of Persia vnderstanding that his countrey *Azazena* was destroyed, and that his souldiers were shut vp of the Romanes, and besieged within the walls of *Nisibis*, went himselfe with all his power against the Romanes. But because he feared greatly the force of the Romane souldiers, he craued aid of the Saracens, whose gouernour then was *Alamundarus* a man of valiant courage and noble prouesse, which brought with him an infinite number of Saracens, and encouraged the king of Persia: and promised moreover that in a short while after he would not onely conquer the Romanes, but also take *Antioch* of Syria and deliuer it into his hands. But his promise was not performed, it succeeded not according vnto his desire: for God vpon a sodain so terrified and assonied the Saracens, that they imagined the Romane souldiers were vnawares come vpon them: and whilest that they bestirred themselves for feare, & knew not whither to flye, they cast themselves headlong as they were all in armour into the riuer *Euphrates*, where the number of one hundred thousand was drowned. Such a misfortune befell vnto the Saracens. The Romanes which laid siege to *Nisibis*, hearing that the king of Persia was coming against them with a great number of Elephants, were wonderfully afraid, gathered together all the engines they had prepared for siege, burned them, and returned back to their country. But what battels were afterwards fought: how *Areobindus* another captaine of the Romanes, due a mighty Persian dealing with him hand to hand: how *Ardaburius* dispatched through wiles and stratagemes seven of the nobility of Persia; and how *Vittanus* a third captaine of the Romanes, foiled the remnant of the Saracens power: I thinke it my duty to ouerskip them with silence, lest I seeme to make too long a digression from the purpose.

CHAP. XIX.

Of Palladius the poet, and his swiftnesse.

The aforesaid newes were quickly brought vnto the Emperour *Theodosius*; but how he could so soon vnderstand of matters done in countries so far distant, I am now about to declare. He had a man whose name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in mind. He was able in thre dayes to ride in such post, as was to be wondred, vnto the furthest places and bounds of the Romane and Persian dominions, & backe againe in so many dayes to Constantinople. Moreover he went with marvellous great speed throughout the world whither soeuer the Emperour sent him, so that a wise man said once of him: This fellow with his celerity maketh the Empire of Rome, which is very wide, to be narrow and streight. When the king of Persia heard the same of him, he could not chuse but wonder. So far of *Palladius*.

CHAP. XX.

How the Persians were againe utterly foiled by the Romanes.

The Emperour of Rome abiding at Constantinople, and vnderstanding for truth of the victory that was giuen him, behaued himselfe so graciously, that he desired greatly the enioying of peace and quietnesse, although his souldiers had such prosperous successe in all their aduentures. Wherefore he sent *Helion*, one that was in great credit with him in embassy vnto the king of Persia, to conclude a league betwene them. *Helion* coming to Mesopotamia, & the place where the Romanes had trenched themselves, sent *Maximianus* a valiant man, and fellow captaine with *Ardaburius*, as Embassador to intreate for peace. As soon as he had presented himselfe before the king of Persia, he said that he came not from the Emperour, but from his captaines, to see whether it would please him to make truce: that the Emperour was ignorant of all the circumstances and euents of that warre, and if peradventure it were told him, he would make small account of it. The king as he purposed with himselfe to receiue this embassy with most willing mind, (for his army was almost famished to death) the souldiers whom they call *Immortall*, (their number mounted to ten thousand of most strong and valiant men) came and perswaded him that he should not confirme any league, before that they first of all had assaulted and sodainly set vpon the Romanes, who now, as they thought, were vnprovided. The king yielded vnto their aduice and counsel: deliuered the embassador in the mean while to be kept in hold: and sent those *Immortall* souldiers to assault the Romanes. They went on their voyage, & denided their company into two armies, purposing

to beset and compasse some part of the Romane coast. The Romanes when as they might see but one onely army of the Persians, set upon them: for the other had not as yet appeared, but suddenly rushed in upon the Romanes. But as they skirmished together, a Romane captaine that was set by *Procopius* for the purpose, looking downe (as God would) from the top of a hill, beheld his fellow souldiers in great perill, went behind the Persians and kept them in: so that they which a litle before beset the Romanes, were now beset themselves. Wherefore the Romanes when as in short space they had foiled the foemen, they turned themselves back towards them which rushed upon them through willes, and in like sort dispatched them every one. Thus it came to passe, that they which called themselves Immortall, proued themselves mortall: and thus Christ reuenged him of the Persians, because that they had executed many goodly men and holy Saints which serued him deuoutly. The king of Persia vnderstanding of this slaughter and overthrow, fained he knew of nothing: accepted of the Embassage, and reasoned thus with the Embassadour: It is not for the Romanes sake that now I assent vnto peace, but onely to gratifie and pleasure thee, whom I haue tried by experience to be for politic and wisdom of the chiefeest among the Romanes. To conclude, by this meanes the wars which the Romanes held with the Persians, in the quarell and defence of the persecuted Christians, were ended in the thirtieth Consullship of *Honorius*, & the tenth of *Theodosius*, the fourth yeare of the three hundredth Olympiad: & also the fire flame of persecution kindled there against the Christians, was wholly quenched.

CHAP. XXI.

Of the pietie and compassion which Acacius bishop of Amida had on the captiues of Persia.

Acacius b. of
Amada.

Acacius bishop of Amida was renowned & much spoken of for a notable worke of mercy which he wrought in those dayes. When the Romane souldiers purposed in no wise to restore again vnto the king of Persia such captiues as they had taken at the winning of Azazena, being in number about seuen thousand (to the great griefe of the king of Persia) all which were almost starued for food: *Acacius* lamented their estate and condition, called his clergie together, and said thus vnto them: Our God hath no need either of dishes or of cups: for he neither eateth nor drinketh, these be not his necessities. Wherefore seeing the Church hath many precious iewels both of gold and siluer, bestowed of the free will and liberalitie of the faithfull, it is requisite that the captiue souldiers should be therewith redeemed and deliuered out of prison and bondage, and that they also perishing with famine, should with some part thereof be refreshed and relieved. When he had used these and other such like reasons, he commanded that the treasure should be cast and translated, he made money thereof, and sent the whole price partly for to redeem the captiues out of prison, and partly for to relieve them, that they perished not with famine. Last of all, he gaue them their costage, to wit, necessary provision for their voyage, and sent them backe to their king. This notable act of the renowned *Acacius* brought the king of Persia into great admiration, that the Romanes endeavored to win their aduersaries both with warres and with wel doing. The report goeth moreover that the king of Persia desired greatly the sight of *Acacius*, and coveted the presence of his person: and that the Emperour *Theodosius* commanded *Acacius* the bishop to gratify the king therein. When that so famous a victorie was given from above, many notable wrieters laid pen to paper, and published vnto the world the practises and vertues of the Emperour, extolling his name vnto the skies. The Emperesse also being the daughter of *Leontius* the Athenian Sophist, instructed of her father, and trained by in all kind of literature, set forth a Poeme of the same argument in heroicall verse. When the Emperour toke her to his wife, *Atticus* the Bishop which chosened her, in stead of *Athenais*, called her *Eudocia* at the time of baptisme.

CHAP. XXII.

A discourse in commendation of Theodosius the younger.

Eudocia the
Emperesse
was learned.

Although many wrieters, as I said before, published abroad the praises of the Emperour, of which number some endeavored by that meanes to creepe into his fauor, some other desired thereby to blaze abroad in the world the fame of their skill and knowledge, yet the

the learning which they had gotten with long study, should be troden in the dust of oblivion: I of mine owne part, though I desire not to be knowne of the Emperour, neither couet arrogantly to giue the world a taste of my learning, haue determined with my selfe simply without the glossions and painted shew of Rhetorick, to publish abroad the vertues of the Emperour: For if that I should passe them over with silence, being as they are both noble and fruitfull, containing many examples for the amendment of life, I should, in my opinion, incur not a litle the posteritie in time to come. First of all, though he was borne & brought up in the very pallace of the Emperour, yet notwithstanding he was nothing giuen vnto light and idle behauiour: but so wise and discreet, that he seemed vnto such as had conference with him, to be a man of great experience. Again, he was a man of such hardinesse and sufferance both inwardly in mind and outwardly in body, that he could endure with great patience the pinching cold of winter, and the parching heate of Sommer. He was wont often to fast, but specially on the Wednesday and Fridayes. This did he to the end he might liuely expresse the Christian trade of liuing. His pallace and court seemed no other then a religious house. For at the dawning of the day his manner was to sing hymnes and psalmes interchangeably together with his sisters. He was able to repeat holy Scriptures out of the booke: he reasoned of them with the bishops, as if he had bene a priest of great continuance: he was more earnest and far more diligent in gathering together the bookes of holy Scriptures and the notes of the ancient Fathers, then we reade of old *Protolomaeus Philadelphus*. Furthermore, he excelled all men in patience, courtesie and clemency. The Emperour *Julian* though he professed the study of philosophy, yet could he not put by the hatred of such as reuiled him at Antioch, but punished extremely one of them, whose name was *Theodorus*. But *Theodosius* laid aside the subtilties and quirkas of *Aristotle*, and practised daily in life the profession and study of true philosophy. He learned to bide anger, to take griefe and sorrow patiently, to reuenge himselfe of none that did him iniury: nay there is not the man that ever saw him angry. When that one of his familiars had demanded of him, why he neuer executed any that had done him iniury: his answer was: I would to God it lay in me to reuile them that be dead. Vnto another that demanded of him the like, he said: It is no hard matter to bereaue a man of his life, but when he is gone, there is no man, be he neuer so sorry for him, that can restore him to life again, save God alone. He was alwayes of that mind, that if any committed treason, he would not suffer him to go as far as the gates of the citie towards the place of execution, but of his clemency he called him backe againe. Again, when he published spectacles on a certaine time at Constantinople, with the bickering & fighting of beasts in compasse of the theater, and the people shouted vnto him, requiring that one of the strongest men should be turned vnto the saunge beast which ranged about; his answer was in this sort: Do not you know that we cannot alway with cruel spectacles? When the people heard this, they learned thenceforth to refraine from cruell shewes. Moreover, he was so religious, that he honored all the priests of God, but specially such as he knew did excell in godlinesse. The report goeth, that he made search for the sackcloth which the bishop of Chebrum wore, that died at Constantinople; and being found, they say, he wore it how homely soeuer it was, thinking verily to get vnto himselfe thereby some of the dead mans holinesse. As he solemnized on a certain tempestuous and stormy time of the yeare (the people requiring the same) the vsuall and wonted spectacles & shewes in the place called Circus, enuironed with a wall and galleries round about, when the Rome was full of people, and the tempest wared sore, there fell vpon them suddenly a great storme of snow, then the Emperour reuealed vnto the world what affection and zeale he bare towards God: he willed the beaues in his name to say thus vnto the people: It is far better for vs to lay aside these shewes & pastime, and with one voice to call a praying vnto God, that he will bestow vs out of this present storme. The words were no sooner spoken, but all instantly fell downe to the ground, and poured out earnest and zealous prayers vnto God, so that the whole citie was become like one Church. The Emperour himself in the midst of the assembly, arrayed in common and vsuall attire, began the hymnes: neither failed he of his purpose. For the weather became faire againe, the great dearth & scarcity was turned by the goodness of God into plenty and abundance of all things. If wars at any time were proclaimed, he followed the example of *David*, he made God his refuge, perswading himselfe for certaine, that God ruled and gouerned all battels: and by meanes of prayer he obtained ever a prosperous successe.

Discretion.
Sobriety.

Hardinesse.

Fasting.

Deuotion.

Singing of

Psalmes.

Memorie.

Knowledge.

Study.

Patience.

Courtesie.

Clemencie.

Good life.

Mercie.

Humanitie.

Religion.

Zeale & feare
of God.

Humilitie.

Prosperitie &
good successe
for wel doing

Of Iohn, who after the decesse of the Emperour Honorius, played the tyrant at Rome: and how God deliuered him through the prayers of Theodosius into the hands of the Romansouldiers.

Occasion is presently ministred to discourse how Theodosius being aided from above, foiled the rebell and tyrant Iohn, immediately after the Persian warre and the decesse of Honorius, in the Consulship of Asclepiodotus and Mariannus, the sixteenth of August. In mine opinion the acts of those dayes are worthy the writing, and such they are as of right should be recozded to the knowledge of posteritie in time to come. For the like things which happened vnto the Hebrewes vnder Moses as they passed through the red sea, now befell vnto the Emperours capitaines being sent against the tyrant; the which I mind briefly to run over, leauing the large discourse, because it requireth a feneral volume, vnto others. Although Theodosius knew that Honorius the Emperour had departed this life, yet concealed he his death frō others, so that another device, which hereafter shall be spoken of, beguiled many therein. He sent priuily a souldier vnto Salona a citie of Dalmatia, to giue warning that if any noueltie were attempted in the West parts of the world, there should be such preparation as might quickly suppress the authozs thereof. When he had brought that about, he opened vnto all men the death of his vnkle. In the mean while Iohn one of the Emperours chiefe Secretaries, when he could not content himselfe with his fortunat prosperitie, challenged the Empire, and sent Embassadors vnto the Emperour Theodosius, requiring him to proclaim him Emperour. Theodosius tooke his legats, laid them in hold, and sent vnto Iohn, Ardaburius the Captain, who of late had behaued himselfe valiantly in the battell against the Persians. He coming to Salona, failed into Aquileia, whence (as it is thought) he tooke a wrong course: the chance was as followeth. Being vnder saile in the main sea, the wind blew against him, and brought him ere he was aware, into the tyrants clauies. The tyrant laying hand on him, was now in god hope that Theodosius would be brought of necessity (if he tendered the life of his Captain Ardaburius) to create and proclaim him Emperour. When these things came to light, both Theodosius himselfe, and his army also, which marched forwarde against the rebel, were wonderfully soylest. Ardaburius should take any harme at the tyrants hands. Aspar also the son of Ardaburius, seeing both his father taken captiue, and also hearing for certainty that an infinite power of barbarians went to aid the rebel, knew not what to do, he was at his wits end. To be short, the prayers of the goodly Emperour then also proued themselves againe to be very effectuall. For an Angell of God in the forme of a shepheard guided Aspar on his iourney, and led his army by a lake adioyning to Rauenna (for there it was that the tyrant kept Capitaine Ardaburius in hold,) which way it was not remembred that euer man found passage. But God opened a way to Aspar, where it was thought others could not go. He led then his army through the lake, which then as it fell out was dried by by the handy work of God: he rushed in at the gates of the citie which lay wide open, and dispatched the tyrant. At what time the most goodly Emperour vnderstanding of the tyrants death, as he celebrated those shewes and spectacles in Circus, made manifest his singular zeale and piety Godwarde, for thus he spake vnto the people: Let vs giue ouer this vaine pastime and pleasure: let vs rather repaire vnto the Church and serue God deuoutly, poling out vnto God zealous prayers, & yielding vnto him hearty thanks, who with his owne hand hath bereaued the tyrant of his life. He had no sooner made an end of speaking, but they gaue ouer their spectacles & shewes, passed through out the theater founding out thanksgiving with one voice together with the Emperour; and going straight to the Church, spent there the whole day, so that all the citie seemed to be as one Church.

How Theodosius the Emperour, after the execution of Iohn the tyrant, proclaimed Valentinianus (the sonne of Constantius and Placidia the aunt of Theodosius) Emperour at Rome.

When the tyrant was dispatched out of the way, Theodosius began to consider with himselfe whom he should proclaim Emperour of the West parts of the world. He had to his kinsman one Valentinianus, a very yong gentleman, begotten on Placidia his

his aunt, for she was the daughter of Theodosius Magnus the Emperour, and sister to Arcadius & Honorius the Emperours. Constantius that was made Emperour by Honorius, and governed the Empire with him a very short space (for he died immediately) was the father of Valentinianus. Theodosius made this his cousin Caesar, sent him into the West, and put his mother Placidia in trust with the Imperiall affaires. Afterwards when he determined to go himselfe into Italy for to proclaim his cousin Emperour, and in his owne person to counsell the Italians that they should not lightly giue eare vnto tyrants and rebels, he came as far as Thessalonica, & there was hindered with sicknesse, so that he could go no further. Wherefore he sent the Imperiall scepter vnto his cousin by Helion the Senatoz, and returned himselfe backe againe to Constantinople. But of these things thus much shall suffice.

Of Atticus bishop of Constantinople, and how he gouerned the Church: also how he caused that the name of Iohn Chrysostome should be canonized among the Saints of that Church.

Atticus the Bishop was a great furtherer of the Ecclesiasticall affaires, for he gouerned with great wisdom, & exhorted the people diligently with heavenly doctrine to vertuous & goodly living. When he saw the Church deuided, and that the Iohannites vsed their priuate meetings & conuenticles, he commanded that the memorial of Iohn should be solemnized at Service time, as the manner is of other bishops that are deceased. For by that meanes he hoped verily it would come to passe, that many of them would returne vnto the Church. He was so bountifull & liberal, that he provided not onely for the pouerty of his owne church, but also sent mony vnto the next churches to supply the want of the needy. For he sent vnto Calliopius minister of the Church of Nice three hundred peeces of gold, & withall letters containing this forme: Atticus vnto Calliopius sendeth greeting in the Lord. I am giuen to vnderstand that there is an infinite number in your city ready to perish with famine, & stand in need of the almes and charitie of godly and well disposed persons. Where I write, an infinite number, I meane a great multitude, the certain number whereof I do not readily know. Therefore seeing I receiued money of him which bellogeth abundance and plenty of riches vpon them which vse it aright: seeing also dayly experience teacheth vs that some do want, to the end that such as be wealthy, and minister not vnto them, may throughly be tried: my will is (wel beloved brother) that thou receiue from me these three hundred peeces of gold, & distribute them at thy discretion among the poore people of thy parish. See that thou deale the same not among such as respect only the belly, and make a liuing or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I haue thee herein to respect any opinion or sect whatsoever, neither to preiudice them which practise in doctrine a contrary faith vnto vs, but onely to haue consideration of this, that thou relieue them which hunger and thirst, and haue not wherewithal to helpe themselves. Thus was he carefull of the pouerty of such as dwelt from him in farre and forreine countries. Againe, when he vnderstood that such as scuered themselves from the Nouatians about the keeping of Easter, had translated the corpes of Sabbatius out of the Isle Rhodos, (for there he died in exile) buried it solemnly and prayed vpon his tombe: he sent certaintither in the night time, charging them to remoue the corpes of Sabbatius, and bury it in another sepulcher. Such as vsed to frequent the place, when they saw the graue digged by, called thenceforth to honor the tombe of Sabbatius. The same Atticus did passe in assigning of proper names to things. For the robe in the mouth of Pontus Euxinus, which of old was called poison, he called Medicio, lest he should there raise an assembly and appoint thereunto a place called after a foule name. Whereouer he termed a pce of the suburbs of Constantinople, Argyrope, vpon such an occasion as followeth. Chrysople is a rode in the head of the sea Bosphorus. Many ancient writers make mention thereof, namely Strabo, Nicolaus, Damascenus, and the famous writer Xenophon, who both in the first booke of Cyrus expedition, and in the first of the acts of the Grecians, remembreth the said towne, that Alcibiades walled it about, and how there is a place therein assigned for the payment of tithe and tribute. For such as lose out of the maine sea and arrive at that place, do vse there to pay tithe. Wherefore Atticus seeing the place ouer against him had so worthy a name, procured this rode thenceforth to be called

Atticus b. of Constantinople vnto Calliopius minister of Nice.

Atticus endeouored to bring the Nouatians from idolatry.

Argyropole. As soon as he spake the word, the name was immediately changed. Again, when as some men said unto him, that the Nouatians should not have their conventicles & assemblies within the walls of the citie: What, do ye not remember (saith he) what troubles & vexations they endured, when we were tossed with the grievous flame of persecution in the reigns of *Constantinus* and *Valens*, and how that at sundry other times they testified together with us the true faith which we maintain? Moreover, though they were of old divided from the church, yet attempted they to establish no novelty as touching the faith. Again, this *Atticus* being at Nice about the ordaining of a bishop, and seeing there *Asclepiades* a Nouatian bishop, who was a very old man, he asked of him how many yeares he had bene a bishop: When the other had answered, fifty yeares: Thou art truly a happy man (saith he) in that God granted thee to enjoy so worthy a function so long a time. He said again unto *Asclepiades*: Verily I commend *Nomastus*, but I allow not of the Nouatians. *Asclepiades* marvelling what he should meane in so saying, replied: How so, O bishop? *Atticus* made answer: I do commend him (saith he) for refusing to communicate with such as had sacrificed to Idols: for I would have done no lesse my selfe: but I like not of the Nouatians, because they exclude from the Communion such as of the laity have lightly offended. *Asclepiades* replied againe unto these things: Besides the sin of sacrificing unto Idols, there are (as holy Scriptures do witnesse) many other sinnes unto death: for the which you depriue only the clergy & we the laity of the Communion, referring unto God alone the power of remitting their sinne. The same *Atticus* had the foreknowledge of his death. For taking his leave of Nice, he said unto *Calliopius* the minister of that church: Spake haste to Constantinople before Autumne, that thou maist again see me alive: for if thou linger & make delays, thou shalt see me no more in this world. In uttering these words, he hit the truth on the head, for he departed this life the one and twentieth yeare of his consecration, the tenth of October, in the eleventh consulship of *Theodosius*, and the first of *Valentinianus Caesar*. *Theodosius* the Emperour returning from Thessalonica, came shortly to his funeral: for *Atticus* was buried the day before the coming of the Emperour into Constantinople. Shortly after, the creation of *Valentinianus* the younger was proclaimed, to wit, the 23 day of the same moneth.

CHAP. XXVI.

Of *Sisinnius* the successor of *Atticus* bishop of Constantinople.

After the deceasse of *Atticus*, there was great contentio in the church of Constantinople about the election of a bishop. For some would have *Philip* a minister, some other *Proclus* who also was a minister preferred to the roome: but all the people with unforme consent desired *Sisinnius*. He was likewise a priest, not of any of the Churches within the walls of Constantinople, but of Eliza a Church in the suburbs over against the Citie, where all the people of Constantinople are wont to celebrate the feast of our Saviours ascension. All the laity labored by all meanes to have him to their bishop, partly because he was counted a very goodly man, and partly also for that he endeavored to relieve the poore beyond the reach of his substance. To be short, the laity got the upper hand, and *Sisinnius* was consecrated the 28 day of February, in the twelfth Consulship of *Theodosius*, and the second of *Valentinianus Augustus* the younger. *Philip* the minister seeing that *Sisinnius* was preferred before him, stomacked the matter wonderfully, and inveiged bitterly against his consecration, in the worke which he wrote and entitled the Christian history. While he inveiged against *Sisinnius* that was consecrated, against the bishops who were consecrators, and especially against the laity who were dectors, he wrote such things as I am loth to report: for I cannot chuse but blame him greatly that ever he durst be so bold to lay down so rash and so unadvised reasons. Yet in my opinion it will not be amiss presently to say somewhat of him.

CHAP. XXVII.

Of *Philip* a Priest, bred and brought up in Sida.

Philip, of whom we spake before, was borne at Sida a citie of Pamphylia, where also *Trophimus* the Sophist had his originall, of whom *Philip* boasted not a little that he was his kinsman. This *Philip* being a Deacon, and of great familiaritie with *John* the bishop, was as

it were given to bestow great labour and diligence in the study of good learning, so that he wrote many bookes of divers sorts: His stile was Asiaticall, proud and lofty: and to the end he might confute the works of *Julian* the Emperour, he compiled a volume, & entitled it The Christian historie, the which he divided into five and thirtie bookes, every booke hath sundry tomes, the number of all amounteth very nigh to a thousand, the argument preferred to every one, is in maner as big as the tome it selfe. This worke he entitled not the Ecclesiasticall but the Christian historie, where he patched together many matters, to let the world understand that he was skilful in Philosophy. Therefore he alledged very oft precepts and rules of Geometry, Astronomie, Arithmetick and Musick. Moreover he describeth Isles, mountains, trees, with other things of small importance, so that it grew to a huge volume full of pride and vain ostentation. In my simple iudgement it is a worke that is profitable neither for the learned nor unlearned. For the learned will condemne the often repetition of the same words, which is rife throughout the booke: the unlearned have not the capacitie to comprehend the insolent stile and affected sentences of his arrogant mind. But let every one iudge of those bookes as he shall thinke good. I dare affirme that the order he followed in laying downe of the times, is both confuse and farre from good order. For when he had run over the reigns of *Theodosius*, backe againe he gets him to discourse of the times of *Athanasius* the Bishop, the which I note to be his usuall maner. But of *Philip* so far. Now to the historie of *Sisinnius* time.

CHAP. XXVIII.

How that *Sisinnius* made *Proclus* bishop of Cyzicum, whom the Cyziceni would not receive.

After the deceasse of the bishop of Cyzicum, *Sisinnius* appointed *Proclus* to be their bishop. The citizens understanding of his coming, prevented him, and chose *Dalmatius* a religious man to governe the bishoprick. This they did, neglecting the law & canon which commandeth that no Bishop be appointed and ordained without the consent and authoritie of the bishop of Constantinople. They made no account of that canon, because that it commanded namely (as they thought,) that the said authoritie should be given unto *Atticus* alone. Therefore *Proclus* being not admitted to execute the function of a bishop in the church where he was ordained, continued at Constantinople, where he occupied himselfe in preaching, and purchased unto himselfe thereby great fame and commendation. But of him I shall have occasion to speake more hereafter. *Sisinnius* had scarce bene bishop two yeares, but he died: it was in the Consulship of *Hierius* and *Ardaburius*, the foure and twentieth of December. He was a man highly commended for temperancy, for godly and vertuous life, and to be short, for his liberalitie bestowed on the poore. He was a man both gentle and familiar, plaine, without fraud or guile, and therefore he neuer molested any in his life. He was a great enemy to buisnesses and to quarrellers, and therefore taken of many for a coward.

CHAP. XXIX.

After the deceasse of *Sisinnius* bishop of Constantinople, *Nestorius* was sent for to Antioch to enjoy the bishopricke, who immediately revealed himselfe what kind of man he was.

It seemed good unto the Emperour after the deceasse of *Sisinnius*, because of divers vainglorious persons, to chuse none of that Church to be Bishop, (though many made suite for *Philip*, and many againe for *Proclus*) but determined with himselfe to send for a stranger out of Antioch. There was in those dayes there, a man whose name was *Nestorius*, by birth a Germaine, of a loud voice and an eloquent tongue, and therefore, as it was thought, a fit man to preach unto the people. They put their heads together, sent for *Nestorius*, and brought him from Antioch to Constantinople three moneths after: who though his temperance was highly commended of many, yet the wisest sort and sagest people perceived well enough his other conditions when he first began to preach. For immediately after his falling in

in the Bishops sea the tenth day of Aprill, and the Consulship of *Felix* and *Taurus*, he gave forth in the hearing of all the people, such a saying as followeth, at the pronouncing of his Oracion before the Emperour: *Hearke thou vnto me, O Emperour, the earth webbed & purged of hereticks, and I wil render heauen vnto thee: aide thou me in foiling of the hereticks, and I will assist thee in the ouerthrowing of the Persians.* Although such as detested the hereticks, took these words in good part, yet such as by his outward behauiour gathered the inward disposition of his mind, could not chuse but espie his haughty stomack, his hasty and running bzaire, his foolish feeding on bainglozie, especially seeing that by and by he bolted out such rash and vnaduised sayings. Nay we may say (as the common prouerbe goeth) that the citie had not drunk befoze he began to blow the smoake and the burning flame of persecution: for the first day after he was chosen bishop, when he determined with himselfe to overthrow the Church of the Arians, where they had their service piously and by stealth, he so troubled and disquieted their minds, that when they saw their Church must needs downe, they put to their owne hands, and fired it themselves, the which fire fell vpon the next houses, and burned them to ashes, so that there was much ado in the citie, and the Arians rose vp to reuenge them of their enemies. But God the defender and conseruer of the citie, suffered not that pestilent infection of rancoze and malice to run any further. From that time forth, not onely the hereticks, but such as were of his owne faith and opinion, called *Nestorius* a firebrand. Neither rested he with this, but destroyed as much as in him lay, the whole citie, while he went about to mischief the hereticks. Again, he fell a molesting of the Novatians, onely because *Paulus* their bishop was famous and much spoken of for his zeale and godlines. But the Emperour bzoled and withstood his enterprize with sharpe admonitions and nipping words. I thinke it best to runne ouer with silence the verations and iniuries he did vnto such as celebrated the feast of Easter the fourth day of the moneth throughout Asia, Lydia and Caria, & how many were cast away in the sedition which he raised at Miletum and Sardis. But as for the plague and punishment he suffered, partly for the aforesaid causes, and partly also for his malapert tongue, I will lay downe in another place.

CHAP. XXX.

How that in the reigne of Theodosius the younger, the Burgonions received the faith in Christ.

Now am I about to declare a toothy historie which happened at that time. There is a certaine barbarous nation inhabiting beyond the riuer of Rheyne, whom we commonly do call Burgonions. These people led a life farre from magistracie and gouernment of the common weale, for they are all carpenters, and thereby get their liuing. The people called Hunni, breaking oftentimes into their regions, haue destroyed their countrie, and dispatched very many at sundry times out of the way. Wherefore they determine with themselves not to flie for refuge and succour vnto any moztall man or liuing creature, but to yield themselves wholly vnto some God or other. And when they called to mind that the God of the Romanes neuer failed such as feared his name and put their affiance in him, to wit with one heart and mind they turned themselves to embrace the faith of Christ: they took their voyage into a certaine citie of France, and there they require of the Bishop to baptize them in the Christian faith. The Bishop hauing enioyned them to fast seuen daies, and instructed them in the principles of Christian profession, did baptize them the eight day following, and bid them farewell. They put on valiant courage, and went on boldly to encounter with the tyrants: neither was their hope frustrate, neither did it faile them in the end. For the Burgonions, when *Eprius* king of the Hunnes crammed himselfe with victuals on a certaine night untill he burst in the midst, set vpon the Hunnes now wanting a head & captain, few of them against many of the other, (to wit, three thousand against ten thousand) they fought valiantly and got the victory. From that time forth the said nation was a zealous maintainer of the Christian faith. About that time *Barbas* the Arian bishop died, it was the thirtieth Consulship of *Theodosius*, the third of *Valentinianus*, and the foure and twentieth of Iune, in whose room *Sabbatius* succeeded. So farre of these things.

CHAP.

How Nestorius vexed the Macedonians.

Nestorius inso much he practised many things prejudiciall vnto the quiet state of the Church, procured vnto himselfe great hatred, even as the end of his doings proued sufficiently vnto vs. *Antimius* bishop of Germa: a city in Hellepont, seeing the humors and cruelty of *Nestorius* in the rooting out of hereticks, began to bere the Macedonians out of all measure; and so for to cleare himselfe, he sained that the Patriarke, to wit, the bishop of Constantinople had commanded him the same. Wherefore the Macedonians although they suffered for a while griefes and verations, yet seeing that *Antimius* kept no meane, but excided in cruelty, they could no longer beare the weight of so intollerable a burthen of iniuries, but in the mad fury of their mind, preferring the rash motion of reuengement befoze all right and reason, procured the death of *Antimius* to be done by such men as they had sent for to worke the feat. This hainous offence which the Macedonians committed, was an occasion to kindle & set on fire the cruelty of *Nestorius*. For he perswaded the Emperour to depriue them of their Churches. Wherefore the Macedonians were put by one Church which lay without the old walls of Constantinople: by another at Cyzicum, besides many others throughout Hellepont, so that many of them returned into the Church, and embraced the faith of *One substance*.

CHAP. XXXII.

Of Anastasius the priest, who was the occasion that Nestorius fell into such extreame impietie.

Commonly we say, that such as are ginen to drunkennes are neuer to seeke for the cup, and bulibodies neuer want wine. *Nestorius* who endeouored with might and maine to bereaue others of their Churches, was by chance thrust out of the Church himselfe; the occasion was as followeth. *Anastasius* the priest who came with him thither from Antioch, kept him alwayes company, was highly esteemed of him, and his counsellour in all his affaires, taught on a certaine time in the Church, that none ought to call *Mari* the mother of God, because that she was but a woman, and that God could not be bozne of a woman. These words of his disquieted out of measure the minds both of clergy and laity. For they had learned of old, that Christ was true God, and not to be seuered because of the mystery of his incarnation, as man alone from his Diuinitie, and that according vnto the mind of the Apostle where he saith: Although we haue known Christ after the flesh, yet now do we know him so no more. Wherefore for this cause let vs cease to reason any longer of Christ, and let vs endeuor to attaine vnto his perfection. When as schisme and contention was hercof risen (as I said befoze) in the Church, *Nestorius* going about to confirme the opinion of *Anastasius*, (for he would in no wise haue him whom he made so much of to be rebuked, as one that had uttered blasphemies against Christ) discoursed very oft of that matter as he preached in the Church: laid downe very contentiously certain positions, and condemned utterly the clause that signified the bearing of God. And because that diuers men, to a diuers end and purpose disputed of this question, the Church was deuided, & the members parted asunder. For much like blindfolded persons, and men bawling and fighting in the dark, they were caried here and there, now they affirmed this, anon they said that; and looke what they auouched a little befoze, the same they denied immediately after. Many thought that *Nestorius* was of opinion that Christ was but onely man, and that he went about to reuine & to raise by afresh the heresie of *Paulus Samosatenus* and of *Photinus*. There was so much ado about this matter, that the summoning of a generall Council seemed needfull for the deciding of the controuersie, and the appeasing of the people. I of mine owne part by persuing the works of *Nestorius*, do find the man ignorant and altogether vnlearned. I speake this from the heart and vnfainedly. For it is not of hatred I owe him, that I fall a ripping of his crimes and infamy, neither haue I determined by flattery and feeding of some mens humors, to report lesse of him then I found true. *Nestorius* in mine opinion followeth neither *Paulus Samosatenus*, nor *Photinus*, neither thinketh he that our Lord *Iesus Christ* is onely man: but onely auoideth this clause, the mother or bearing

Anastasius.

2. Cor. 5.

The opinion of Nestorius the hereticke, bearing

bearing of God, as a fraying ghost. This befell vnto him for his palpable error & ignorance. For though of nature he had a smooth & an eloquent tongue, and therefore was thought learned, yet to say the truth, he was altogether vnlearned. Whereupon, he disdained to peruse the works of the ancient Fathers. He so vaunted himself with his rolling tongue and eloquent speech, that in manner he contemned the old writers, and preferred himself before them all. So gains, he was ignorant of that which was written in the old copies of Saint Iohns Catholick Epistle: Every spirit which deuideth Iesus, is not of God. As many as went about to seuer the Diuinitie from the Humaneitie of Christ, stricken not to raze and blot this sentence out of the ancient copies. Wherefore the old writers signified no lesse, then that certaine men had corrupted that Epistle, to the end they might deuide the humaneitie of Christ from the Diuinitie of God. His manhood is ioyned with the godhead, neither are they two but one: in which sense the ancient writers were not afraid to call *Marię*, the mother of God. Euen so wrote *Eusebius Pamphilus* in his third booke of the life of *Constantine*: God among vs was borne on earth for our sakes; & the place of his natiuity is called of the Hebrews after a proper name *Bethleem*. Wherefore *Helē* the most holy Emperesse hath set forth the travelling of the mother of God with goodly ornaments, & bedecked that hollow rock with sundry notable monuments. *Origen* hath written no lesse in his first Booke of Commentaries vpon the Epistle of Saint Paul vnto the Romanes, where he discourseth at large of this matter, and alledgeth the cause why *Marię* was called the mother of God. Therefore *Nestorius* saimeth neuer to haue read the works of the ancient Fathers: & for that onely cause he inueyed (as I said before) against this clause, the mother of God. For he saith not, that Christ is onely man, as *Photinus* and *Paulus Samosatenus* affirmed: neither taketh he away the subsistencie of the Sonne of God, but confesseth euery where that he hath his being, and that he is in the Trinitie: neither denieth he his essence, as *Photinus* and *Samosatenus* did, (so did also the Manichees and Montanists) as it appeareth by the sermons which he published vnto the world. But though I find that *Nestorius* was of that opinion, partly by his booke which I haue perused, and partly by the report of his familiar friends, yet his foolish and fond doctrine disquieted not a litle the whole world.

CHAP. XXXIII.

Of a heinous offence committed by certaine fugitive seruants, at the altar of the great Church: and of the former Conncell summoned at Ephesus for the hearing of Nestorius opinion.

When these things were done in such sort as I said before, a certain heinous offence was committed in the open Church, and face of the whole people. For some Noble mans seruants, by birth barbarians, when they had tasted of their Lords & masters extreme cruelty, and could not patiently away with the rigor thereof, ran for refuge vnto the Church, and got them vnto the altar with swords hanging by their sides. Being requested to depart, they would not in any wise, but disturbed & hindered diuine seruice. Whereupon for the space of many dayes they held their naked swords in their hands, ready to dispatch whosoener came vnto them. Wherefore when they had killed one of the Priests, and wounded another, in the end they slue themselves: with the sight hereof one of them that were present said, that the profanation of the Church prognosticated some calamitie to ensue; and repeated two Iambicke verses out of some old Poet to iustifie his saying:

Men see full oft such signes before, and wonders eke:

When heinous crimes the holy Church to staine do seeke.

Neither was he in a long tyme that uttered these Iambicks, for it prognosticated as it seemed vnto vs, diuision to rise among the people, & depriuation of him that was ringleader of the whole mischief. Shortly after the Emperour gave forth this commandment, that the bishops out of all places should mete at Ephesus, where they came together, whither also *Nestorius* took his voyage immediately after Easter holydayes, together with a great multitude of people, where he found the bishops assembled. But *Cyrillus* bishop of Alexandria came thither in a while after, it was about Whitsonde. The first day after Pentecost, *Iuuenalis* bishop of Ierusalem was come. But while *Iohn* bishop of Antioch lingred by the way, the Bishops which were already come thither, called the matter into question. *Cyrillus* bishop of Alexandria

* Cap. 34. in the Greeke. The conncell of Ephesus. Anno Dom. 435.

andria to the end he might molest *Nestorius* (for he thought very ill of him) bled certaine perambles of disputation. When many confirmed that Christ was God, *Nestorius* pleaded for himselfe: I verily (saith he) wil not call him God, who grew to mans state by two moneths and thre moneth and so forth, therefore I wash my hand from your blood, and from hence forth I will no more come into your company. Immediately after he had spoken this, he went aslee and ioyned himselfe with the Bishops which held with his opinion. So that the Bishops then present were diuided into two parts. Such of the Conncell as held with *Cyrillus*, called *Nestorius* before them; he came not, but answered that he would deferre the hearing of his cause vntill the coming of *Iohn* Bishop of Antioch. Wherefore *Cyrillus* together with the other Bishops of the Conncell, after they had read ouer the sermons of *Nestorius* the which he had preached vnto the people, and gathered out of them that in god earnest he had uttered open blasphemies against the Sonne of God, deposed him of his Bishopricke. This being done, the Bishops which held with *Nestorius* assembled together seuerally by themselves, and deposed *Cyrillus*, and *Memnon* Bishop of Ephesus. Shortly after *Iohn* Bishop of Antioch was come, who vnderstanding of all circumstances, blamed *Cyrillus* greatly, as the autho of all that stirre, and because that vpon a head he had so some deposed *Nestorius*. *Cyrillus* taking *Iuuenalis* on his side for to renenge him of *Iohn*, deposed him also. When the contention grew to be verie troublesome, when also *Nestorius* perceived that the poisoned infection of discorde was scattered farre and nigh among the common sort of people, he as it were recanting his folly, called *Marię* the mother of God; his words were these: Let *Marię* be called the mother of God, and I pray you conceine no longer displeasure. But no man thought that he spake this and repented from the heart; therefore as yet he dwelleth in Oasis, both deposed of his Bishopricke, & banished his country. Thus was the Conncell of Ephesus at that time broken vp, it was in the Consulship of *Bassus* and *Antiochus*, the eight and twentieth of Iune. *Iohn* Bishop of Antioch after his returne vnto his proper sea, called many Bishops together and deposed *Cyrillus*, who now was gone to Alexandria. Shortly after for all that, they layd aside all spite, grudge and enmitie; they became friends, and restored each to other their Bishopricks againe. After the deposition of *Nestorius*, there arose a great schisme in the Church of Constantinople, for the heine and foolish doctrine of *Nestorius* parted the people asunder. All the clergie with vniuersall consent accursed him openly, for so we Christians do call the sentence which we pronounce against the autho of blasphemie, whereby we mind to make it so manifest vnto the world, as if it were ingrauen in a table and nailed to an open post.

CHAP. XXXIII.

How that after the deposition of Nestorius, Maximianus was chosen Bishop of Constantinople.

Cap. 35. in the Greeke.

AT Constantinople there arose another schisme about the election of a Bishop. For some would haue *Philip* (of whom I spake a litle before,) some other would haue *Proclus* chosen Bishop. *Proclus* verily had preuailed, had not some of great authoritie bene his backe friends, and signified plainly that the Canon of the Church forbade any should be nominated Bishop of one citie, and translated to another. The which saying being alledged was of such force, that the people were therewith appeased and satisfied. Wherefore thre moneths after the deposition of *Nestorius*, *Maximianus* was chosen Bishop; a man he was which led a monasticall life, by degree a Priest, one that of late had purchased vnto himselfe a good name, and was thought to be a godly man, because he had builded vpon his owne talks and charges the sepulchers and tombes where godly men should be interred. He was a man altogether vnlearned, who determined with himselfe to leade a quiet life bope of all care and molestation.

Anno Dom. 435.

CHAP. XXXV.

Socrates prometh that it is not forbidden, but that there may be translation of Bishops from one sea to another.

Cap. 36. in the Greeke.

IT is so much that some by reason of the Ecclesiasticall Canon which they alledge for themselves, haue inhibited *Proclus* intituled Bishop of Cyzicum, from being placed in the Bishops sea of Constantinople, I thought good presently to say somewhat thereof. Such as take upon

upon them to iustifie that saying, in mine opinion did not report the truth; but either of *enue* against *Proclus* forged such a device, or of wilful ignorance considered not then of the Canons and other constitutions oftentimes established for the profit and commoditie of the Church of God. For *Ensebius Pamphilus* in the first booke of his Ecclesiasticall historie reporteth, that one *Alexander* Bishop of some citie in Cappadocia, taking his voyage toward Ierusalem, was of the citizens of Ierusalem caused to tarrie, and called Bishop in the name of *Narcissus*, where he continued vnto the end of his life. It was an indifferent matter of old time among the ancient Fathers, as oft as the Ecclesiasticall affaires so required, to translate Bishops from one sea vnto another. If it be any thing available to annex the Canon decreed in this behalfe vnto this our present historie, let vs see how shamelesse these men were who therefore thrust *Proclus* besides the Bishopricke of Constantinople, and how vntruly they reported of the Canon, for it is read as followeth. If any Bishop be assigned to gouerne any Church whatsoeuer, & goeth not thither, the fault being not in himself, but either that the people repelled him, or some other necessarie cause do stay him: vnto him be it lawfull to enioy the honour and priestly function, so that he be not troublesome vnto the Church whereof he is appointed Bishop, but approue whatsoeuer the prouincial Councell shall determine of the matter called in controuersie. These be the wordes of the Canon. But that it may appeare moze evidently that many Bishops were translated from one city vnto another, upon necessarie and vrgent causes, I will here lay downe the names of such as were remoued. *Perigenes* being chosen Bishop of Parrasin Achaia, and refused by the citizens of that place, was by the commandement of the Bishop of Rome placed in the Metropolitane see of Corinth, to succede the late deceased, where he continued all the rest of his life. *Gregorie Nazianzenus* was first Bishop of Sasimium a citie in Cappadocia, next of Nazianzum, afterwards of Constantinople, last of all he went backe againe to Nazianzum. *Meletius* was chosen Bishop of Sebastia in Armenia, but afterwards remoued to Antioch. *Dositheus* Bishop of Seleucia was by *Alexander* Bishop of Antioch, translated vnto Tarsus in Cilicia. *Berenius* Bishop of Arca in Phoenicia was brought thence into Tyrus. *Iohn* was sent from Gordus a citie of Lydia to gouerne the Bishopricke of Proconesus. *Palladius* was translated from Helenopolis to Asponis: *Alexander* from Helenopolis vnto Adrian: *Theophilus* from Apamea in Asia to Eudoxopolis, which of old was called Salabria: *Polycarpus* from Sexantaprista a citie in Mysia, vnto Nicopolis in Thracia: *Hierophilus* from Trapezupolis in Phrygia vnto Plotinopolis in Thracia: *Optimus* from Andagamia in Phrygia, vnto Antioch in Pisidia: & *Siluanus* Bishop of Philippopolis in Thracia, was translated vnto Troas. But these many shall suffice in steede of many others, who were translated from their proper seas vnto other Bishopricks.

CHAP. XXXVI.

Of *Siluanus* who being Bishop of Philippopolis was remoued to Troas.

Cap. 37. in the Greeke.

NOW I thinke it not amisse to write a few lines of *Siluanus*, whom we said a little before to haue bene translated from the bishopricke of Philippopolis in Thracia vnto Troas. This *Siluanus* first studied Rhetoricke in the schole of *Troilus* the Sophist: who though he was an earnest embracer of Christian religion, & exercised the Monasticall trade of living, yet was he still the Philosophicall habite. In procelle of time *Atticus* the Bishop sent for him, and made him bishop of Philippopolis. Who hauing continued in Thracia the space of thre yeares, when he could no longer away with the pinching cold of that countrey (for he had a thinne and weake body) he requested *Atticus* to substitute another Bishop in his roome, protesting that he left Thracia for no other cause but onely to auoide the extreme cold. *Siluanus* then hauing procured another bishop to succede him, remained at Constantinople, & exercised continually the monasticall trade and discipline. He was so farre from pride and haughtinesse of stomacke, that oftentimes in great assemblies and sollemne meetings of the citizens he wore sandals and buskins of twisted hay. Shortly after the Bishop of Troas departed this life, & immediatly the people of Troas came to Constantinople to seeke a Bishop. *Atticus* musing with himselfe whom he might prefer to the roome, *Siluanus* by chance came by: as some as *Atticus* espied him, he ceased to bethinke himselfe, and turned vnto *Siluanus* with these wordes: Thou maist no longer excuse thy selfe, but of necessity thou must take vp on thee the gouernment of the Church: for in Troas there is no chilling cold; behold God

hath

hath provided for the infirmities of thy body a delectable and pleasant soyle, make no more ado but other, but in haste get thee to Troas. As he spake, *Siluanus* went thither. Here I thinke be very fit to lay downe the miracle which he wrought. A great ship or hulke (for the breadth thereof called *πλωτή*) being freighted and laden with great pillars, newly made vpon the shore or robe of Troas, could not be drawne from the land to take sea: no, though the whole together with a great multitude of men drew her with cable ropes she would not moue. When they had the space of many dayes assayed what they could do, and nothing preuailed, they thought verily that some diuell held the hulke from moving. Wherefore they go vnto *Siluanus* the Bishop, & request him to pray in that place, for so they hoped it would come to passe that the ship might be drawne into the sea. But he excused himselfe very modestly, saying, he was a sinner, and told them that he could not helpe them, that it was the office of a iust man. But seeing they were so importunate vpon him that they would not be answered, he came to the shore, there he prayed vnto God, toke the rope by the end, and had the rest do their endeuour. The ship then being shaken with a little violence, was sodainly brought into the maine sea. This miracle which *Siluanus* wrought allured many of that prouince to embrace with seruent zeale the Christian faith. *Siluanus* also expressed no lesse in other acts and dealings of his, the good motion of his goodly mind. For when he perceived that the clergie respected nothing but gaine in deciding the controuersies of their clients, he suffered thenceforth none of the clergie to be iudge, but toke the supplications and requests of suitors, and appointed one of the laytie whom for certaintie he knew to be a iust & goodly man: gaue him the hearing of their causes, and so ended quietly all contentions and quarrels. For the aforesaid causes *Siluanus* became renowned and famous among all men. And though these things of *Siluanus* may seeme to be from the purpose, yet haue we remembred them for the profite and commoditie of the reader. But now let vs returne where we left. When *Maximianus* was chosen Bishop of Constantinople in the Consulship of *Bassus* and *Antiochus*, the Church enioyed peace and quietnesse.

CHAP. XXXVII.

Of the Iewes in Crete, how they were deceived, and in the end perceiuing their folly, embraced the Christian faith.

ABOUT that time many Iewes inhabiting Crete receiued the Christian faith, being brought thereunto by such calamities as followeth. A certaine Iew being a subtil knaue, fained himselfe to be *Moses*, & said that he came downe from heauen for to leaue the Iewes which inhabited that Isle through the sea into the firme and maine land: that he was the same who of old did safecodunt Israel through the redde sea. For the space of one whole yeare he did nothing else but wander from one citie to another throughout the Isle, biding all meanes possible to perswade the Iewes which dwelt there to credite him, and exhorting them to leaue all their wealth and substance behind them. For he promised to bring them through the sea vnto the land of promise. When that he had betwitched them with such vaine and deceitfull hope, they left their worke and trade of life: they set nought by their wealth and substance: and they gaue licence to him that listed for to possesse them. When the day appointed of the false Iew for the voyage was come, he led them the way, all the rest beganne to follow after, together with women and children. He brought them to a certain mountaine which lay as it were an elbow into the sea ward, and thence he bade them cast themselves into the sea. Wherefore such as first came vnto the fall did so, whereof some were crushed tumbling downe the hill, some other were drowned in the sea and died immediatly, and had not the prouidence of God provided better for them, many more had perished. For as God would, there were nigh them many Christians, whereof some were fishermen, and some other merchants: these drew by some, which were almost choked with water, and saued their liues, who being in this lamentable plight, acknowledged their folly: they saved others from plunging themselves in the waues of the sea, laying before their eyes the death of the Iewes which led them the dance. When they perceiuing the guile, blamed themselves for being so credulous, and went about to kill the counterfeit *Moses*. But they could not catch him, for he conueyed himselfe privately from among them. Whereupon diuers men did coniecture that it was a diuell, which endeuoured by borrowing the shape of man to destroy

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destroy

destroy that nation, and bitterly to rote the Iewes from off the face of the earth. Wherefore that calamitie schooled the Iewes which inhabited Crete, made them forsake Iudaisme, and cleane vnto the Christian faith.

Cap. 36. in
the Greeke.

CHAP. XXXVIII.

How the Church of the Nouatians was set on fire.

Anno Domi.
437.

Shortly after, *Paulus* the Nouatian Bishop although aforesaid he was counted a very goodly man, yet then specially it fell out that men conceived a farre better opinion of his pietie then euer they did before. At Constantinople there happened such a fire the like whereof was not remembred before. For the greater part of the citie was burned to ashes, the famous grainard, the market house called *Achilleus* were quite burned. Last of all, the fire crept into the Nouatian Church which adioyned vnto the signe of the Starke. Wherefore *Paulus* as soon as he perceived the Church to be in great danger, fell prostrate before the Altar, referred vnto God in his prayer the preservation of the Church, neither ceased he to inculcate as well the remembrance of the citie as of the Church. God, as it pzooued in the end, gaue eare vnto his prayers. For though the fire flashed into the Church both by doze & window, yet was there no harme done: nay though the building round about was on fire, though the Church was enuironed with burning flames, by the power of God the Church was preserved, and overcame the furie and rage of the fire. It was not quenched the space of two dayes and two nights, the citie burned all that while. In the end, though many parts of the citie were utterly come to nought, yet the Church (as I said before) escaped that lamentable overthrow. And that which was more to be wondered at, no signe of smoke, nor scorching of the flame, nor parching of the heate could be seene vpon the timber, beams, or wals. This came to passe the seuententh of August in the fourteenth Consulship of *Theodosius*, and the first of *Maximus*. The Nouatians since that time do yearely keepe holiday the seuententh of August, in remembrance that their Church was then miraculously preserved from fire, at what time they render vnto God heartie thanks: all men do reuerence that Church for the miracle, and not onely the Christians but also the Ethnicks do honour it as an holy place. So farre of that.

CHAP. XXXIX.

How that Proclus succeeded Maximianus in the Bishopricke of Constantinople.

Cap. 40. in
the Greeke.

When *Maximianus* had peaceably governed the Church the space of two yeares and five moneths, he departed this life, in the Consulship of *Arcebidus* & *Asparus*, the twelfth of April. It was the embold next before Easter, and on good fryday. At what time *Theodosius* the Emperour plaied a very wise part. For lest that tumult and dissension should be raised againe in the church, without any further delay, while as yet the corps of *Maximianus* was aboue ground, he procured the bishops then present to call *Proclus* in the bishops: sea. To this end the letters of *Celestinus* bishop of Rome were brought vnto *Cyrillus* bishop of Alexandria, vnto *Iohn* Bishop of Antioch, and vnto *Ruffus* Bishop of Thessalonica, certifying them that there was no cause to the contrary but that one either already nominated Bishop of some certaine citie, or staled in some proper sea, might be translated vnto another Bishopricke. As soon as *Proclus* then toke possession of the Bishopricke, he solemnized the funerall of *Maximianus* and interred his corps.

CHAP. XL.

Of Proclus Bishop of Constantinople, and what kind of man he was.

Now fit opportunitie is offered to say somewhat of *Proclus*. This *Proclus* from his youth vp was a reader, he frequented the scholes and was a great student of Rhetoricke. When he came to mans estate he had great familiarity with *Atticus*, for he was his scribe. *Atticus* seeing his forwardnesse in learning and good behaviour in life, made him Deacon. But when he was thought worthy the degree of a Priest, *Sysinius* (as I said before) made him bishop of Cyzicum. But these things were done a good while before. At that time as I say, he was chosen bishop of Constantinople. A man he was of marvellous good life, for

being

being trained up vnder *Atticus* he became an earnest follower of his vertuous steps. As for patient sufferance he farre excelled *Atticus*. Even as *Atticus*, time & place so requiring, could terrifie the hereticks: so he behoued himselfe tractably towards all men, and perswaded himselfe that it was farre easier for him by faire means to allure vnto the Church then by force to compell them vnto the faith. He determined to bere no sea whatsoeuer: that referred and restored vnto the Church that renowned vertue of meeknesse required in Clergie men. Wherein he imitated the Emperour *Theodosius*. For even as it pleased him not to execute the Imperiall sword against such as committed heinous crimes and wrought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CHAP. XLI.

Of the clemencie of Theodosius the younger.

Cap. 41. in
the Greeke.

Theodosius the Emperour did highly commend *Proclus* for the aforesaid vertues. For he counteruailed in patience the holy Priests of God; he could not away with persecutors: yea to say the truth, he passed all the Priests of God in modesty and meeknesse of spirit, even as it is written of *Moses* in the booke of Numbers: *Moses* was the mildest man vpon earth, so may it now be said of *Theodosius*, that he is the mildest man in the world, for which cause God subdued his enemies vnto him without slaughter & bloodshed, even as the victory he got of *Iohn* the tyrant, and the overthrow of the barbarians, did manifestly declare vnto the world. For God bestowed such benefites vpon this most holy Emperour, as he did of old vpon the righteous and vertuous liuers. Neither truly do I write these things in the way of flatterie, but I will hereafter declare vnto the world more plainly that they are as true as I report them.

CHAP. XLII.

What calamities befell the barbarians, which aided the tyrant and rebell Iohn.

After the decesse of the tyrant, the barbarians whom he had gathered together to wage battails with the Romanes, purposed to overcome certaine dominions that were subiect vnto the Empire of Rome. The Emperour hearing of this, referred vnto the wise dome of God after his wonted guise the whole matter, he gaue himselfe altogether vnto prayer, & in the end obtained his desire. It shall not be amisse presently to lay downe the miserable ends of the barbarians. First of all, their Captaine *Rugas* was slaine with a thunderbolt. Next, there ensued a plague which dispatched the greater part of his souldiers. Neither seemed this a sufficient punishment, but there came fire also from heauen and consumed many of them that remained: the which thing did greatly astonish the barbarians, not so much because they presumed to take armour against the fierce and valiant Romanes, as when they saw the Romanes assisted by the mightie arme and invincible power of God. At that time *Proclus* the Bishop repeated some parcell of *Ezechiels* Prophecie, expounded it in the Church, & applied it with singular commendation to haue bene foresheued of God, & then to haue taken place to the wealth of the Romane Empire. The Prophecie was as followeth: Thou sonne of man, prophecie against Gog the prince of *Rhor*, *Misoch* & *Thobel*. I wil visite him with pestilence and blood: I will cause stormy raine and hailestones, fire and brimstone to fall vpon him and all his hosts, yea and vpon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and known in the eyes of many nations, & they shall know that I am the Lord. For this sermon *Proclus* (as I said before) was highly commended.

*Rugas slaine,
with a thunderbolt.
Pestilence.
Fire from heauen.*

Ezech. 38.

CHAP. XLIII.

How the Emperour Valentinianus the younger married Eudoxia the daughter of Theodosius.

Theodosius the Emperour, besides sundry other graces, for his singular modestie & mildnesse, had this one benefit that followeth bestowed vpon him by the goodness of God. He had a daughter by his wife *Eudoxia*, whose name was *Eudoxia*. *Valentinianus* the younger

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stronger his cousin, whom he had made Emperour of the West parts of the world, requested he might have her to his wife: *Theodosius* the Emperour yielded unto his request. And when as they deliberated with themselves, and thought upon a place that was situated twayne in the midst between Rome and Constantinople, where the marriage might be solemnized, & agreed that it should be at Thessalonica: *Valentinianus* wrote unto *Theodosius*, requesting him not to trouble himselfe any thing at all therein, for he would come to Constantinople. Wherefore after he had set all things in order in his West dominions, he took his voyage towards Constantinople to be married. When all the royall solemnities was accomplished, in haste he returned together with his wife towards the West. It was in the Consularship of *Isidore* and *Sinater*. Thus had the affaires of *Theodosius* prosperous successes.

CHAP. XLIIII.

How Proclus Bishop of Constantinople perswaded the Emperour to translate the corps of Iohn Chrysostome out of exile, and to burie it in the Apostles Church.

Shortly after *Proclus* the Bishop reconciled unto the Church such as had deuided themselves because of *Iohns* deposition, and with his graue wisdom and policie he removed out of their minds the offence and displeasure they had conceived. But how he brought that to passe I will now declare. When he had first perswaded the Emperour, he caused the corps of *Iohn* buried at Comanum, to be translated to Constantinople five and thirtie yeares after his deposition, and solemnly with great pompe and reuerence to be interred in the Apostles Church. By this meanes such as for the affection they bore unto *Iohn* raised private and seuerall contentions, were coupled unto the congregation of his faithful. This was done in the sixteenth Consularship of *Theodosius* the Emperour, the eight and twentieth of January. Yet I cannot chuse but marvell greatly, what the occasion might be of so great a spite and hatred owed unto *Origen* that was dead (for he was excommunicated by *Theophilus* bishop of Alexandria two hundred yeares after his deceasse) when as *Iohn* five and thirtie yeares after his departure, was of *Proclus* received into the company of the faithful. But *Proclus* was a faire conditioned man in respect of *Theophilus*. Wise and discrete men do perceiue well enough how these things both haue fallen out in times past, and now also daily do come to passe.

CHAP. XLV.

Of the death of Paulus the Nouatian Bishop, and how Marcianus was chosen to succeed him.

Not long after they had interred the corps of *Iohn* in the Apostles Church, *Paulus* the Nouatian departed this life: it was in the aforesaid Consularship the one and twentieth of Iuly. His hearse reconciled in manner unto the Church all the varying sects and opinions. For all came together to his buriall, and brought his corps to the graue with singing of Psalms. He was the man that was greatly beloued throughout his life time for his sincere and bright behauiour. And inasmuch he did a twofold at a little before his departure, I thought good to pen it in this our present historie to the profit of the studious reader in time to come. But that he used his wonted diet of the Monasticall discipline all the while he was sick, without any change or alteration thereof, that he ceased not to pray continually, I have determined to runne ouer with silence, lest while I linger about the recitall of these, I may seme any kind of way to deface the Act of his, both wofull (as I said) of memoery, and the profit of the Reader. It was as followeth. *Paulus* being ready to depart out of this life, called the Priests within his iurisdiction before him, and said thus unto them: Provide you a Bishop while as yet there remaineth breath in my body, lest after my departure churches be set on tumults and dissention. When they had answered, that the election of a Bishop was in no wise to be referred unto them, (for they said, one of vs is of this minde, another of that mind, and therefore it is impossible we should agree upon one man; but we would have

that to name him whom thy pleasure is we should chuse :) after the hearing of their reason he replied: Why then deliuer me this your promise in writing, that you will elect whomsoever I shall nominate. When the bond was made, and subscribed unto with their hands, first he lifted himselfe a little out of his bed, next he wrote secretly within the bond, unknowne unto them that were present, the name of *Marcianus*, who was a Priest, & had bene trained by vnder him in the Monasticall discipline, but then as it fell out was not present. Last of all he sealed it, he willed the chiefe Priests to do the same, he deliuered it unto *Marcus* the Nouatian bishop of Scythia, who then was in the citie, and said vnto him as followeth: If it please God that I may recover and lengthen my dayes yet a while longer in this world, deliuer me this bond which I giue thee to keeping; but if his pleasure is to be that I must needs depart and finish the race of this fraile and transitory life, thou shalt find his name written in this bond whom I haue nominated to be my successor in the Bishopricke. These wordes were no sooner uttered but he gave by the ghost. Thre dayes after his departure out of this life, the bond was opened in the presence of a great multitude: when they found that *Marcianus* was therein nominated, all with one consent lifted their voices and said, he was a fit man for the function, and immediately they sent to seke him out. When they had happily met with him at Tiberiopolis a citie in Phrygia, they take him and bring him thence, in the end he was placed in *Paulus* come the one and twentieth day of the aforesaid moneth. But of these things thus much shall suffice.

CHAP. XLVI.

How Theodosius the Emperour sent Eudocia his wife to Ierusalem.

From that time forth *Theodosius* the Emperour beganne to offer praises and thanksgauing for the benefites he receiued of God, and to extoll with diuine lauds the name of Christ. Whereupon he sent *Eudocia* the Emperesse to Ierusalem, for he promised that she should performe this voto if he might see his daughter married. But the both at her going and at her returne beautified with sundry ornaments, not onely the Churches of Ierusalem, but those also throughout all the cities of the East.

CHAP. XLVII.

Of Thalassius Bishop of Caesarea in Cappadocia.

Proclus about that time in the seventh Consularship of *Theodosius*, took in hand a marvellous enterprize, such a thing as none of the Bishops of old haue at any time brought about. For *Films* Bishop of Caesarea in Cappadocia being dead, the Caesareans came to Constantinople for a Bishop. When *Proclus* mused with himselfe whom he should assigne to be their Bishop, by chance on the Sabbath day as he sought a fit man for the same, all the Senators came to the Church for to see whom he would elect, of which number *Thalassius* was one, Lieutenant and gouernour of the nations & cities throughout Illyrium. Who, as report goeth, being commanded of the Emperour to gouerne certaine countries of the East, was consecrated of *Proclus*, and in steede of a Lieutenant made Bishop of Caesarea. And thus the Ecclesiasticall affaires of those times enjoyed peace and tranquillitie. But here I wil cut off and make an end of my Historie, praying for continuance of the peace and prosperous estate of all Churches vnder heauen, for the wealth of all people, for the concord and vnitie of all cities and countries. For when peace preuaileth, there is no matter for an historiographer to occupie his pen. For (most holy *Theodorus*, which hast enioyned me this taske, now at length performed in these seven booke of the Ecclesiasticall historie:) there would haue bene no matter mislaid for my pen, if such as set their minds on sedition and discord had bene at peace and vnitie among themselves. This seventh booke continueth the historie of two & thirtie yeares, our whole historie being deuided into seven booke compasseth the compasse of one hundred and fortie yeares, beginning at the first yeare of the two hundred & first Olympiade, when *Constantine* was proclaimed Emperour, and ending the second yeare of the three hundred and fift Olympiade, being the seuenth Consularship of *Theodosius* the Emperour.

The end of the seventh booke of the Ecclesiasticall historie of Socrates Scholasticus.

THE TRANSLATOR VNTO THE READER.

Hereto (Christian Reader) haue I translated Eusebius and Socrates, which continued their histories from the birth of Christ vnto the reigne of Theodosius Iunior. I would haue thee know, that as one time with Socrates there wrote two other Grecians, Sozomenus and Theodoret, beginning where Socrates began, and ending their histories with him at Theodosius Iunior. Their argument is one, to wit: The Ecclesiasticall historie; their language one, they wrote all in Greeke; their yeares one, for they florished the same time. Little difference there is betweene them in substance, sauing where the one is long the other short, where the one is obscure, the other plaine; where the one is tedious, the other pleasant. To translate them all three, would not in my opinion be so profitable as painefull, the volume both would be too huge, and the reader soone wearied with the oft repetition one of thing, Cassiodorus the Senator and compiler of the Tripartite historie, preuenting this inconuenience, and seeing that these three writers agreed in substance, deuised with himselfe how to ease the reader of so great a labour, and how to ridde him from so tedious a studie. He made an Epitome or briefe collection of them all three, I meane Socrates, Sozomenus, and Theodoret, and called it the Tripartite historie. The credite of the Epitome and collector doth not counteraile the authoritie of the authors, Antiquitie with the truth is to be preferred. Therefore in translating, I thought farre better thou shouldst see, not the authors to auoid repetition and wearisome reading, but the author himselfe, I meane Socrates alone, in stead of the two other, whom I haue chosen as the soundest writer, the faithfulest historiographer, and the absolute best deliuerer of the historie in all points vnto the posteritie. Wherefore if ought be well done, giue the praise vnto God, let the paines be mine, and the profite the Readers.



THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS, A NOBLE MAN OF ANTIOCH, AND ONE of the Emperours Lieutenants: comprised in sixe bookes, beginning where Socrates left, and ending an hundred and seuentie yeares after.

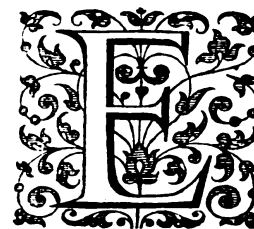
Written in the Greeke tongue aboue nine hundred yeares ago, and translated by
M. H.



LONDON,
Printed by RICHARD FIELD, dwelling in
Great Woodstreet. 1619.



THE PREFACE OF THE TRAN-
SLATOR VNTO THE READER, TOVCHING
EVAGRIVS AND HIS HISTORIE.



Evagrius a noble man of Antioch, a learned writer, and continu-
er of this Ecclesiasticall historie, may not lightly be overskip-
ped without commending his veruies with praise to immortal
memorie, and rehearsing of them to the encouragement of all
studious Nobilitie, to the profit of the louing Reader, and the
furtherance of Christian profession. His honour was nothing
impaired, his blood nothing blemished at all, in that he being
a temporall man, acquainted himselfe with Ecclesiasticall af-
fares. *Sabellicus* writeth, that *Bartholomew* the Apostle came
of a noble race, forsooke the brauerie of Courtiers, and became the follower Christ.
Peter, *Dorotheus* and *Gorgonius*, being pages vnto the Emperour *Dioclesian*, in great
credite and of noble parentage, hadde Court farewell, weighed litle their honour, made
lesse account of the Emperour, and forsooke their owne liues, rather then they would
forswear Christ. The Treasurer together with the Lieutenant of a certaine towne in
Phrygia, chose rather for the truth in Christ, with fire to be consumed to ashes, then
here to enioy all worldly treasure. *Audacius* a noble man of Italie, preferred the gar-
land of Martyrdome before all the glorie and pompe of this transitorie life. A noble
man of Nicomedia rent in peeces a wicked proclamation in the face of all the foure
Emperours. *Astyrius* a Senator of Rome, thought it no staining of his honour, to take
vpon his shoulders the dead body of a blessed Martyr, and provide for it a funerall. *So-
uianus*, *Valentinianus*, and *Valens*, noble men and afterwards Emperours one after the
other, threw away their sword girdles, left their offices, departed the Court of *Lu-
lian* the *Apostata*, rather then they would denie Christ. Yet *Saint Paul* saith, that
not many wise men according vnto the flesh, not many mightie, not many noble men
are called. True it is in respect of a greater number of the contrarie, or rather we may
say that these were not fleshly minded, their disposition was not carnall, their wise-
dome was not worldly. How great a comfort is it vnto Christian profession, when
Princes become fosterers, when Queenes become nurces, and noble men become
faouurers of the Christian faith? In some countries we see that noble men most of all
spend their time in studie and learning. It is not decent in some countries for the pe-
sants sonne, the farmour, the francklin, or howsoeuer ye terme him, to forget his fa-
thers rusticall toyle, and forthwith addiect himselfe to the gentlemans trade. The Pope
most commonly calleth noble men to his Colledge of Cardinals: Dukes and Earles
yongest sonnes he vsed to make Cardinals sometimes in their cradles. Bishops and
Archbishops in many countries descend of noble houses. *Orosius* Bishop of Lusita-
nia in Portingall, writing against *M. Haddon*, sticked not to giue vs an inkling of his
parentage. Neither do I mislike with this in the Church of Rome, *si cetera essent paria*:
for

Sabellicus.

*Euseb. Eccle.
hist. l. 8. c. 6.*

*Euseb. Ec. hist.
lib. 8. c. 11.*

*Euseb. ec. hist.
lib. 8. c. 12.*

*Euseb. lib. 8.
cap. 5.*

*Euseb. ec. hist.
lib. 7. cap. 15.*

*Socrat. ecc.
hist. l. 3. ca. 11.*

1. Cor. 1.

Socrat. eccle.
hist lib. 5. c. 8.

Socrat. eccle.
hist lib. 5. c. 8.
Socrat. lib. 4.
cap. 5. lib. 6.
cap. 3.
Socrat. lib. 7.
cap. 47.
Enagril. lib. 6.
cap. vii.

Arcadians.

Ouid.

Suidas.
Egyptians.

Io. Goropius.
med. Antwerp.

Scythians.
Aethiopiast.

Britainos.
Poggins.

for I read that *Nellius* a noble man, by office a Prætor of Constantinople, was chosen to be Bishop of that sea by an hundred and fiftie Bishops, which then assembled together at Constantinople, partly for that, and partly for other things. *Ambrose* also Lieutenant of a Province was made Bishop of Millaine. *Chrysostome* Bishop of Constantinople descended of the Senators of Antioch. *Thalassius* Senator of Constantinople, Lieutenant of Illyrium, was made Bishop of Cæsarea in Cappadocia. I see that *Enagrius* who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was master of the rolles, together with diuers others occupied themselves about Ecclesiasticall affaires: but I highly commend such as shew forth tokens of their nobilitie by studie of vertue, politicke gouernment of their countrie, noble prowesse, valiantnesse of courage, maintenance of the truth, and furtherance of the Gospell. Some thinke it is enough for them to baite at the Vniuersitie, there steale a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of court or chancery, where there are many wise, zealous and learned gentlemen: or to get into some noble mans seruice, and by vertue of the cognizance to be called a maister: or to purchase for a peece of money a coate armour: or to beg a farme, and by vertue of the valuation in the Queenes bookes to become a gentleman. Every one thinkes not, I am sure, that these sorts of men are to be numbred among the ancient and noble houses: though in proceesse of time antiquitie seeme to preuaile very much with such kind of men: long possession is a great matter in law, and an old deede though it be forged, will further the matter verie much. The *Arcadians* called themselves *Ægeus* a progenie farre more ancient then the Moone. Of them *Ouid* writeth thus:

*Ere Moone was set in skies above (if fame do them not faile)
The soile was cald of Arcas high, whose credit must auale.*

But they contended for Antiquitie with the Egyptians, and to trie out the truth, *Psammithus* King of Egypt did as followeth. He shut vp in a certaine close lodging, farre from cities and companie of people, two newly borne babes, some say with nurses (charged not to speake a word) some say among goates, and that for the space of three whole yeares: at the three yeares end, to see what language the children would speake, he caused one of his familiars suddenly to go in among the children, which did so, and tooke one of the children by the hand; which said vnto him, *Beos*, that is in the Phrygian tongue, bread: the King hearing this, confessed himselfe ouercome, and yielded vnto his aduersaries for antiquitie. Thenceforth were they called *Samothracians*: but *Suidas* thinketh that the children being acquainted with the bleting of goates, cried becke, and so that it was nothing else but a iest, and a deluding of the King. Yet *Io. Goropius* a phisitian of Antwerpe, taketh the matter in earnest: to the end he might curry fauour with the Germanes, he saith that the Grecians were herein foully deceiued, and that becke or wrecke in the Germane tongue signifieth bread: the Egyptians being foyled, turne them vnto the Scythians, and of them likewise they were ouercome. Here is much ado, and all for gentrie. The *Aethiopiast* alledge reasons for themselves, and they must be heard. The Brittaines can tell you they came from Troy, and thence they can bring you the straight way to Adam, next to God, and then a full point. *Poggins* writeth, that a noble man of France espying on an Italian souldiers buckler the Ox head ingrauen, stomacked him therefore, and told him it was his cognizance, that his house was farre more ancient; and to the end quarrels might be ended, challenged him to the field. The Italian made little ado, told him he would meeete him. On the day appointed

pointed, the noble man came with a great troupe. The souldier likewise met, and ioyning together, he asked of him why his noble blood was so much out of temper: When that the noble man answered, that his ancestors had euer giuen the Oxes head, and that he and his would thenceforth giue it, or else know a cause to the contrary. Why, if it please you sir (saith the souldier) this is no Ox head, it is the head of a Cowe. It was about gentrie betweene *Phaeton* and *Epaphus* that moued *Phaeton*, as the Poets saine, to craue licence for one day to sit in the chariot of *Sol*. For when he minded to roote out the posterity of his aduersary, almost he set the whole world on fire. *Maximinus* the Emperour borne in a pelting village of Thracia, and misliking with himselfe therefore, slue as many as knew his pedegree, and had seene the rags of his parents. *Herod* burned the genealogies of the Iewes, that he might affirme himselfe as well as they, to haue descended of a noble race. *Themistocles* a bastard borne, for to cloake his birth, and to remoue the ill opinion conceiued of him that way, enticed the yong nobilitie of Athens to frequent *Cynosarges* a schoole without the city, where bastards did onely frequent. Many shifts are made, Iacke would be a gentleman, if he could speake french. *Amasis* king of Egypt being basely borne, made his image of gold, set it vp to be worshipped, that the people might reuerence him the more. *Smerdes* a forcerer, because he was in person like *Smerdes* the brother of *Cambyfes* King of the Assyrians, (whose death *Cambyfes* procured, fearing he would aspire vnto the Kingdome) made the world beleue that he was the man in deed, ouercame *Cambyfes* and was crowned King; but his wife and bedfellow, with clipping and ouerwonted familiarity, felt his head, and found that *Smerdes* had no eares, reuealed it abroad, and so was he betrayed, and deposed of his kingdome. *Prompalus* fained himselfe to be the sonne of *Antiochus Epiphanes*. A certaine Egyptian, the sonne of *Protarchus* the merchant, calling himselfe the son of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funeral of *Antiochus*, as if he had beene his owne father. *Archelaus* made the world beleue that he was the sonne of *Mithridates*. When *Perseus* the last king of the Macedonians had ended this life, *Andristus* a countrey fellow would needs perswade men that he was his sonne. *Equitius* affirmed that without all doubt he was the son of *Tiberius Gracchus*. *Citharædus* endeuoured to perswade the Romans that *Nero* had not dispatched himselfe, but that he was *Nero*. Many of the aforesaid cloaked their gentrie, fained themselves noble men, conquered kingdomes, deluded the world, and in the end deceiued themselves. *Julius Cesar* espied a rude and a homely man, aspiring vnto the kingdome of Cappadocia, resembling very much the fauour of *Ariarathes*, whom all the world knew to haue beene dispatched by *Marcus Antonius*; this counterfeit *Ariarathes* had wonne al the countries, and the crowne was going to his head; but ere the crowne came, *Julius Cesar* tooke his head from off his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a yong man to be king of the Iewes after the deceasse of *Herod*, because he resembled his sonne *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the second that was King of England, and imprisoned him; the Earle of Salisbury vnckle on the mother side vnto king *Richard*, either to redeeme the prisoner, or to reuenge him on the king, or peraduenture both, set vp a priest in princely attyre, one of king *Richards* Musicians, resembling his person very much, and blazed that the king had broken prison and was gone: the people hearing of this, ran after the counterfeit king, but *Henry* came with power and made the priest he could sing no more. What, will not all these shifts auale vs? can we not face out the matter? will not Abbey gentry helpe at all? no doubt antiquity must take place. Will you heare what

Phaeton.
Epaphus.

Maximinus.

Herod.

Themistocles.

Amasis.

Smerdes.

Prompalus.
An Egyptian.

Andristus,
Equitius,
Citharædus.

A counterfeit
Ariarathes.

A fained
Alexander.

A priest set
vp for a king.

Lycorgus.
Plurarch.

Agellius.

Theod. Zuin-
ger.

Chaucer.

Lycorgus the lawgiuer of the Lacedæmonians said sometime vpon like occasion, vnto the bragging nobilitie of Lacedæmon: *O noble citizens* (saith he) *the want and glory we make of Hercules, and the ancient race & progeny descending of his loynes, will amaine vs not a iote, vnlesse that with all care and industrie we practise in our liues such vertuous acts as made him famous and renowned: & vnles moreouer we learne and exercise continually honest and noble behauiour.* *Agellius* king of the Lacedæmonians misliked very much with the behauiour of his nobility, when he vttered these words vnto them: *Tom see the force and strength of the host to be on the side of the Spartane souldier, and you your selues follow after as a shadow commonly goeth after the corporall substance.* *Theodorus Zuinger* reporteth thus of the nobility of his countrey: *They will be counted the best men, that take vpon them to maintaine and increase the honour of their ancestors: they are the most sluggish sort of men, that giue themselves to hunting, to banquetting, to polling and oppressing of the poore people, and they thinke that onely thing sufficient for their honour, that they either thorough another mans vertue, or through another mans vice, haue attained vnto the name of nobilitie, or vnto ancient armes: that thenceforth they may without controllement together with such like companions banquet day and night in their pavillions, haunt brotheli houses, and frequent places of beastly pleasure: and because they are scarce worthy the company of men they consume the rest of their daies in following after dogs.* I except them euer & in all places, which highly expresse in vertuous life, the noble fame and great renomme of their ancestors. So farre *Theodorus*. But (God be praised for it) we are able to report farre better of England, that there are of the nobilitie, valiant men, vertuous, godly, studious, politike, zealous, of ancient houses, and blood neuer stained. There is hope the dayes shall neuer bee seene, when the prophetic of *Chaucer* shall take place, where he saith:

*When faith faileth in Priests sawes,
And Lords hestes are holden for lawes;
And robbery is holden purchase,
And lechery is holden solace:
Then shall the land of Albion,
Be brought to great confusion.*

And to the end our wished desire may take effect, let vs hearken what exhortation he giueth vnto the chiefe magistrate, his words are these:

*Prince, desire to be honourable,
Cherish thy folke, and hate extortion:
Suffer nothing that may be reproveable
To thine estate, done in thy region.
Shew forth the yard of castigation:
Dread God, do law; loue truth and worthinesse:
And wed thy folke ayen to stedfastnesse.*

Now that my penne hath ouer ruled me, and runne so farre with the race of mine authours nobilitie, I will returne vnto *Euagrius* againe, that we may be the better acquainted with so singular a man that hath ministred the occasion of so singular a matter. He studied a while at Apamea (for so he testifieth of himselfe) in the time of the Emperour *Iustinian*, about the yeere of our Lord, 565. He was so carefull ouer the studious Reader, that he recited vnto him about the latter end of his fift booke, all the histories both diuine and prophane, from the beginning of the world, vnto his time. He was a great companion of *Gregorie* bishop of Antioch, he bare him company to Constantinople, when he went to cleere himselfe; he reporteth of himselfe, that he was

Euag lib. 5.
cap. 25.

married in Antioch with great pompe and royall solemnity, when the great earthquake the night following, shooke the whole citie. His state and conditiou I do gather wherehe writeth of the pestilent and contagious disease which reigned throughout the world, the space of two and fiftie yeares. The words he wrote are these: *The greatest mortalitie of all fell vpon mankind, the second yeare of the reuolution which comprised the tearme of fiftene yeares; so that I my selfe which write this Historie, was then troubled with an impostume, or swelling about the priuie members, or secret parts of the bodie.* Moreover in proesse of time, when this sicknesse waxed boate, and dispatched diuerslie and sundrie kind of wayes, it fell out (to my great grieve and sorrow) that GOD tooke from me many of my children, my wife also, with diuers of my kinsfolkes, whereof some dwelled in the citie, and some in the Countrey. Such were my aduentures, and such were the calamities which the course of those lamentable times distributed vnto me. When I wrote this, I was eight and fiftie yeeres olde. Two yeares before, this sicknesse had bene foure times in Antioch, and when as at length the fourth reuolution and compasse was past besides my aforesaid children, GOD tooke away from me a daughter and a nephew of mine. The iudgement that *Nicephorus* giueth of his historie is in this sort: *Euagrius* a noble man wrote his Ecclesiasticall historie, the which he continued vnto the reigne of *Iustinius*, handling especially prophane matters; the substance whereof he gathered out of *Eustathius the Syrian*, *Sozimus*, *Priscus*, *Iohannes*, *Procopius of Casarea*, and *Agathus*, (all which were famous orators of that time) and out of sundry other good authours: But the author reuealeth himselfe in the plainest sort, where he endeth his historie, writing in this sort: *Here do I mind to cut off and make an end of writing, that is, in the twelfth yeare of Mauricius Tiberius the Emperour, leauing such things as follow, for them that are disposed to pen them for the posteritie in time to come.* I haue finished another worke, comprising Relations, Epistles, Decrees, Orations, Disputations, with sundrie other matters. The relations for the most part are in the person of *Gregory Bishop of Antioch*, for the which I was preferred vnto two honourable offices: *Tiberius Constantinus* made me Treasurer, and *Mauricius Tiberius* made me master of the Rolles, where the noble men and Magistrates with their monuments were registred. The authour endeth his historie about the yeere of our Lord 595. wanting onely fife yeeres of fixe hundred. There are many odde things in this history, whereby the reader may note the change and diuersitie of times, how abuses crepe in by litle and litle. Whosoeuer he be that is so disposed to settle his mind, and rest vpon the plaine truth by perusing of these histories, may haue great furtherance. In *Eusebius* he may behold the estate of the primitiue Church, from the Apostles vnto his time, three hundred and odde yeeres. In *Socrates*, although it follow immediatly, he shall find great change, his historie is of a hundred and fortie yeres after; but in *Euagrius* being but an hundred and forty yeeres after him, ye shall see farre greater alteration. Last of all, if you weigh the things which happened since the fixe hundred yeeres after Christ; then as it is written, *Qui legit intelligat*: then came in the Pope, then came in the Turke, and then came in the Diuell for altogether. For after the reigne of this *Mauricius* came in *Phocas* to be Emperour, which first granted vnto the Bishop of Rome to be called vniuersall Bishop. This *Phocas* murdered the Emperour *Mauricius*, obtained the Empire through treason, a fit man to be founder of so worthy an act. Note I beseech you how that in his time God seemed vtterly to withdraw his blessing: France, Spaine, Germanie, Lombardie, and the greatest part of the East fell from the Empire for euer, such a wrecke to the State as

Euagrius lib.
4. cap. 28.Nicephorus
ecclesiast. hist. lib. 1.
cap. 1.Euagrius lib.
cap. 35.

Eusebius.

Socrates.

Euagrius.

Mat. 24.

neuer had bene seene before. Not onely this, but there ensued in the Temporalitie no feare of God, no shame of the world, no loue towards the brethren, no care of the Church, no consideration of Clergy men. In the Spirituality, Pride of Prelates, pampering of their panches, fleshly pleasure; they turned deuotion into superstition, faith into fained workes, plaine dealing into hypocrisie, carefull zeale into carelesse security: in stead of the Bible, they bring into the Church legends of lies, in stead of the true and pure seruice of God, they brought in pccuish and pelting ceremonies: Wherefore the season requireth that we watch and pray, and continually waite for the Lords comming. All is now in the extreme. *Nullum violentum perpetuum.*



THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

The Proëme of Euagrius to his historie.



Eusebius surnamed *Pamphilus*, a man without al peraduenture, as in other things profound, so in penning excellent, is of such efficacy in his woordes, y although he cannot make the readers perfect Christians, yet can he so draw the by persuasion, that with prompt and willing minds they wil embrace the christian faith. *Eusebius*, *Socrates*, *Sozomenus* and *Theodoret* haue written most exquisitely of y incarnation of our most louing Saviour, of his ascension into y heauens, of the famous Acts of the Apostles, of the combats & persecutions of the holy Martyrs, & what other thing soeuer was thought woorthy the noting, or otherwise, vnto some part of *Theodosius Junior* his reigne. Seeing therefore such things as ensued after same nothing inferior vnto the rest, and haue bene hitherto recozded in no perfect order, although also I my selfe seme vnfit by reason of my small habilitie to take so great an enterpryse in hand; yet I take it to be my duty to employ what laboꝝ and industry lyeth in me for the compiling of this woꝝke, and to put my whole trust and confidence in him which endued y fishermen with heauenly wisdom, and filed the rough tongue for ready deliuey and sounding of euery syllable, to the end I may reuiue the famous acts which now do slumber in the dust of forgetfulness, & so stirre them with my pen, & print them to immoztall memoꝝy, that not onely euery man may know what hath happened vntill this our age, when, where, in what sort, against whom, by what men, but also that no woorthy act by retchlesse security, and languishing slothfulness the sister of obliuion, be cleane put out of remembrance. Wherefore by the help of almighty God, there will I begin to write, where the aforesaid writers made an end of their histories. When the outrageous cruelty of *Julian* had sucked his fill of the blessed Saints & Martyrs blood, when the mad fury of *Arius* false and counterfeit doctrine was byddled with the sound canons of the Nicene Councell, when both *Eunomius* and *Macedonius* were soꝝe pꝝicked at Bosphorus with the power of the holy Ghost, and vtterly foiled at the famous citie of Constantinople: when the holy Church had purged her of her filth & infection, (the which she lately receiued) & now recovered her former gloꝝy, being as it were all laid ouer with glittering gold, & goꝝeously arrayed for her louer and bridegrome: Satan the twoꝝe aduersary to all godlinesse, because he could not away with these graces and benefits bestowed from aboue, raised against vs a strange battell contrary to y course of nature. And when he saw y the idolatry of pagans was trade in the puddle of contempt, and that the seruite & abiect opinion of *Arius* was quite banished the Church, although he staggered and staid openly from oppugning the Christian faith, specially seeing it was confirmed and fortified by so many ancient & godly Fathers (for in besieging and assaulting of it, his power was very much diminished, secretly & by stealth he wrought his feats, he deuised certaine obiections and resolutions, and laboured to conuꝝe the errour, after his new found inuention, vnto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them, he was lately foiled and ouerthrowne. Whereas afozetime he had one aduersary, now craftily he seemed to reuerence & in maner to embrace the same: his device and endeuoꝝ was not to withdraue the Church generally from the whole faith, but to see whether he might possibly corrupt one woꝝd or syllable compzised therein. Therefore being wꝝapped in his owne malice, he craftily went about to alter, yea one letter, which seemed to appertaine vnto the sence and vnderstanding of the sentence. But how in pronounciation he seuered the tongue from the truth of the woꝝd, so that the sound

The policie
of Satan in
reuiuing the
Jewish opi-
nion.

and sense of the phrase might not ioyntly laud God & extoll him with diuine praises; mozeouer into what issue either of them did grow, and what end either of them employed, I will declare when I come to intreate of them: I will also adde thereunto what other thing sooner may be thought worthy of memorie, though therein I may seeme to digresse: and there will I ceasse to write, where God of his goodnesse will haue the historie ended.

CHAP. II.

How Nestorius through the procurement of Anastasius his disciple, called the blessed mother of God, not the mother of God, but the mother of Christ, and therefore was counted an hereticke.

John 19.
Mat. 27.

IN so much as Nestorius (who called together against Christ a second counsell with Caiphas, who seuered and diuided asunder his natures that hung vpon the crosse, and had not, as it is written, no not one bone broke throughout all the members of his body, neither his vntreined coat parted of such as put the Lord to death) rejected y^e clause of the mother of bearing of God, framed of the holy Ghost, by the means of many learned & godly Fathers; set against it this saying, the mother of bearing of Christ, leudly forged of his owne bzaine, and filled the Church of God with sedition, ciuill warres, and cruell bloodshed: I thinke verily my pen cannot want matter to paint and orderly to continue the historie, and so to proceed vnto the end, if that first of all, through the helpe of Christ the aid of all men, I begin with the blasphemie of Nestorius. The schisme, which then arose in the Church, had such a beginning as followeth. Anastasius a certaine priest of a corrupt peruerse opinion, an earnest maintainer of the Jewish doctrine of Nestorius, and his companion in the voyage he toke from Antioch to be bishop of Constantinople, when he heard the leud reasons and conference which Nestorius had with Theodulus at Mopsouestia in Sicilia, he fell from the right faith, and (as Theodorus writeth of that matter in a certaine Epistle) he presumed in the open audience of the Church of Constantinople, in the hearing of such people as serued God deuoutly, to say these wordes: Let no man call Mary the mother of God: for Mary (saith he) was a woman, and it is impossible that God should be borne of a woman. When the religious people misliked with his reasons and counted, not without cause, of his doctrine as of blasphemy: Nestorius the ringleader of his impiety, not only not forbad him, neither maintained the right opinion, but first of all confirmed his sayings to be true, & was very earnest in the defence of them. Wherefore after he had annured and linked thereunto his owne opinion, and the deuire of his owne bzaine; when he had powred into the Church of God y^e venime of his poisoned doctrine, he endeuoured to establish a farre more blasphemous sentence to his owne destruction. He said as followeth: I verily will not call him God who grew to mans state by two moneths, thre moneths, and so forth, euen as Socrates Scholasticus & the former council held at Ephesus, haue informed of him.

The fond
reason of A-
nastasiu.

The blasphemie of Nestorius.

CHAP. III.

What Cyril the great wrote vnto Nestorius the hereticke, and of the first counsell of Ephesus, whereunto Iohn Bishop of Antioch and Theodorus came forth.

CYRIL Bishop of Alexandria, a man of great fame and renowne, confuted the leud opinion of Nestorius in severall letters: yet neuertheless Nestorius still withstood his confutation, yielded not one iota, neither vnto Cyril, nor vnto Celestinus bishop of old Rome: but vomited out the venime of his cankered stomacke vpon the Church, and made sute vnto Theodosius & vnto the Emperour, who was Emperour of the East, y^e by his authoritie the first counsell of Ephesus might be called together. Wherefore the Emperour wrote vnto Cyril, and to all the other ouerscers, & bishops of the Churches throughout euery city, giuing them to vnderstand that the day of Pentecost was prescribed for their assembly, on which day the liuing and holy Spirit descended from heauen and shined among vs. But Nestorius, by reason that Ephesus is not far from Constantinople, was there before the. Cyril together with his company came thither also before the day appointed. Iohn bishop of Antioch & his company was absent, not of set purpose, according vnto their report which befell his doings; but because he could not in so short a space call together the Bishops of his prouince: for many of their cities were distant from Antioch

The council
of Ephesus.
Anno Domini.
451.

Antioch (of old so called, but now Theopolis) vnto a swift and stout goer twelue daies iourney, vnto some others moze: and Ephesus is from Antioch about thirtie daies iourney. And when as Iohn answered plainly, he was not able to meet them on the Sunday appointed (for so was the day called) all his diocesse stirred not a foot from home.

CHAP. IIII.

How Nestorius the hereticke was deposed by the Counsell of Ephesus, in the absence of Iohn Bishop of Antioch.

WHEN the day appointed for their meeting, and sitte daies ouer were expired, the bishops which assembled at Ephesus, thinking verily that the Cæsarene bishops would not come; or if peradventure they came, it would be long ere they met together; when as Cyril also moderated the council in stead of Celestinus (who as I said before) gouerned y^e sea of Rome) they called Nestorius before the, & willed him to answer vnto y^e crimes that were laid to his charge. And whereas the day before he promised to come, if the case so required, and being afterwards thrice cited to appeare, made light account of his promise; the bishops that were present called the matter into controuersie, and began to reason thereof. Wherefore after that Memnon bishop of Ephesus had numbered the daies that were past since the prescribed time, to wit, seuentene: after they had read the Epistles of the reuerend Cyril vnto Nestorius, and such as he wrote vnto Cyril againe, together with the holy epistle of the renowned Celestinus, sent in like sort vnto Nestorius: after that Theodorus bishop of Ancyra, and Acacius bishop of Melitina, had made relation of the blasphemous sentences which Nestorius bolted out at Ephesus: & after that many notable sayings to the iustifying of the sincere faith, were vttered in that assembly of holy and learned Fathers, enterlacing sometimes the vnuised & blasphemous phrases of Nestorius; the holy counsell pronounced this sentence against Nestorius in manner as followeth: Omitting other hainous crimes of the reuerend Nestorius; in so much as he was cited and would not appeare, neither entertaine the most holy and religious bishops which we had sent vnto him, we were driuen of necessitie to sitte and examine his leud & wicked doctrine. And seeing we found him to haue beleued impiouly, & to haue taught heretically, partly by perusing of his books and epistles, & partly also by the blasphemous sentences he vttered of late in this noble citie; we were moued both by the canons of the Church, and the graue censure of the most holy father and our Colleague Celestinus bishop of Rome (yet not without shedding of many teares) to pronounce against him this seuer and sharpe sentence. Wherefore our Lord Iesus Christ, in derogation of whose maiesty, Nestorius sticke not to pronounce such horrible blasphemie, hath decreed and ordained by this sacred assembly, that he should both be deposed of his bishoprick, and banished the company of clergy men.

The sentence
of the coun-
sell of Ephe-
sus pronoun-
ced against
Nestorius the
hereticke.

CHAP. V.

How Iohn Bishop of Antioch came siue daies after, and deposed Cyril Bishop of Alexandria of his Bishopricke, together with Memnon bishop of Ephesus: whom of the contrary side the Counsell absolved, removing Iohn with his company; and in the end how that Cyril and Iohn by the means of the Emperour Theodosius letters became friends, and ratified the deprivation of Nestorius.

WHEN they had pronounced the aforesaid most iust sentence, Iohn Bishop of Antioch, siue daies after the deprivation of Nestorius came to Ephesus together with the priests and bishops of his diocesse, called together his clergy, and deposed both Cyril and Memnon. Afterwards when Cyril and Memnon had exhibited supplications vnto the counsell assembled with them (though Socrates peradventure vnacquainted with the circumstance report it otherwise) Iohn was called of them to render an accompt why he deposed the bishops, and being cited thrice, came not at all. Then Cyril and Memnon were absolved and Iohn with his clergy excommunicated and deprived of all priestly authoritie. But when Theodosius (who at the first misliked with the deposing of Nestorius, yet afterwards vnderstanding fully of his blasphemous opinion, consented thereunto) had sent his gracious and godly letters vnto Cyril of Alexandria, and to Iohn of Antioch, they became friends, and ratified the sentence pronounced against Nestorius.

Variance be-
tweene Cyril
of Alexan-
dria, and Iohn
of Antioch.

The coming of Paulus bishop of Emisa into Alexandria, and the commendation which Cyril gave unto him, and to the Epistle of Iohn.

The Epistle of Cyril bi-
shop of Alexan-
dria vnto
Iohn b. of
Antioch.

ABout the same time, when Paulus bishop of Emisa came to Alexandria, and pronounced in the Church the sermon, which at this day is extant in the world & beareth his name; Cyril bishop of Alexandria extolled the epistle which Iohn had sent vnto him, and wrote backe againe as followeth: Let the heavens reioyce, & let the earth be glad: the midwall of rancor is battered downe: the boiling choler which bereaued the minds of quietnes, is purged from among vs, and all the occasion of discord and dissention is banished away: for our Sauiour Iesus Christ hath granted peace vnto the Churches vnder heauen, and the most vertuous & holy Emperours haue perswaded, yea & compelled vs thereunto: who, by imitating with great zeale, the godly steps of their ancestors, do firmly retaine in their minds the true & sincere faith, providing with singular care for the profit & furtherance of the holy Church; so that thereby they purchase vnto themselves an immortal fame, & set forth the glory of their imperial scepter; who the Lord of hosts doth so liberally reward, & so bountifully recompence with diuine graces and benefits, that they are wont not onely to foile the enemies, but alwaies to win of the renowned garland of victory. Neither is it possible that God should lie, which saith: As truly as I liue, I do glorifie them which glorifie me. But when the Lord Paulus our brother, & most godly fellow bishop came to Alexandria; I was wonderfully glad, for I could not otherwise chuse: because that he being a notable man, became a meane, laboured in preaching beyond the reach of his strength, to the end he might overcome the enuie of Satan, couple together in loue the loose & seuered members of the Church, & reduce our Church, in like sort with yours, vnto peace and vnitie. Immediately after he wrote as followeth: Now I am fully perswaded that the quarrell which arose in the Church was fond, & began vpon light occasion; in so much as my most vertuous Lord Paulus the bishop brought letters vnto me, comprising a sound & sincere protestation of the faith, which he auouched to haue bene written of your holines, and of the most godly bishops which are of your Prouince. The forme & phrases of Cyrils epistle were as is aforesaid; but touching the clause which signified the mother of God, there was written as followeth: When he had perused the godly sentences and clauses within contained, & perceived plainly that you were of one mind & opinion with vs, (that there is but one Lord, one faith, and one baptisme) were rendered vnto God diuine praises, who is the conferuer of the whole world: and presently we conceived exceeding ioy; seeing that as well your Churches as ours, being driuen thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition deliuered vnto vs of our most holy fathers, do embrace one faith and opinion. Whosoever will diligently sift out & true histories of those times, shall easily attaine vnto the knowledge of the aforesaid.

CHAP. VII.

Of many things which Nestorius reported in writing of himselfe: and how in the end his tongue which uttered blasphemy, was eaten up of wormes in the Isle Oafis, where he departed this life.

Mar 7.

Nestorius the hereticke executed his blasphemous opinion in these words.

How Nestorius was crield, what afterwards became of him, the manner of his end, & the punishments he endured for his blasphemous opinion, are not laid downe in writing of such as deliuered his life vnto the world: all which in proceesse and continuance of time would quite haue bene forgotten and not once remembered; had not I by mere chance lighted on a certaine pamphlet written by Nestorius himselfe, where the aforesaid are rehearsed at large. Wherefore Nestorius the father of blasphemy builded not vpon the sure and settled foundation, but vpon the sand, which according vnto the parable of our Sauiour, is subiect to specke ruine and overthrow: besides sundry other shifts, whereby he laboured to defend his blasphemous sentences, he wrote vnto such as charged him with the raising of rash and vnadvised nouelties, and with his fond request for the summoning of the councill at Ephesus, that he was driuen of necessity to do as he did, seeing the Church was denuded, and that the one side affirmed Mary was to be called the mother of man, the other the mother of God, I (said he) of my part do speake vnfaignedly, to the end I might not erre in either side, by affirming either

either that he was not mortall and subiect to death, or of the other side, by saying he was not immortall, haue deuised that Mary should be called the mother of Christ. Furthermore in the aforesaid pamphlet of his, first of all he declareth how Theodosius ratified not his deprivation, because of the entire loue & affection he bare towards him: againe after, that certain bishops of either side were sent in Embassage from Ephesus vnto Theodosius the Emperour, (so that the Emperour had willed,) that he had licence given him to returne vnto his Monastery, being before the gates of Antioch which now is called Theopolis, the name whereof Nestorius hath not laid downe, yet, as I learn, it was called Euprepis monastery; and sure I am it stood before the gates of Antioch not two furlongs off. Nestorius reporteth that he made there his abode the terme of foure yeeres, that he was highly reuerenced, that he receiued many presents; and afterwards that by the commandement of Theodosius he was banished thence into Oafis. But the chiefest thing of all he quite ouerskipped. Neither forsooke he his blasphemy, though he liued there; so that Iohn bishop of Antioch gaue of him this sentence in the open face of the world: to wit, that Nestorius was to be banished for euer. Whosoever Nestorius wrote subtilly another pamphlet vnto a certain Egyptian, where at large, by occasion of his banishment into Oafis, he discourseth of the aforesaid matters. But the plagues & punishments which lighted vpon him, for the blasphemy he had conceived (seeing there is nothing so secret but the Discernie of God seeth it) we may easily gather out of the letters which he wrote vnto the gouernor of Thebais; for there we may see though he escaped the hand of man, yet the vengeance of God ouertooke him, led him like a bondslane, and cast him into a lamentable plight. When as he deserued farre greater punishment, being set at liberty of the people Blemmyes in Lybia, and Theodosius hauing ordained by his edicts he should returne; as he wandred from one place into another about the further part of Thebais, bzuining and beating himselfe to the ground, enioyed such an end as was correspondent to the life that went before, and shewed himselfe at his end a second Arius; whereby it is euident & knowne for certaine vnto the whole world, what recompence is set for such as bolt out horrible blasphemies, to the derogation of the diuinity of Christ. For both Arius and Nestorius blasphemed him alike, the one affirming he was a creature, the other taking him for man. Whereas Nestorius complaineth that the acts of the Ephesine Councell were established not as right and reason required, but after the subtille and inuiolent fetches of Cyril, who went about to worke him mischief; I would gladly learne of him wherefore it came to passe, seeing Theodosius loved him so entirely (as he said,) that he was constrained to go from one countrey to another, without any compassion, enioyned to endure such grieuous banishment, and happened vpon so vnfortunate an end? What other thing was it then the diuine censure laid downe by Cyril, together with the priests of his assembly, seeing both of them now are departed this life, and (as it pleased an heathen Philosopher to say: he is euer honoured of all men with heart and good will, where there is no iust cause to the contrary) Nestorius is adiudged & authoer of blasphemy, & the sworn enemy of God: but Cyril is highly commended for one that preached the word of God faithfully, and for an earnest maintainer of the true and sincere doctrine. But lest we be charged with forgery & faining of crimes, let vs heare Nestorius himselfe who can instruct vs further herein. Go to Nestorius, let me here thee repeat some part of the Epistle which thou wrotest of late vnto the gouernour of Thebais touching the sacred canons of the Ephesine Councell. I was constrained (saith he) by the Emperours edict to depart into Oafis otherwise called Ibis. Againe after a few lines, he saith: When the aforesaid Oafis was taken of the Barbarians and all destroyed with fire, sword, & slaughter; of a sodain the Barbarians pitied my case, why & wherefore I know not; and set me at liberty, charging me with dreadfull threats that with all speed I should get me out of that countrey: For they said, the people Mazici after my departure were like immediately to take the city. I came therefore into Thebais together with certaine captiues, whom the Barbarians brought in my company: what their meaning was I could not learne. Last of all, such as came in my company, got them to their owne home, & I with speed went to Panoopolis. I feared greatly lest any quarelled with me, or pickt occasion to molest me, for that I was a captiue, or charged me that I was a fugitiue, or otherwise howsoeuer (malicious mouths are neuer to seeke slanders) to the end through fraud & deceit they might bring me into trouble and vexation: wherefore I humbly request your honor, that as the lawes haue provided, you wil haue care of my captiuitie, and that you suffer no prisoner & banished man to fall into the hands of wicked varlets:

God from above plagued the hereticke Nestorius.

Nestorius the hereticke in his first epistle vnto the gouernor of Thebais.

Nestorius
the hereticke
epist. 2. vnto
the gouernor
of Ichebis.

varlets: lest the posterity, in time to come do cry vengeance, & found out this lamentable saying: Better it is to be led captiue of barbarians, then to fly for succour vnto the Empire of Rome. Again with solenne protestations he requested as followeth: My suite is that by your permission it may be lawfull for me here to make mine abode, wherunto I came from Oasis, when the barbarians set me at liberty, that now at length I may enioy what God hath appointed for me. In the second Epistle which Nestorius wrot vnto the aforesaid Gouernor, there was written as followeth: These letters which I write vnto your noble mind, if ye accept of them as a token of my loue and hearty good will towards you, or as an admonition of a father sent vnto his son; I beseech you weigh the contents thereof; matter there is great store comprised in a few words as possible I could. Oasis otherwise called Ibis was lately ouerrun and destroyed by a great multitude of Nomades. And a litle after: Which things being thus brought to passe, your honor gaue commandement, (I wot not what moued you thereunto) that certaine Barbarian souldiers should bring me from Panopolis to Eliphantina an Isle situated in the furthest part of Thebais, and thither was I violently haled of them, after a lamentable sort. But as I was overcome with the long journey, and now altogether wearied, againe I heard from you by word of mouth that I should returne to Panopolis. Wherefore being feeble and faint by reason of the great vexations which befell vnto me in that wearisome and tedious voyage, my body being wasted with sickness, and weakened with age and gray haire, the flesh of my hands being shronke and the ribs broken in my sides: I came the second time to Panopolis, and there partly with misfortune, & partly with the paines of the bruised wounds, I was ready to yeeld vp the ghost. After all this your Lordship gaue forth a commandement vnto a certaine countrey that bordered thereupon. But whilest that now at length I hoped the edicts published against me, would haue an end and waited the pleasure of the most vertuous and puissant Emperors touching my exile and misery; vnlooked for, there ensued (I speake vnfaignedly) a cruell commandement, that now I should be banished the fourth time. Againe after a few lines: Be content I beseech you with these circumstances: let it suffice for one body to haue endured such change of banishment: cease now I humbly request your honour from iniuring me any longer, refer the sentence which is to be given of me vnto the most puissant Emperors, let me haue Iustice, it appertaineth vnto them to deale with me according vnto their pleasure: take these mine aduices as proceeding from a fatherly affection vnto you as my louing sonne. If you presently take the matter in dudgeon as you haue heretofore, go on a Gods name, if reason cannot bridle your rage. Thus doubted not Nestorius with letters as with fist and foot, to kicke as well against the Emperors as their Magistrats, and to reuile them all to nought; neither could he be brought to modest behauiour for all his woe and misery. His end and departure out of this life, I learned of a certaine writer to haue bin as followeth, to wit, his tongue to haue bene eaten bp of wormes, and so by the iust iudgment of God to haue passed from these bodily to ghostly, from these tempozall to eternall punishments.

Nestorius the
railing hereticke
had his
tongue eaten
vp of wormes
and so died.

Nestorius.
Maximianus.
Proclus.
Flavianus.

CHAP. VIII.

How Maximianus succeeded Nestorius in the see of Constantinople, after him

Troclus, and after Proclus, Flavianus.

Vhen wicked Nestorius had departed this life, Maximianus succeeded him in the Bishopricke of the famous citie of Constantinople; in whose daies the Church of God enioyed peace and tranquillitie. After his decesse Proclus gouerned the see, who when he had run the race of his mortall life, left the same vnto Flavianus.

CHAP. IX.

Of Eutyches the infortunate hereticke, how he was deposed of Flavianus bishop of Constantinople, and of the Councell which assembled there and deposed him.

A prouincial
councell holden
at Constantinople,

In the daies of Flavianus, the poisoned hereticke of Eutyches sprang vp, which caused a prouinciall councell to be summoned at Constantinople, where Eusebius bishop of Doryraū being an eloquent rhetorician called for the records, & first of all conuincd the blasphemy of Nestorius. When Eutyches was sent for & come, he was found in reasoning to maintaine the aforesaid error. So I confesse (saith he) that our Lord consisted of two natures before he diuinity was

coupled with the humanity, but after the uniting of them, I affirme, that he had but one nature: he said moreover, that the body of the Lord was not of the same substance with ours. Therefore he was degraded: yet at his humble sute vnto Theodosius (for he said that Flavianus had forged records against him) the first councell of Constantinople was called together of the bordering bishops, to sit upon that matter: where not onely the councell, but also diuers other bishops sisted out the doings of Flavianus. Where the records being found true, were confirmed, and a second Councell summoned to meet at Ephesus.

CHAP. X.

How by the meanes of Dioscorus bishop of Alexandria and Chrysaphius, it came to passe that a wicked Councell was called together at Ephesus, where Eutyches the hereticke was restored to his former degree.

Dioscorus who succeeded Cyril in the bishopricke of Alexandria, was appointed moderator of this councell (Chrysaphius gouernor of the pallace had craftily brought this about, to the end the hatred he bare vnto Flavianus might be set on fire) thither also came Irenaeus bishop of Ierusalem, who sometime gouerned the see of Ephesus, together with many priests of his traine. Domnus who succeeded Iohn in the Church of Antioch, met them, Iulius also the substitute of Leo bishop of old Rome. Besides these, Flavianus was present together with his prouince. Theodosius commanded Epiphanius as followeth: Such as in times past gaue sentence of Eutyches the most vertuous Abbot, god leaue haue they to be present at the councell, but let them be quiet, and their voices suspended: my will is, that they wait for the generall & common sentence of the most holy Fathers, seeing that such things as were aforesaid decided by them, are now called into controuersie. To be short, Dioscorus together with such bishops as were of his opinion in this councell, restored Eutyches vnto his former dignity, as it appeareth moze at large in the acts of the said councell. As for Flavianus & Eusebius bishop of Dorylaeum, they were deposed of their bishopricks. The same councell excommunicated also, & depriued Ibas bishop of Edessa, Daniel bishop of Carra, Irenaeus bishop of Tyrus, and Aquilinus bishop of Biblus. They laid downe moreover certaine decrees against Sophronius bishop of Constantinople: they removed Theodorus, bishop of Cyrestes, and Domnus bishop of Antioch, of whom what became afterwards, I do not learne. And thus was the second councell of Ephesus begun.

CHAP. XI.

The Apology of Euagrius touching the varietie of opinions among the Christians, and of the ridiculous vanity of the beathen gods.

I should haue none of all the ethnicks which dote ouer their idolatricall seruice, to deride vs Christians, because the later bishops haue abrogated the sentence of their predecessors and same alwaies to adde something vnto the forme of our faith. For we of our part, though we sifit out with great care the long suffering of God, which may neither in word be expressed, nor in deed be found out: yet are we so affectionated, though we leane either to this side, or to that side, that we alwaies honour it, and extoll it aboue all other things. Neither was there any one of all the hereticques among the Christians, of set purpose at any time would utter blasphemy & fall of his owne accord to reuile the maiesty of God; but rather perswaded himselfe in anouching this or that opinion, therein he was of a sounder doctrine then the fathers yet went before him. As touching the grounds & principles of christian religion which alwaies ought vniuolably be retained, we are al of one opinion. For the godhead which we adore is the trinity, & the persons who we so highly praise are in unity: the word of God also was begotten before the foundations of the world were laid, & we beleue in these later daies he took flesh, because of the fauour & compassion he had on the worke of his owne hand. If in case that nouelties be found out as touching other matters, they come to passe freely of mans owne accord, seeing it pleaseth God so to dispose of them, & to grant the liberty to think as it pleaseth them best; to the end the holy, Catholick, & Apostolick Church may reforme what is found amisse, determine of both sides, guide vnto true godlinesse, and direct her selfe according vnto the plain character of sound & sincere doctrine. And therefore it was said of the Apostle: It must needs be that heresies do reigne among you, that they which are perfect among you may be knowne. 1. Cor. 11. Herein

An hereticall
councell held
at Ephesus:
ergo, a coun-
cell can and
doth erre.

2. Cor. 12.

The wanton-
nesse of Iu-
piter.Bacchus the
sonne of Iu-
piter was an
Heterophro-
dite.

Herein verily we haue to wonder at the secret wisdom of God, which saith thus vnto Saine Paul: My strength is made perfect in weakenes. For looke what the things be which denide the members of the Church of God, even out of the same, sound doctrine is called out, boide of all reprehension, polished more curiously, and laid by more safely: the Catholick Church increaseth thereby more and more euery day, and is extolled in manner vnto the skies. But the ethnickes fauourers and fosterers of error, which imploie no labor, & industrie for the sitting out of the truth in God, neither to vnderstand of his care and prouidence ouer mankind, these men I say do abolish both their old decrees and their newfound constitutions; sometimes by inuventing new gods one after another, some other times by consecrating for gods their vain imaginations, and the fond affections of their minds, attributing vnto them the names of gods: and to be short, by fathering vpon the gods the practising of such things, to the end their intemperate desires may escape unpunished. And therefore truly it cometh to passe, that he which is honored of them for their chiefe God the Father, to wit, of God and man, being transformed into the shape of an Eagle, snatched away through wantonnesse a Phrygian boy, deliuered him a cup in reward of the filthy hainous offence, licenced him for lones sake to begin vnto him, to the end either of them ioyntly with the Nestor might sucke the same and reproch. The same god committed infinite other wickednesses, very odious to the seeming of the vulgar sort of people. For by taking vpon him the forme of euery vnreasonable creature, he became both male and female, and though his wombe bare no burthen, yet they say he caused by the act of venery, that such a thing seemed to haue bene done by him contrary to nature. They say that Bacchus was his sonne, and that he was also Androgynus, both man and woman, a great slander to both sexes; a ringleader of drunkenness, quaffing, surfeiting, boming, and all the mischief that ensueth thereof. They report of this Agiachus of humdering Ioue another hainous act, that he murdered his father, which detesteth chastity as an hainous and horrible offence, delighteth in all lecherous and beastly acts, and will be pacified with such sacrifices. With whom when Mars had committed adultery, & Vulcan her husband taking him in his snares, Mars and Venus were brought forth doing the deed, to pastime and recreate the gods. Who is it that will not contemne with laughter their Phalli, Ithyphalli, Phallagoria, the mishapen and deformed Priapus, the god Pan honoured for his filthy member, & the mysteries celebrated in Eleusis; yet to be commended for this one thing, that the Sonne beheld not their shamefull acts: for they were done in the night season. But leaving these foule sacrifices and sacrificers, let vs returne where we left, and paint forth vnto the posterity that which remaineth of Theodosius reigne.

CHAP. XII.

How Theodosius the Emperour condemned the hereise of Nestorius.

Cod. de sum.
trinit. & fid.
cath. rit. l. 13.
Iacimus.

Theodosius laid down a godly decree which is found in the Code of Iustinian, the third last of the first title, where he condemned Nestorius for euil, and pronounced him to be held for accursed, being moued therunto no doubt by the instinct of the holy ghost: nevertheless Nestorius himselfe bragged that the Emperour bare him entire & singular good will. For thus he writeth: We decree moreover, that whosoever do embrace the wicked opinion of Nestorius, and giue care vnto his leud doctrine, if they be bishops, that they bee banished the holy Churches: if lay persons, that they be accursed. There are other lawes of his made in the behalfe of our religion to be sene extant, which plainly set forth his seruient mind and earnest zeale to the furtherance of the Christian faith.

CHAP. XIII.

Of Symeon a religious man which liued in a pillar.

Symeon an
anchorite.
Domnus b.
of Antioch.

In those dayes there was of great fame and renowne one Symeon, a godly man and much spoken of: he was the first that taught to dwell in a pillar, and made therein his lodging scarce two cubits wide. At that time Domnus was Bishop of Antioch, who comming vnto

Symeon

Simeon wondered at his mansion and trade of life, desired of him very earnestly to vnderstand the secrecie and mysteries thereof. They went both in together, consecrated the immaculate bodie of Christ, and became partakers of the liuely communion. This Simeon being in the flesh, imitated in life the trade of the Angelicall powers, withdrew himselfe from worldly affaires, forced nature which of her selfe leaneeth downeward, and followed after loftie things: being placed as it were in the midst betwene heauen and earth, he sought conference with God, he praised him together with the Angels, he listed the prayers of men by heauen to earth, and offered them to God: he brought the goodnesse of God from heauen to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by Theodoretus Bishop of Cyres, who among other things omitted this one historie, which I haue found recorded among the inhabitants of the holy desert, and learned of them for certaintie. When this Simeon, who liued on earth as an Angel, & in the flesh much like a citizen of the heauently Jerusalem, had begun this trade of life, both strange, and such as the world was not before acquainted withal; the religious men of the desert send a messenger vnto him, to demand of him what he meant by that newfound and unknowne kind of life, and wherefore he forsooke the wonted trade, the steps and traces of the Saints which went before, and devised to himselfe a foreine and unknowne way: they exhorted him moreover by their messenger to come down from his lodging, and to follow the holy fathers which were his predecessors. They had moreover commanded their messenger, that if he saw him with his eyes, he should licence him to go on still in his owne way, (they perswaded themselves that his obedience would declare whether God had guided him to leade such a life, and to take vpon him in this world so weightie a combat for to chastise his carcase;) but if he stubbornly resisted, if he were froward and wilfull, not yielding with all speed vnto their counsell and aduice, he should pull him downe with a vengeance. When the messenger came to him, exhorted him as the fathers had willed, & saw that immediatly he began to rise, yielding vnto their exhortation, he permitted him to proceed on, and continue as he began, saying vnto him as followeth: We of god cheare, and behaue thy selfe manfully, thy mansion no doubt is ordained of God. These things though other writers haue omitted them, yet I thought them worthy the penning vnto the knowledge of the posteritie. The grace of God being resiant in the closet of his breast, was so feruent, that he wrote freely vnto the Emperour Theodosius, who had made a law, that the Iewes inhabiting Antioch, should enjoy again such synagogues as the Christians had taken from them: rebuking him so sharply (for he feared onely God who was his Emperour) that Theodosius, to please the Christians, called in his proclamations, deposed the magistrate which put in his head the restoring of the synagogues, intreated this holy man, namely Erius the martyr, to pray for him vnto God, and to make him partaker of his blessing. This Simeon leading so austere a life, continued his most tall race fere and fiftie yeares. For he liued nine yeares in the monastirie, where he was trained by in the diuine precepts of vertuous life: in Mandria (so was the place called) seven and forty yeares, ten of these he spent in a very narrow crosse, seven in straighter pillars, and thirtie yeares in a pillar of forty cubites. After his decesse, his holy corpes was brought to Antioch in the reigne of Leo the Emperour, Martyrius being Bishop of Antioch: vnto that time Ardubarius capitaine of the Easterne garrison remained in Mandria, together with his power, keeping the corpes of holy Simeon, lest the bordering cities should by force carrie it away. Wherefore the holy corpes of Simeon is brought to Antioch, after the working of many miracles by the way: the which Leo the Emperour afterwards requested of the people of Antioch: but the Antiochians of the other side made humble suite vnto the Emperour, in such sort as followeth: In so much as our citie is not enuironed with walls (the Emperours furious rage had ouerwhelmed them to the ground) we haue transported hither (O Emperour) the holy corpes of Simeon, that it may be both vnto vs and to our citie in stead of a fortified wall. Leo being thus intreated of them, yielded vnto their request, & granted them their suit. Many parts of his carcase were reserued vnto these our dayes: I my selfe saw his skull, at what time Gregorie a man of great renowne, bishop of that Church, and Philippicus required that the reliques of the saints, for the speedier expedition of his martiall affaires in the East, should be sent vnto him. And that which was greatly to be marvelled at, the haire of his head was not woyn away, but remained whole as if he had bene aliove and conuersant among men.

The spirit of
Simeon was
tried by obe-
dience.It is not a dead
corps, but the
liuing God
that is prote-
ctor of towne
and countrie.

pm

The

The skinne of his forehead being onely shrunke into wrinkles and withered, yet was not consumed: many also of his teeth being not pulled out by the hands of the faithfull, declared vnto the world the shap and stature of holy *Simeon*. Whereouer, there was laid vp in the iron chaine which hung about his necke, and with it the ropes so much renowned of all men, for enduring such great hardnesse and miserie, was honoured with diuine praises. All which circumstances, both for mine owne profit & the commoditie of the reader, I would rehearse at large, were it not that *Theodorius* (as I said before) had sufficiently discoursed of them.

CHAP. XIII.

Of the sturre that was seene in the porch of Simeons pillar, the which Euagrius together with many others saw.

Now I am about to write a certaine thing which I saw with mine owne eyes. I was wonderfull desirous to see the Church of holy *Simeon*: it stands at the furthest from Theopolis that is Antioch, three hundred furlongs, set vpon the top of an hill. The countrey men call that place Mandria, borrowing the name, as I suppose, of the seuer discipline and austere trade of life exercised by *Simeon* therein: the hill riseth in height about twenty furlongs. The building of the church is after the manner of a crosse, notably set forth with porches foursquare. The porches haue pillars annered vnto them finely wrought of free stone, which lift vp the rouse on high, and that very artificially. The entrie that is to the midst of the Temple, is wide open, very cunningly wrought, where the aforesaid pillar of forty cubits standeth, in the which the earthly and corporeall Angell led an heavenly life. The porches haue as it were lattices on high, the which they call windowes, falling both towards the entrie and porches themselves. At the left hand of the pillar in one of the lattices, I myselfe, together with many countrey men assembled together, and compassing the pillar, saw a sturre of a wonderfull bignesse, running and wandring hither and thither throughout the chinkes and cleft lattices, twinkling in the eyes of the beholders: neither that once, twice, or thrise, but oftener, and the same oftentimes fading and vanishing away, afterwards immediately appearing againe: the which is commonly seene on this Saints holiday. There are which report (and verily we are to beleeue the miracle, partly for their credit which testify the same, and partly also for that which we saw our selues) that they saw the very shape of his person, hovering here and there, with a long beard and a hat on his head, after his wonted maner. Such men as travell that way, may easily go in and see all, and sometimes they ride about the pillar. There is a porter which continually watcheth the porches of the Church, that no woman enter in (the cause I do not learne): but if any draw nigh, they stand without and behold the miracle: for one of the porches standeth ouer against the bright sturre.

CHAP. XV.

Of Isidorus the Pelusian, and Synesius bishop of Cyrene.

Vnder the reigne of the same Emperour, there flourished one *Isidorus*, the fame of whose sayings and doings is spread far and nigh, and rise in every mans mouth: he so tamed the flesh with continuall toile and labour, and so fed the mind with mysticall and heavenly doctrine, that he led on earth the life of an Angell, and commended vnto the world the liuely and expresse forme of the monasticall and contemplative trade of living. He wrote besides many other notable workes of his great labour and studie, one vnto *Cyril*: whereby he gather that he liued at one time with the renowned *Cyril*. Now that I haue runne ouer these things after my slender abilitie, let vs not forget *Synesius* bishop of Cyrene, that the excellency of his vertues may set forth the simplicity of our stile. This *Synesius* was so eloquent a man, and so profound a philosopher, that he was had in great admiration of such Christians as iudget of him without partialitie, respecting neither the benigne of malice, neither the vaine flattery of friendship. Wherefore they perswade him to be baptized, and to take vpon him the priestly function, though he admitted not the article of the resurrection, neither would be brought to beleeue the same; hoping of him very charitably, that these things would follow after his other vertues, and that the grace of God would suffer nothing to want

*The Greeke word is *Trita* the attire of Persia womē. Ierom ad Fabiol. calleth it *Galerū*, a hat. The word is also taken for a Miter or crowne.

Isidorus.

Synesius.

want in him that appertained vnto his soules health and saluation. Which hope of theirs was not frustrate. For how excellent he proued, both the learned epistles he wrote after the receiuing of priesthood, and the booke which he dedicated vnto *Theodosius*, with other notable monuments of his industrie, do declare.

CHAP. XVI.

How Ignatius was translated by Theodosius from Rome, and buried at Antioch.

The bigger sort of holy *Ignatius* bones, which the beasts left vndenoured (after the blessed martyr, as *Iohn* the Rhetorician with others do record, had according vnto his desire) entoyed the bowels of beasts, in stead of his resting graue at Rome in the Amphitheater) were translated into the Churchyard of Antioch, in the reigne of *Theodosius*, which was a long time after his martyrdom. For it was almightie God (no doubt) that inspired *Theodosius* with that good motion, highly for to reuerence that godly martyr, and to consecrate the temple where of old diuels were honored (called the temple of the goddess Fortune) vnto *Ignatius* the holy martyr. That which of old was dedicated vnto Fortune, is now become a sanctuary and a famous Temple to celebrate the memory of *Ignatius*, whose holy bones were caried in a chariot with great solemnitie, and buried within the Temple. For which cause there is an holy day kept with great ioy even at this day, the which *Gregorie* the Bishop hath set forth with greater magnificence. These things came there to passe in this sort, because God would haue the memorie of his Saints celebrated there with honour and reuerence. For that wicked and vngodly tyrant *Julian* then ruling the Empire, enquiring of the Oracle of *Apollo* (who prophesied in *Daphnis*, and receiued utterance from the fountaine called *Callia*) who then had no power to open his mouth (for holy *Babylus* the martyr, whose corpes was hard by inferred, had tied his iawes together) *Julian*, I say, against his will, and as it were forced thereunto, translated very honorably the corpes of *Babylus*, and builded a godly Church, which stands at this day without the gates of Antioch: this he did, to the end the diuels afterward might accomplish their wonted trecheries, as it is said they promised before vnto *Julian*: but this came to passe through the providence of God, partly that the force and vertue of martyrs might be seene of all men, and partly also that the holy bones of this blessed martyr should be buried in hallowed ground, and beautified with so gorgeous a building.

CHAP. XVII.

Of Attilus king of Scythia, how he destroyed both the Easterne and Westerne parts of the world: of the great earthquake and strange wonders that were seene in the world.

In those dayes there was warre raised by *Attilus* king of Scythia, which at this day is much spoken of: but *Priscus Rhetor* declareth at large with flowing stile, how he invaded both East and West, how many and what great cities he won, and how nobly he behaued himselfe vnto the final end of his fraile life. Furthermore, in the time of the foresaid *Theodosius* reigne, there was a marvellous great earthquake, the strangenesse whereof exceeded all the wonderfull earthquakes that ever were before, which went in maner throughout the whole world: so that many turrets within the pallace were ouerthrowne to the ground: the long wall of Cherroneus came to ruine: the earth opened and swallowed vp in her gulphes many villages: many wooll mischances befell vnto mankind both by sea and by land: many wellspringes were dried vp: againe, where fountains were neuer seene before, it flowed out: many trees were plucked vp by the rootes: the halles became high mountaines: the sea threw out fishes for dead: many Islands were drowned, the sea overrunning the banks and ouerflowing the countries: many ships that had gone in the maine seas, were seene on ground, the sea falling back, not yielding his wonted streames: many countries throughout *Bithynia*, *Hellepont*, and both the *Phrygiacs*, endured such calamities that they were utterly vndone. This misery endured too long, yet did it not proceed with such vehement annoyce as it began: for it fell and flaked by little and little, vntill at length all was ended.

¶ m 2

CHAP.

Anno Dom.
451. some o-
ther say 455.

The buildings of Antioch, and the founders thereof.

Memnonius.

Zoilus.

Calistus.

Anatolius.

About the same time, *Memnonius, Zoilus* and *Calistus*, great patrons of true pietie and the Christian profession, were sent from *Theodosius* the Emperour to governe the noble citie of Antioch. Of which number *Memnonius* builded from the ground with gorgeous & godly workmanship, the place which we call *Psephium*, leaving in the midst a court open to the tempered aire vnder heaven. *Zoilus* erected the princely porch so called vnto this day, and curiously wrought, which is toward the South side of the pallace called *Ruffine*. Moreover, *Calistus* founded a godly monument, which both of old and of late dayes is called *Calistus* porch, also the shire hall and the iudgement seates, ouer against the market and the princely house, where the Captaines of the garrisons are wont to lie. After all these, *Anatolius* President of the Emperours power in the East, being sent thither, built the Tower, which beareth his name, and set it out with sundry kinds of building. Though these things came from the purpose, yet in mine opinion the knowledge of them is profitable for the studious reader.

CHAP. XIX.

Of sundrie battels that were fought both in Italie and in Persia, in the time of Theodosius the Emperour.

While *Theodosius* was Emperour, there was great sedition throughout Europe, yea when *Valentinianus* gouerned the Romane dominions: all which *Theodosius* with great power of horsemen and footmen by sea and by land suppressed: and so quelled the haughtinesse and furious rage of the Persian blood, whose King was *Isdigerdes* the father of *Bararanes*, or (as *Socrates* writeth) *Bararanes* himselfe: for when they had sent Legats vnto him, to intreate for peace, he granted it, the which continued vnto the twelfth yeare of *Anastasi*us reigne: which things are also mentioned by other writers, partly compendiously gathered by *Enstathius* *Syrus* of Epiphania, otherwise called Antioch, who in like sort sheweth how *Amida* was taken. It is reported moreover, that then *Claudian* and *Cyrus* the famous Poets did flourish: and that *Cyrus* was made chiefe President (which our ancestors do tearme the head officer of the hall,) and then appointed Generall captaine of the Romane power in the West dominions, when Carthage was won of the Vandals, and *Genzerichus* Captaine of the Barbarian host.

CHAP. XX.

Of Eudocia the Emperesse, and her daughter Eudoxia: of her voyage to Ierusalem, and the picture wherewith the people of Antioch did honour her.

Theodosius through the procurement of *Pulcheria* the Emperesse being his sister, married *Eudocia*, borne in Athens, and of godly beauty (after she had bene baptized in the Christian faith) on whom he begat a daughter, by name *Eudoxia*. When she came to ripenes of yeares and was mariagable, *Valentinianus* the Emperour toke her to wife, brought her from Constantinople to old Rome. *Eudoxia* went afterwards to the holy citie of Christ who is God; where, in the Quation she made vnto the people, about the latter end there bearded this verse: My birth I boalt of you began, your blood in me doth brag.

Whereby she signified, that the inhabitants of that city came from Greece. But if any man be desirous to know more exquisitely the truth of these things, let him repaire vnto *Strabo* the Geographer, *Phlegon*, *Diodorus Siculus*, *Arrianus*, *Pisander* the Poet, *Ulpianus*, *Libanius* and *Isidore* the renowned rhetoricians, where they are discoursed of at large. Afterwards when she came to Antioch, the people of that city erected her picture of brass very artificially wrought in honour of her, which is as yet to be seene. It was through her procurement that *Theodosius* became a benefactor of Antioch, that he enlarged their Citie, and lengthened their wall vnto the gate which bringeth to Daphnis in the suburbs, as it is of every man to be seene. For the foundations of the old walles are at this day to be seene, whereupon the new building was layed, and leade vs as it were by the hand vnto the gate. There be some which write, that the walles

walles were enlarged by the elder *Theodosius*, and that he gaue two hundred pounds to repaire the bath of *Valens*, which was burned on the one side.

CHAP. XXI.

How Eudocia did many worthy acts at Ierusalem: and of the diuine trade in life and diet of the religious men in Palestina.

Eudocia went twice from Constantinople to Ierusalem. And although I purpose to leaue for such as haue written her life (who, in mine opinion, haue not reported the truth) upon what occasion, and to what end she did it: yet it is knowne well enough, that during her abode in that holy citie of Christ, she wrought many worthy acts to the setting forth of Gods glory. For she founded religious houses, and made the strate commonly called the great cawly; in which religious houses, though the manner of living be diuine, yet their trade and discipline tends to oneness, and the same very goodly. For, some of them liue in a societie, enioying not one iote of the things which commonly allure and cary away the minds of mortal men after worldly affaires: as much to say, they haue no gold: but what haue I said, gold: nay they haue not a rag of their owne to cover the bare, nor food to satisfie nature. For the cloaks or coats which one weareth, another in a while after puts on the same: so that the garments of all seeme to be one mans, and ones clothing in common to all. Moreover, they had all but one table; not furnished with dainties or other kind of food whatsoever, but onely with herbes, rootes, and pulse; and so much onely as sufficed nature, and preserved life. Furthermore in prayers only, which they poured out ioyntly vnto God, they spent day and night: they so wasted their bodies and mortified themselves, that they seemed as dead men lying vnburied vpon the face of the earth. Some of them do more then their decrees and statutes enioyne them: for they fast the space of two dayes, yea and three dayes also. There are of them which abstaine five dayes and ouer, and scarce then do they take as much food as sufficeth nature. Other some follow another rule and order of liuing farre otherwise then the former men: for they that by themselves generally in little cabanes, which are of such height and breadth, that they cannot stand bolt upright, neither heto themselves downward at their pleasure. Of which number, some, as the Apostle saith, liue all the dayes of their liues in caues and dens together with brute beasts, and pray vnto God in certaine secret and vknowne buries of the earth. But some of them haue found out another kind of life, which excedeth all patient sufferance. For men and women hide themselves in the drie desert which scaldeth with scorching heate, covering onely such members as of necessitie are constrained to serue nature; the other parts of the body they yeld all bare both vnto the parching heate of Summer, and pinching cold of Winter, contemning either of them alike. These men moreover laying aside such nourishment as other men bled, fed vpon greene grasse, and were called foragers or pasturers, and liue onely vpon that: so that in proceesse of time they became like beasts, and differed from men both in bodily shape and behaviour of mind. If peraduenture they see men, immediatly they run away; and if any pursue after them, either their feete with swiftnesse cary them away, or they pop themselves into such hollow places of the earth, where others cannot come vnto them. Another thing yet will I rehearse, which though it seeme to passe all the rest, I had almost forgotten. Although there be not many in number of this sort, yet some there are who being void, through vertuous disposition, and free from all perturbations of mind, come abroad into mens companies, mingle themselves with the thynghing multitudes, and faine they are mad; and so they tread vaine glorie vnderfoot, which the soule (according vnto the saying of wise *Plato*) bleseth to shake off, as the last couer of shame and reproach. They take so little delight in feeding of themselves, and therein vse such austere discipline, that if necessitie constraineth them to host at a tipping house or in the selues, they neither relect the place, nor couer their faces, neither blush thereat at all. Moreover they baine themselves very oft, and most commonly they are conuersant with women, and bathe together; and so they same boyd of all carnall affections, as if they had brought nature captiue vnto them: in so much that they cannot be led neither with the wanton lokes, nor with the toying and dalliance, neither with the amorous clipping and embracing of a woman, to the naturall motion of venerie. But with

¶ m 3

It behoued then that these monks should be of one fixe

Heb. 11.

The Monkes of Palestina became as beasts.

Claudian the Poet.
Cyrus the Poet and President.

Socr. lib. 7.
cap. 43.

men they are as men, and with women they live like women; and though they refuse not the company of both sexes, yet know they onely the use of one. As be short, in this most holy and divine kind of life, vertue hath prescribed lawes for nature, and made peculiar decrees for her selfe, to wit, that not one of them all have their fill of necessities: for by their law they must hunger and thirst, and thereafter attire themselves as necessity constraineth. Their order is measured with such singular commendation, and their diet so moderate, that if they fall into the contrary part, farre different from others, they sale in themselves no change at all. Contrarieties are so tempered in them, the grace of God maketh such a communion of things differing, and againe dissolueth the same; that life and death, two things in nature and effect, farre set one against the other, come to ioyne hands together, and dwell in them: and like wherein perturbations do reigne in others, in them they are pluckt up by the rootes, and lie for dead: and where continuall prayer is to be made, there they come of ripe peares, strong bodies, and strength invincible. These men live both waies, partly as it were by shaking off the flesh, they seeme to live ever: partly againe by accompanying with men, and applying medicines unto their bodies, they call to God for mercie, and performe such devout service as may fitly agree with the former life. Yet want they no necessities, neither are they bound to one place: for all may heare alike, and company alike: they use often, yea continuall kneeling; againe, the wearisome standing they make, refresheth age, and the voluntary weaknesse they brought themselves unto. They are champions without flesh on their backs: they are warriors, yet have they no blood in their faces, who though in stead of dainties and set dinners, they use solenne fasting, yet had they rather take nothing, if in so doing they could possibly live, then cram themselves with delicates. And againe, if it so fall out that a stranger come among them, though it be very early in the morning, they entertaine him very courteously, offering him both meate and drinke: so that they devise another kind of fasting, that is, to eat by compulsion; and in so doing, men have them in great admiration: who though they want many things to the sustentation of nature, yet are they contented with little, being enemies to their owne will, and to nature. They resemble in their doings, the will and pleasure of their elders: in bziding the allurements of fleshly lust, the soule hath the mastery, and performeth such things as are pleasing and acceptable unto God with great discretion and diligence: but in the meane while, happy are they, and happier when they depart hence: for they bend thither all their might, and hasten to enjoy their wished desires.

CHAP. XXII.

What things Eudocia the Emperresse repaired in Palestina: and the founding of Saints Stephens Church.

The wife of Theodosius had conference with many of those kind of men we spake of before, and founded (as I have likewise made mention) many such religious houses: he repaired the walls of Ierusalem, and made them farre more beautifull then they were before: he founded also a goodly Church in remembrance of Stephen the first deacon and Martyr, not a furlong off from the citie Ierusalem, where she was buried after her departure into immortall blisse. Theodosius also (as some thinke) before the decaile of Eudocia, departed to rest when he had reigned here on earth thirtie eight yeares. In his reame lived

Martianus, a man renowned in all things; whose famous acts while he governed in the East, we will lay downe, by the helpe of God, in the second booke following.

The end of the first booke of Euagrius Scholasticus.

THE

THE SECOND BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

Of Martianus the Emperour, and the signes which foreshewed his reigne.



In the first booke going before, we have discoursed of the acts done in the reigne of Theodosius the Emperour; of famous memory: now it remaineth we take pen in hand, & plainly set forth unto posterity the vertues of that renowned *Martianus* the noble & puissant Emperour of Rome, his country, his parentage, & how he attained unto the Romane Empire. In observing this method, we shall be able the sooner to contrive every of his famous acts in their fit and convenient place. *Patrius Rhetor*, with many others, hath written at large of the life of *Martianus*. By birth he was of Thracia, the son of a valiant Captain: who affecting his fathers trade of life, got him straight to Philippopolis, & there was entertained in the number of such as exercised themselves in seates of armes. It fell out in his voyage as he journeyed thitherwards, that he saw in the way a dead corpe, whom death had newly bereft of life. He stood still and was amazed thereat, (for as he was virtuously inclined every way, so was he prone to compassion) and continued there so long, untill he had finished all things whatsoever belonged unto the funerall. But when such as dwelt thereabouts saw his doings, they made relation thereof unto the magistrates of Philippopolis. They laid hands upon *Martianus*, & charged him with the murder. But when signes and conjectures prevailed more with the magistrates, then the truth or protestation of *Martianus*, denying that ever he had murdered the man: and when *Martianus* was now ready to endure the penalty of an homicide, upon a sudden, unloked for, (God no doubt of his godnes providing best for him) the author of that hainous act was sod, confessed the fact, was immediatly executed, & *Martianus* proved innocent. Being thus wonderfully deliuered out of trouble, he got him unto a certaine garrison not far off, & requested they would entertaine him among them, and register his name in their catalogue. They had the man in admiration, and prognosticated of him by certaine gesses, that he would prove a worthy man: received him with willing minds, entred his name in their booke: neither placed they him in the lowest come as a late comer, after their law and custome, but preferred him to an honorable office, the which one whose name was *Augustus* enioyed before him, but then was lately decailed; & entitled him *Martianus Augustus*: so that together with his preferment he received the Imperiall title (for the Emperours are called *Augusti*) before he was proclaimed Emperour. And indeed the name could not rest in him without the dignitie, neither did the Imperiall title require any other name to expresse the honor thereof: so that the self same name was both proper & appellative, and being once founded, it gave forth the signification both of the dignitie and the bestowed name. Another thing moreover happened, which foreshewed vnto *Martianus* the Imperiall scepter. When together with *Aspar* he warred against the Vandals; *Aspar* being overcome of them, *Martianus* with many others was taken and brought with other captives into a plaine graine, where *Genzerichus* would needs see them alive. Being brought together, *Genzerichus* as he sate in an upper roome, took great delight in beholding the number of captives. The captives continued in the graine as long as every one of themselves listed: for *Genzerichus* had commanded their keepers to knocke off their shackles. Wherefore as they all spent the time diuersly, *Martianus* laid him downe on the ground and took a nap in the hot sunne, which burned more vehemently then the season and time of the yeare did require. As he slept, an Eagle flew over him, set her selfe betwene him and the sun, spread abroad her wings, shadowed him as it had bene a cloud, and in so doing eased him greatly: so that *Genzerichus* wondering at the circumstance, considered aright of that which was to befall him: he called *Martianus* unto him, restored him his libertie, & bound him with an oath, if ever he came to be Emperour, that he would ioyne in league with the Vandals, and neuer make war against them; the which (as *Procopius* writeth) *Martianus* performed exactly.

¶ m 4

But

But omitting such things as may seeme impertinent, let vs returne vnto the history. *Martianus* as he excelled in pietie towards God, so he passed in iustice towards his subiects. He desired that to be riches, not which consisted of treasure and raising of tribute, but onely that which supplied the want of the needy, and yielded a safe and secure life vnto such as enjoyed great possessions. He was a terror vnto his people, not in punishing offenders, but in threatening, lest at any time they should offend: and therefore the Empire was vnto him no inheritance, but the reward of vertue, the which he obtained with the generall consent of all, both Senators, subiects, and all sorts of people; *Pulcheria* the Emperesse perswading them to do no lesse, whom he entertained in his pallace as an Emperesse, yet knew her not as a man knoweth his wife: for she continued a virgin vnto her last houre. These things were done before that *Valentinianus* the Romane Emperour ratified the election of *Martianus*, who afterwards vnderstanding of his vertuous disposition, condescended thereunto. *Martianus* laboured with all might possible that all men should laud God, and that those tongues whose languages impietie had confounded, should devoutly now at length agree together, and found out with harmony and consent, the praise of the living God.

CHAP. II.

Of the Councell of Chalcedon, and the occasion why it was summoned.

M*artianus* therefore being of the disposition mentioned before, there came vnto him Legats from *Leo* bishop of old Rome, signifying that *Dioscorus* had made light of the decree which *Leo* had laid down in the second councell of Ephesus, agreeable with the true and right faith: there came others also reporting what injuries & contumelies *Dioscorus* had done vnto them, requesting that a Councell might be called together for the hearing of their causes. The which suite, as chiefe of all others, *Eusebius* bishop of Dorileum made vnto the Emperour, & followed it hard, opening vnto him how that both he and *Flavianus* were deposed of their bishopricks through the fraud and wiles of *Chrysaphius* one sometime of *Theodosius* guard: that *Flavianus* (at what time *Chrysaphius* sent vnto him requiring gold for his admission vnto the bishoprick) sent vnto him the holy vessels of the Church, to make him thoroughly ashamed of his demand: and that *Chrysaphius* wallowed alike in the hereticall pabble & blasphemous impletie of *Eutyches*. He certified him moreover, that *Flavianus* was lamentably slaine by the procurement of *Dioscorus*, who thrust him violently out of the Church, and disdainfully trode on him with his feet. The Councell of Chalcedon was summoned for the hearing of the aforesaid accusations. Legats and posts were sent into euery prouince, the holy clergie was called together by letters containing graue & godly matter, first of all to meet at Nice; so that *Leo* bishop of Rome wrote vnto them by *Paschasianus*, *Lucentius* and others whom he sent thither to supply his roome, in such sort as followeth: Vnto the bishops assembled at Nice, *Leo* sendeth greeting: afterwards at Chalcedon a citie in Bithynia, where *Nestorius* was cited to appeare, as *Zacharie* Rhetor doth fauourably report of him. But it is plaine it could not be so: for *Nestorius* was commanded vnder paine of being accursed, not to shew his face in the Councell. The which thing also *Eusathius* bishop of Berycum writeth plainly in the letters which he sent to *John* the bishop, and to another *John* the priest, touching the canons laid downe by that Councell. His words are these: There came to this Councell such as diligently searched for the reliques of *Nestorius*, and with open mouthes they exclaimed vpon the Councell: what reason and conscience is there that holy men should be accursed? So that the Emperour was greatly incensed against them, and commanded his guard they should fend them packing. Wherefore I cannot see how *Nestorius* after he had decessed, should be called to the Councell.

CHAP. III.

The description of the Temple of the holy martyr Euphemia within the citie of Chalcedon, and the miracles wrought therein.

The bishops from all places met in the holy Temple of *Euphemia* the martyr, which stands in Chalcedon a citie of Bithynia. This Temple lieth from *Bosphorus* little more then two furlongs, situated in a very pleasant soile, rising upward steeply, so that such as frequent this Martyrs temple, may easily mount vp by little and little without weariness, and in they come vnawares into the very body of the Church. Being there and looking downwards as out of a watchtower, they see all the fields vnderneath them as even grounds

and plaine balleys, flourishing with greene grasse, laden with coyne, and covered with goodly woods of all sorts, very delectable to behold: moreover they see high hills and craggie rocks rising pretily by degrées vp into the skies: diuers sorts of seas, some yielding a blewish & skie colour, by reason of the clere weather playing as it were calmly and gently with the shozes, while the adioyning regions are boide of tempest; some other tossed with blustering blasts of wind and raging stormes, hurling vp pibble stones, coming out fith & paultrey waves, casting the selfe vpon the banks with whirling waues. Furthermore, this Temple stands right ouer against Constantinople, so that the beholding of so worthy and so noble a citie, brings vnto it great maiesty. This Temple is of three sorts of goodly and large building: the first lying wide open, with a long porch receiuing the tempered aire of the skie, bozne vp with goodly pillars on euery side. The second in length and breadth like vnto the former, adozned likewise with little pillars differing onely in height, and raised top. On the south side of which second building there is a round Isle, and a great window vnto the East: the pillars within are cunningly wrought archwise, of the same stufte, and one bignesse, after the forme of a circle. Vnderneath these, there is a loft ouercast with the like rousse, where it is lawfull for every one to pray vnto the martyr, and to be present at the holy mysteries. Within the Isle Eastwards there is a Vestry artificially builded, where the reliques of the holy Martyr are chested in a long coffin cunningly made of silver, the which some men for the length thereof do call *Longe*, as if the proper name were so. The miracles wrought at certaine times by this blessed Martyr, are knowne I am sure of euery Christian. For oftentimes either she appeareth vnto the Bishops in their sleepe, which orderly increased in the gouernment of that Church, or sheweth her selfe vnto some other that are of great fame for their vertuous life & godlinesse, charging them to celebrate a feast in that Church of daintie and delicate food. The which thing being signified vnto the Emperours, vnto the chiefe Priest and whole citie, all runne thither, both Prince, Priest, and people, to be made partakers of the mysteries. After all this, in the sight of the whole assembly, the Bishop of Constantinople accompanied with his clergie, entreth into the vestry where the corps of this holy martyr (aboue named) was interred. There is on the left hand of this coffin and chested corps, as it were a little wicket very strongly made of little lattices, through the which they vse to let down a long iron with a sponge tied about the end, they dip and soake it round about in the dead corpses, afterwards pull vp the sponge all embued with congealed drops of blood. The people seeing this, worship God immediatly, and magnifie his holy name. There are so many drops of congealed blood draine vp, that they suffice the religious Emperours, the whole assembly of priests gathered there together, and all the flocking multitude, not onely to participate thereof themselves, but also to send vnto the other faithfull throughout the world, that full saine would be partakers with them. But the congealed drops continue still the same, neither doth the holy blood change the hue or colour thereof at all. All which things are not to be sene at any certaine, speciall, or appointed time, but thereafter as the Bishop of that place is in life; and as it agreeth with his vertues. For they report, when any singular man of godly disposition is chosen bishop of that church, that then most commonly this miracle is to be sene: but when a leud person is crept in to enioy the roome, these things very seldome come to passe. Another thing yet I will rehearse, which is stayed and hindered neither by time nor by occasion, neither maketh any difference betwene faithfull and infidel, but sheweth it selfe alike vnto all men. When any cometh into the vestry where the corpses of this holy martyr is chested, he is so rauished with such fragrant odours, that all other perfumes in comparison of that, seeme worthy nothing. For it is like neither the swete smelling flowers gathered in the greene meadows, neither any other redolent sauer whatsoeuer, neither such as is made of pleasant oiles; but it is strange and passing all the rest, catching out of the Martyrs dead body.

CHAP. IIII.

Of the things handled and decided by the Councell of Chalcedon: how after they had deposed Dioscorus Bishop of Alexandria, they restored Theodoritus and Ibas to their Bishopricks.

In the aforesaid place described of vs at large, the councell of Bishops met together, where *Paschasianus* and *Lucentius* Bishops, and *Bonsface* a Priest, Legats (as I said before) of *Leo* Bishop of old Rome, *Anatolius* Bishop of Constantinople, *Dioscorus* Bishop of Alexandria, *Maximus*

Maximus bishop of Antioch, and *Iunialis* bishop of Ierusalem, with the Priests of their severall pvinces, were present. There sate with them the chiefe Senators, unto whom the substitutes of *Leo* said, that *Dioscorus* ought not to sit with them in the Councell; that *Leo* their bishop had charged them no lesse, and if they would not yeld unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall, their answer was, that he who contrary to all right and honestie played the part of a Judge, was to abide the sentence of iudgement himselfe for the sentence he had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* bishop of Dorylaeum requested that the supplication he had sent unto the Emperour, might be openly read in their hearing, and withall he added these wordes: I protest vnto you that *Dioscorus* hath iniured me not a litle, he hath also brought our religion into great infamie, he procured the death of *Flavianus* the Bishop, and wrongfully deposed him together with me. Cause, I beseech you, my supplication to be read. When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of Eusebius bishop of Dorylaeum exhibited vnto the most vertuous Emperours, requesting he may be heard pleading both for himselfe, and in the behalfe of the Catholicke faith, and for Flavianus bishop of Constantinople.

The supplication of Eusebius Bishop of Dorylaeum exhibited vnto Valentinianus & Martianus the Emperours and now read at the councell of Chalcedon

IT behoueth your maiesties (most noble and puissant Emperours) to provide carefully for the quietnesse of all your louing subiects, yet when all others sustain iniuries, euer to uphold and assist the sacred senate of priesthood: and herein verily the diuine Godhead which granted vnto you the rule and domination of the whole world, is truly honored. Wherefore seeing the Christian faith, and we our selues haue bene oppressed, and diuersly molested with extreame wrong by *Dioscorus* the most reuerend Bishop of the most noble citie of Alexandria; we are come vnto your wonted clemencie, most humbly to craue iustice at your hands. The occasion of our complaint is as followeth: In the Councell lately held at the famous citie of Ephesus (I wold to God it had neuer bene called together, then had it not brought into the whole world such horrible mischiefe and hurlyburly) the aforesaid *Dioscorus* who trode right & reason vnder foot, who set the feare of God far out of his sight, who maintained an absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while reuealed not vnto many the venime of his cankered stomack, yet bewrayed himselfe in proceesse of time, partly by occasion of the crimes we laid to *Eutyches* his charge, & partly also by occasion of the sentence which *Flavianus* the Bishop of worthy memory pronounced against him; gathered together a great multitude of seditious persons, raised with his mony no small power, laboured as much as lay in him to ouerthrow the Catholicke religion and godly faith of the ancient Fathers, and to establish the blasphemous opinion of *Eutyches* the monke, whose opinion was euer condemned of the holy Fathers from the Apostles time vnto this day. Wherefore seeing the hainous offences he committed both impudently to the derogation of the Christian faith, and vncharitably against vs, be of no small importance; we are most humbly to craue vpon our bare knees of your Graces, and to request that by vertue of your authoritie, the most reuerend Bishop *Dioscorus* may be enioyned to answer vnto such crimes as we haue laid to his charge, to wit, vnto such praesises of his and records as he brought forth against vs in the holy Councell, whereby we shall be able plainly to proue that he is estranged from the Catholicke faith: that he maintaineth an opinion which is nothing else but blasphemy it selfe: that he both deposed vs vniuilly, and iniured vs diuersly besides. We beseech you moreouer to vouchsafe the sending of your gracious letters vnto the holy and generall Councell of the most godly Bishops, to the end both our doings and his may indifferently be heard, and that your highnesses may be certified againe of all that is handled by the Councell, hoping that therein we shall please our immortal head Christ Iesus. If we may obtaine (most holy Emperours) this humble suite at your maiesties hands, we will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your reigne. After these things the acts of the second Councell of Ephesus were openly read at the request both of *Dioscorus* and *Eusebius*: the subtle disputation and exquisite discourse thereof both written of many others, and also laid downe among the acts of the Councell of Chalcedon, if I should here per for; the reader (who peraduenture will be desirous to vnderstand the small end of all their doings)

doings) without doubt I should seme to poss him ouer with delays: I will therfore refer it to the end of this booke, where as many as wil haue all things (after the comon saying) at their fingers ends, may both reade all, and carefully commit the whole to memory. But now let vs proceed on in the things which we haue chiefly purposed to handle, that is to say, how *Dioscorus* bewrayed himselfe, partly by reieting the epistle of *Leo* Bishop of old Rome, and partly also by deposing *Flavianus* Bishop of new Rome; all which he did in one day, and craftily de- terwards he caused the depination of *Flavianus* to be written. When these things were done, the Senators decreed as followeth. The next day after, when the Councell aduised themselves somewhat better, we do perceiue that they reasoned more exquisitely of the true & Catholicke faith. Wherefore seeing that *Flavianus* the Bishop of worthy memory and *Eusebius* the most reuerend Bishop of Dorylaeum, were found not to haue erred in the faith, after we had searched the acts & decrees of the Councell, and also by the report of such as were chiefe in the Councell, and therefore vniuilly to haue bin deposed, (for they confessed themselves fouly deceived, & wrongfully to haue depriued *Flavianus* and *Eusebius*) it seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend bishop of Alexandria, (if it so please our Lord the Emperour) *Iunialis* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of Cesarea in Cappadocia, *Eusebius* the most reuerend bishop of Seleucia in Isauria (who were then of authoritie and chiefe of the Councell) should be punished alike, deposed of their bishopriks, by the censure & iudgement of the councell, as the canons of the church do require, and be at the Emperours pleasure. Immediately there were other bills exhibited against *Dioscorus* both of the crimes he committed, & the money he had receiued: but when *Dioscorus* being called the second and third time of the Councell, sent fained excuses for himselfe, and came not; the Legats of *Leo* Bishop of old Rome stood by in the Councell, and said as followeth: The hainous offences which *Dioscorus* late Bishop of the noble Citie of Alexandria committed against the canons of the councels and the ecclesiastical discipline, are thoroughly knowne of vs all, partly by sitting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne authoritie, contrary to the canon of the church, receiued *Eutyches* into the communion, an heretik of the same opinion with him, and one that was iustly deposed by his owne proper bishop, to wit, the most holy father, and our bishop *Flavianus*: and this he did before he shewed his face in the councell which he held with the most holy bishops at Ephesus. But the Apostolicke sea pardoned the bishops, because they were constrained against their wils to do that which they did: who yeldded themselves vnto this present houre both to *Leo* the most holy bishop, and to the whole sacred and generall assembly of bishops; and therefore as men of one opinion with him, he receiued them into the communion. As for this *Dioscorus*, he ceased not as yet to glory of the things for the which he ought to mourne, lament, and lie groueling vpon the ground in sackcloth and ashes. Not onely this, but also he forbade the reading of holy Pope *Leo* his epistle written vnto *Flavianus* of godly memory, yea being off intreated of the Legats, may when he himself had promised with an oth he wold procure it to be read. The default in not reading of which epistle, hath bin both an offence & hindrance vnto the holy churches vnder heauen. Although he was priuie to such leud praesises, yet haue we assembled together, to the end we might deale somewhat fauorably both with him for al his former leudnes, & also in like sort with the other godly bishops which were not of equal authority with him in iudgment. But seeing that his later misdeemeanure exceeded his former impiety, (for he ticked not to excommunicate *Leo* the most holy and most religious Archbishop of Rome: moreouer when shameful bills were exhibited against him, and he himselfe being cited once, twise, and the third time, as the canon of the Church hath commanded, by the godly Bishops, to appeare before the Councell, yet would he not come, for his owne conscience accused him; but entertained contrary vnto law, such as were iustly deposed by diuers councels, and set at nought sundry constitutions of the church, condemning as it were himselfe with his owne doings:) therefore seeing these are found to be his later praesises, *Leo* the most holy Archbishop of great and old Rome, by vs and this sacred assembly, together with the most blessed Apostle Saint Peter, who is the rocke, the ground of the Catholick Church, the foundation of the true faith, bereaued him of all dignitie that belongeth to a Bishop, and depriued

The censure of the Senators in the councell of Chalcedon.

The sentence which Pascianus, Lucianus and Boniface (substitutes of Leo B. of Rome) gave of *Dioscorus*.

The acts and
decrees of the
councell held
at Chalcedon.

Ioh. 14.

A commen-
dation of the
Nicene creed

Against Ne-
storianus.

Against Euty-
chius.

The Nicene
creed is con-
firmed.
Against Ma-
cedonius opi-
nion, the creed
of the council
held at Con-
stantinople is
ratified.

The synodi-
call epistles
of Cyril
approved.

The epistle
of Leo vnto
Flavianus
allowed.

The creed of
the council
held at Chal-
cedon.

ued him of the priestly function. Wherefore let this holy Councell giue the sentence of *Diofcorus* (of whom we haue hitherto spoken) according vnto the canons of the Church. When these things were ratified by the Councell, & certaine other things decided, the Bishops that were deposed with *Diofcorus*, at the request of the Councell, and the consent of the Emperour, were restored to their bishopricks again: when they had annered certain things vnto their former constitutions, the Councell pronounced such a sentence as followeth: Our Lord and Saviour Iesus Christ going about to confirme his disciples in the knowledge of the faith, said vnto them: My peace I giue you, my peace I bequeath vnto you, to the end none should vary fro his neighbour in sacred religion, but that all with one mouth and mind should acknowledge the word of truth. Immediately after when they had read the creed established by the Councell of Nice, with the forme of faith agreed upon by an hundred and fifty godly Fathers assembled at Constantinople, they proceeded on in these words: That diuine and holy creed, containing the abundance of the grace and Spirit of God, is sufficient both to bring men vnto a perfect knowledge of the faith, and also to a sure confirmation of the same. For it instructeth vs most exquisitely in such things as we must necessarily know concerning the Father, the Son, and the holy Ghost; and setteth forth after the plainest maner the incarnation of our Lord Iesus, for them that with faith will embrace it. But seeing that certaine leud and godlesse persons, endeavouring with their erroneous opinions to roote out true religion, haue brought into the world many vaine fantasies of their idle braines; of which number some were not afraid to corrupt the true vnderstanding and the mystery of the manhood which our Lord Iesus tooke for our sakes, and to deny the mother or bearing of God, which is attributed vnto the virgin *Mari*: other some fained very fondly, that the diuinitie and the humanitie consisted of one nature, confounding both with a certain imaginative commixtion of natures, and affirming with horrible blasphemy, that in the said confusion, the diuine nature of the onely begotten was parible. Therefore this great and generall council presently assembled together, being desirous with all might to stop euery gap, and to cut off all occasion of diuellish deuices wrought to the ouerthrow of the truth, decreeth that the faith which we receiued of the Fathers, is inuolubly to be retained: and therefore commandeth, aboue all other formes of faith, that the creed deliuered vnto vs of three hundred and eightene godly Fathers, is firmly to be beleueed. Moreover, to the end the enemies of the holy Ghost may vnicly be foiled, it ratifieth the doctrine afterwards established touching the substance of the holy Ghost, by an hundred and fifty godly Bishops, which met at the princely citie of Constantinople: the which essence those Fathers made manifest vnto the whole world, not by adding any thing of their owne, as if the canons of the Nicene Councell were vnperfect; but that they might declare by manifest testimonies of holy Scripture, what their own opinion was of the holy Ghost, against such as denied the Godhead thereof. Furthermore, to the confusion of such as doubted not to peruert the mystery of our Lords incarnation, affirming both impiously and blasphemously, that he which was borne of the holy Virgin, was but onely man: this holy Councell approveth the synodical epistles of holy Cyril bishop of Alexandria, written vnto *Nestorius* and to the bishops of the East churches, partly to refel the mad and frenck opinion of *Nestorius*, and partly also for to instruct such as are godly disposed, & labor to attain vnto the true vnderstanding of the holy creed. Againe, this Councell annexeth thereunto, not without good consideration, the Epistle of Leo the most holy Archbishop of old Rome, which he wrote vnto *Flavianus* the most holy Archbishop, for the remouing & rooting out of the church of God the fanatical opinion of *Eutyches*, as a worthy tract agreeing with the confession of *Peter* that great Apostle, & as it were a strong pillar and fortresse to vphold the true and sincere doctrine against all erroneous opinions. For he valiantly encountreth with such as endeavour to deuide the mystery of the incarnation into two sons: he excommunicatech such as dare presume to say, that the diuinitie of the onely begotten is parible: he manfully withstandeth such as confound or make a commixtion of both the natures in Christ: he ratifieth sick brains and frenck fooles, who affirme that the shape of a seruant which he tooke of vs, was of a celestiall, or some other kind of substance: last of all, he accurseth such as vainly haue fained, that before the coupling of the natures there were two, but after the uniting of the, that there was but one only nature in the Lord. Wherefore treading one trace, & imitating the faith of the holy Fathers which went before vs, we confesse one and the same Son our Lord Iesus Christ, and with one generall consent we say, that he is perfect God and perfect man, true God and true man, of a reasonable soule and humane flesh subsisting: of one substance with the Father

Father according to his diuinitie, but of one substance with vs according to his humanitie: like vnto vs in all things, sin onely excepted: begotten of the Father before all worlds according to his godhead, but borne in these later dayes for our sakes and for our saluation, of the virgin *Mari*, and the mother of God according vnto his manhood: one and the same Iesus Christ, the Son, the Lord, the onely begotten: of two natures, knowne without confounding of them, without mutation, without diuision, without separation: the distinction of natures not taken away notwithstanding the uniting of them, but the propriety of both natures wholly retained & coupled together in one person, or, as the Grecians say, in one *ὑπόστασις*, that is, subsistencie: not seuered & parted into two persons, but one and the selfe same onely begotten Son, God the word, and the Lord Iesus Christ, euen as the Prophets of old, and Christ himselfe afterwards haue instructed vs of him, & the same hath the creed of the Fathers deliuered vnto vs. Seeing we haue sifted out the truth of these things with great care and diligence, the sacred and general council hath decreed that it shall be lawfull for no man either to alledge, or to write, or to frame, or to frame, or to beleue, or to teach any other faith. Moreover, this Councell commandeth such as presume to deuide any other faith, or to bring forth, or to teach, or to publish any other creed vnto such as turne either from Paganisme, or from Iudaisme, or fro any other sect whatsoever, vnto the knowledge of the truth; if they be Bishops, that they be deposed of their Episcopall dignities: if Priests, that they be degraded: if Monks and lay people, that they should be accursed. After the reading of these decrees, *Martianus* the Emperour, who was present at the Councell of Chalcedon, hauing also made there an *Oration*, returned to Constantinople. *Inuenalis* and *Maximus*, *Theodoritus* and *Ibas*, who had bene deposed, were restored to their Bishopricks. Other things there were handled by the Councell, which shall be laid downe (as I said before) in the end of this booke. They decreed besides all aforesaid, that the Bishops seate of new Rome, that is of Constantinople, because she enioyed the second honour after old Rome, should be chiefe in vnto aboue all other cities.

Constantino-
ple the second
Patriarchship.

CHAP. V.

Of the sedition raised at Alexandria about the election of *Proterius*, and in like sort at Ierusalem.

After that *Diofcorus* was exiled into Gangrena a citie of Paphlagonia, *Proterius* by the general consent of the Councell, was chosen Bishop of Alexandria. Being installed in the seate, there arose among the people through heate of contention, a wonderful great tumult and uprore. For, as it falleth out in such hurliburliies, some would needs call home *Diofcorus*, some others very earnestly sturke to *Proterius*, so that there ensued thereof great slaughter. For *Priscus* the rhetorician writeth how the Lieutenant of Thebais came then to Alexandria, saw all the people in an uprore, and set against the magistrates, how they threw stones at the garrison which endeouored to keepe the peace, how of force they made the souldiers die vnto the Temple of old called Seraphis; how the people ran thither, ransacked the Temple, and burned the souldiers quicke. That the Emperour vnderstanding hereof, sent thither immediately two thousand chosen soldiers, who hauing wind and weather at will, arrived at Alexandria the first day after. Againe, when the souldiers ransacked the houses, and desoured the daughters of the citizens inhabiting Alexandria, that the later skirmish & combat exceeded the former in crueltie. After all this, how the people assembled together at Circus where their shewes were solemnized, and there to haue requested *Florus* who was Capitaine of the garrison and gouernour of their citie in ciuill affaires, that he would restore vnto them the polluted cozne which he had depriued them of, their baths, their solenne shewes, and other things whatsoever were taken from them because of their insurrection and tumults. The aforesaid author reporteth, that *Florus* appeared their wayth with his presence and gentle rephortation, and restored peace for a while. But in the meane space the Monks which inhabited the deserts adioyning vnto Ierusalem, could not settle quietnesse in their breasts. For some of them which had bene at the Councell and dissented from the decrees, came to *Palastina*, complained of the forme of faith deliuered by the Councell, and laboured to stir vp other Monks to fiery sedition. But when *Inuenalis* returned from the Councell to his Bishoprick, and was compelled by such aduersaries as laboured to bring him into the contrary opinion, to confute and detest his owne religion, and had fled vnto the citie where the Emperour made

Proterius b. of
Alexandria.

A lamentable
sedition at A-
lexandria a-
bout the elec-
tion of a
Bishop.

The Monks
inhabiting the
deserts border-
ing vpon Ie-
rusalem, were
hereticks, and
condemned
the council
of Chalcedon

his abode; they that impugned and reviled the Councell of Chalcedon (as I said before) gathered themselves together, made an election upon Easter day, chose *Theodosius* to their bishop, who was the ringleader of all the mischiefes that was raised in the Councell, and the first that certified them of the canons and decrees thereof: concerning whom not long after the monks of Palestina wrote unto *Alcison*, how that he was convicted of heinous crimes by his owne Bishop, and expelled the monastery; and how that continuing a while at Alexandria he cleaved to *Dioscorus*, was whipped for sedition, set upon a Camel, as malefactors are used, and carted through the citie. Unto this *Theodosius* there came many out of the cities of Palestina, requesting him to appoint them bishops, of which number *Petrus* the Iberian was made Bishop of Maiuma hard by Gaza. When the truth of these trecheries came to light, *Martianus* the Emperour commanded first of all that *Theodosius* should be brought unto him with power of armed souldiers; secondly he sent thither *Inuenalis*, to the end he should reforme the disordered state of the church, and reduce all to peace and quietnesse: moreover he commanded him to depose as many as *Theodosius* had preferred to the priestly function. After the returne of *Inuenalis* unto Ierusalem, many grievous calamities and mischievous devices, such as most commonly (through the instigation of the envious Diuell and Satan the sower enemy to God and man) are wont to reigne in the minds of mortall men, ensued by meanes of the contrary factions. For the diuel by changing of one letter and leud interpreting thereof, brought to passe that it should be pronounced either way for to establish a contrary opinion: the which sentence, as diuers do thinke, is so repugnant, and inferreth such contradictory sense and meaning, that the one seemeth utterly to subuert and overthrow the other. For he that confesseth *Christ* to be in two natures, saith no lesse but that he consisteth of two natures: for by granting that *Christ* is both in diuinitie and humanitie, is to confesse that he consisteth of diuinitie and humanitie. He againe that saith that *Christ* consisteth of two natures, affirmeth plainly that he is in two natures: for by anonching that he consisteth of diuinitie and humanitie, he testifieth him to be in diuinity and humanitie: yet not by conuersion of the flesh into the Godhead (whose uniting is inexplicable,) neither of the Godhead into flesh: so that when we say of two, we vnderstand withall in two; and by saying in two, we meane of two, not parting the one from the other. For it is most plaine, that the whole not onely consisteth of the parts, but that the whole is vnderstood in the parts: yet for all that, some men be of the opinion that they are far severed asunder, because their minds and heads are so occupied before, or else because they maintaine some stiffe opinion concerning God, of selfe will, that they had rather endure any kind of death, then yield unto the plaine and manifest truth. By occasion of this subtiltie of Satan, the aforesaid mischiefs ensued. But so much of these things.

CHAP. VI.

Of the great necessitie of raine: of famine and pestilence: and how that in certaine places (hardly to be beleued) the earth brought forth of her owne accord.

About that time there was such scarcitie of raine in both Phrygia, Galacia, Cappadocia, and Cilicia, that men wanting necessities, received poisoned and deadly nourishment: hereupon there arose a great pestilence, and men after change and alteration of diet, began to sicken, their bodies swelled, the inflammation was so great, that it made them sturte blind: they had withal such a cough, that they died thereof the third day. Although there could no medicine be had, nor remedy be found for this pestilence, yet by the prouidence of almighty God, the famine was allwayed to such as were left alive: for it is reported, that in that deare and barren yeare there came downe food from the aire, no otherwise then Manna of old unto the Israelites; and the yeare following, the earth of her owne accord brought forth fruit. Neither was this misery rise onely in Palestina, but also sundry calamities reigned in many other regions.

CHAP. VII.

How *Valentinianus* the Emperour was slaine: Rome taken and ransacked.

While the aforesaid calamities reigned in the East, *Actius* was lamentably put to death at old Rome. *Valentinianus* also Emperour of the West parts of the world was slaine, together with *Heraclius*, by certaine souldiers of *Actius*, through the

The behavior of *Theodosius* a roging Monke.

The equiuocation of the diuell lay in those two syllables he & or.

Scarcitie of raine. Famine. Pestilence. Swelling. Inflammation. A cough.

Valentinianus Emperour of Rome was slaine.

treason of *Maximus*, who aspired unto the Empire, and therefore wrought their destruction, because the wife of *Maximus* had bene ransomed by *Valentinianus*, and forced to commit adultery. This *Maximus* married *Eudoxia* the wife of *Valentinianus* against her will. She (not without god cause) taking this as a great contumely and reproch, deuised euery way how to reuenge her husbands death, (for she was a woman exceeding outrageous for staining the puritie of her vessell, and of an intractable mind, her chastitie being spotted, specially by such a one whose crueltie beuene her husband of his life:) she sends to Libya unto *Genzerichus*, makes him faire promises, puts him in good hope of prosperous success, requests him that he would invade the Empire of Rome, and promised to yield all into his hands. This being compassed, Rome is taken. *Genzerichus* being a Barbarian, of behaviour vnconstant, and of little trust, gaue no credit unto her wordes, set the citie on fire, caried away the spoile, took *Eudoxia* with her two daughters, returned, got him to Libya, and married *Eudoxia* the elder daughter to his son *Honorichus*: but he sent *Placidia* the yonger daughter together with *Eudoxia* her mother, accompanied with a princely traine unto *Martianus*, hoping thereby to mitigate his wrath and displeasure: for he was offended not a little at the burning of Rome, and the abusing of *Valentinianus* the Emperours daughters. *Martianus* after wards gaue *Placidia* to wife unto *Olybrius* a noble man and a Senator of Rome, who when the citie was taken, fled to Constantinople. After the death of *Maximus*, *Anitus* was Emperour of Rome the space of eight moneths: when the plague had dispatched him, *Maioresius* the yeare following took the government of the Empire: againe, when *Rhecinus* a Romane capitaine had procured through treason the death of *Maioresius*, *Seuerus* became Emperour of Rome the space of thre yeares.

CHAP. VIII.

The death of *Martianus* the Emperour, and the reigne of *Leo*: and how the hereticall faction within Alexandria slue *Proterius* their Bishop, and chose in his roome *Timotheus Aelurus*.

While *Seuerus* continued his reigne in the Empire of Rome, *Martianus* hauing gouerned onely seven yeares, changed his kingdom, departed to a far more excellent habitation, and left unto his successors a princely example of rule. The people of Alexandria vnderstanding of his death, renewed their spite with a farre greater rage and fury against *Proterius*. The people are wont upon light & trifling occasions to raise tumults and sedition, but specially at Alexandria: who boldening themselves with their great multitude, being in very deed but rascals and abjects, take upon them like blind bayards great enterprises. And therefore they say, that euery Jacke straw (if it so please him) may giue the onset, set the citie all on an vpyre, draw the people here and there at his pleasure, inasmuch that they are not ashamed (as *Herodotus* writeth of *Amasis*) to fight diuers times with their shadowes, and for matters of no importance at all. In such things this is their deposition, but in other matters not so. The people of Alexandria watching the absence of *Dionysius* Captain of the garrison, and his abode in the vpper parts of Egypt, consented together, and chose *Timotheus* surnamed *Aelurus* to be their Bishop, who lately had bene a Monke, but now one of the priests of Alexandria: and after they had brought him into the great Church called *Cæsars*, they proclaimed him their Bishop, though *Proterius* as yet lined and executed the priestly function. *Eusebius* bishop of Pelusium, and *Peter* the Iberian bishop of Maiuma were present at the election of *Timotheus*, which things are rehearsed by the hystoriographer, who wrote the life of *Peter*, where also he reporteth that *Proterius* was slaine, not of the people, but by a souldier. For when *Dionysius* being diuined with the rumour of the horrible practices committed there, came in post haste to Alexandria for to quench the fiery flame of sedition: certaine citizens (as it was credibly informed unto *Leo* the Emperour) through the perswasion of *Timotheus*, ran *Proterius* through with a naked sword as he passed by, and fled towards the holy Font, tied him with a rope, and trailed him to the foure porches for all men to gaze at him, and there with shouting and laughter, they reueale the murdering of *Proterius*. Afterwards they drew his carkeasse throughout the citie, and burned it to ashes: neither abstained they (like savage and brute beasts as they were) from tasting of his bowels, enen as it is manifest unto the whole world by the complaint which the Bishops throughout Egypt, with all the clergie

Rome was taken by *Genzerichus* king of the Vandals.

Maximus, *Auitus*, *Maioresius*, *Seuerus*. Anno 458.

Martianus the Emperour died Anno Dom. 458.

Timotheus Aelurus b. of Alexandria.

The lamentable death of *Proterius* the godly Archbishop of Alexandria.

clergie of Alexandria beholding the circumstances with their eyes, made (as I said before) unto Leo the successor of Marcellus in the Empire of Rome, written in manner as followeth.

Unto Leo, the vertuous, religious, victorious by the testimonie of God himselfe, and triumphant Emperor; the complaint made by all the Bishops throughout your prouince of Egypt, and by the clergie of your chiefest and most holy Church of Alexandria.

Seeing the diuine and celestiall grace of God (most holy Emperor) hath ordained your highnes as a iewel and treasure for mortal men; you cease not (we speake vnfainedly) immediately & next after God, continually to provide for the safety & profit of the common weale. In a while after they say: When the peace which reigned among the godly people, both here with vs and within the citie of Alexandria, was removed out of the Church of God, *Timotheus* then being a Priest, immediately after the councell of Chalcedon was dissolved, ouerly with foure or fise Bishops, together with a few Monks, sel from the faith, and deuied himselfe from the catholick church. These his companions were infected with the pernicious doctrine of *Apollinaris* and the pestilent error of *Timothee* himselfe: all they then were deposed of their priestly dignities (according vnto the canon of the Church) both by *Proterius* of worthy memory, and the councell of Bishops held in Egypt, and also exiled by the Emperors, whose displeasure they had procured. Againe after a few lines: The same *Timothee*, at what time *Marcellus* the Emperour of famous memory changed this fraile life for blisfull rest in the celestiaall paradise, sticke not most impudently to reuile him with railing and opprobrious speeches, as if he had bin subiect to no law: he staggered not, like a shamelesse caitiffe, at accusing the sacred and general assembly of Bishops which met at Chalcedon: he led after him a rabble of those that made sale of all things, and seditious people: he set vp himselfe against the holy canons, the decrees of the Church, the common wealth and lawes: he intruded himselfe into the holy church of God, which had both a Pastor and a teacher, to wit, our most holy father and Archbishop *Proterius*, as he celebrated the wonted mysteries, and offered vp the sacrifice of prayer vnto Christ Iesus the Sauour of vs all, for your holy Empire, and for your Christian and religious pallace. Again they say. The next day after, as *Proterius* the most holy father executed (as the manner is) the function of a Bishop, *Timotheus* tooke vnto him two bishops deposed of their dignities with some banished priests, as we said before, and was consecrated bishop by two of them, when as none of all the Catholicke bishops throughout the prouince of Egypt (as the vie is in consecrating the Bishop of Alexandria) was present: and so took possession (as he perswaded himself) of the Archbishops chaire: but verily it was nothing else saue plaine whoredom against the spouse of Christ, and the church of God, which had an husband of her owne, that celebrated therein the holy mysteries, and gouerned the same according vnto the canons of the Church. *When they had interlaced a few lines, they went on as followeth.* Blessed *Proterius* could do no other then (as it is written) giue place vnto wrath: and to the end he might escape the fury of such as ran headlong to dispatch him out of the way, he made his refuge vnto the reuerent Font: the which place of others, yea the barbarians and brutish people being altogether ignorant of the vertue and grace which issueth thence, are loth to prophane. Yet these men purposing to performe in deed that which from the beginning they had deuised for *Timothee*, saued not the life of *Proterius*, no not in those priuiledged places of the Temple, reuerenced not the religious place, honoured not the time, (for it was on the high feast of Easter) stood in no awe of holy priesthood, which is a mediation betwene God and man: slue him being innocent, and dispatched with him his followers for company. They brought with them the wounded carcasse, drew it throughout the citie, they set it out pitiously to be scorned at, they cruelly rent with the lash of the whip the feeble corpses, they vniointed the members throughout the body, neither restrained they (after the manner of brute beasts) from tasting of his bowels, whom they lately tooke for a mediator betwene God and man. Last of all, that which remained they burned to ashes, scattering and hurling into the aire the ashes thereof, exceeding therein the savagenesse and crueltie of brute beasts. The author and ringleader of all these mischiefs was *Timotheus*. *Zacharie* who discoursed in like sort of these things, being perswaded, as it is like, with the letters of *Timothee* which he wrote vnto Leo, reporteth many other things to haue happened, and that through the misdemeanure of *Proterius*, who made much ado (as he saith) and great troubles in Alexandria: and that the people wrought not at all those mischiefs, but certain

Rom. 11.

certaine desperate souldiers, and that the Emperour Leo sent thither *Stelas* to chastise them for their lewdenesse.

CHAP. IX.

*How Leo the Emperour wrote letters throughout the world for to vnderstand what was best for him to do touching the election of *Timotheus* Bishop, and the Councell of Chalcedon.*

Leo the Emperour when he had demanded the aduice of the Bishops throughout the Roman common weale, and other godly men likewise that were renowned for monasticall discipline, concerning the Councell of Chalcedon, and the consecration of *Timotheus* surnamed *Aelurus*; he wrote generally vnto all men, and sent withall coppies of the supplications exhibited vnto him both by the fauourers of *Proterius* and the faction of *Timothee*. The letters he sent euery where contained such a forme as followeth.

The Coppie of the godly letters of Leo the most vertuous Emperour, vnto Anatolius Bishop of Constantinople, with all other Archbishops and Bishops wherefoeuer.

Leo Emperour & Caesar, vertuous, victorious, triumphant, chiefe Lord, most noble *Augustus*, vnto *Anatolius* the bishop fendeth greeting. It was euery our desire, that both all the most holy and catholick Churches, & moreover the cities subiect vnto the Romane dominions should enioy peace and tranquillitie, and that nothing should befall them, which might molest their quiet state. What stirre there was of late risen at Alexandria, we are sure thy holinesse knoweth full well; but to the end thou maist vnderstand the whole, and the occasion of so great a tumult and hurlyburly, we haue sent vnto thy fatherhood the coppies of the complaints & supplications exhibited vnto our highnesse, against *Timothee*, both by the most holy bishops and priests of the aforesaid citie and prouince of Egypt, after their coming vnto the princely citie of Constantinople, as also such supplications as certain citizeus sent from *Timothee* out of Alexandria vnto our campe, haue deliuered vnto vs: to this end and purpose, that thou maiest perfectly know what *Timotheus* hath practised, who the people of Alexandria, the worthiest personages, the citizens and shipmasters requested to be their bishop; & what other things were contained in the supplications, and moreover touching the councell of Chalcedon a corzie vnto diuers mens consciences, as the complaints here within inclosed do declare. Wherefore our will is that thy holinesse do assemble all the religious & catholicke bishops which presently remaine in this princely citie, and with them, all the sacred Senate of clergie men (for our principall care is to deliuer Alexandria from tumults and sedition to peace and quiernesse) that after the sifting and exquisite handling of al controuersies, we may learne what your opinion is of the aforesaid *Timothee* and the Councell held at Chalcedon; laying aside all feare of man, all spire & fauour, hauing onely the feare of almightie God fixed before your eyes (you remember I am sure, that for these things you shall render an account before the Maiesty of God) that we being certified by your letters of all the premisses, may publish such an edict as shall be agreeable vnto the same. These were his letters vnto *Anatolius*. The Emperour wrote other letters differing very little in stile from the aforesaid, both vnto other Bishops, and vnto other famous men, who then (as I said before) led a poore life, and had not wherewith to maintaine themselves, of which number was *Symeon* (afore mentioned) the first that euer made his abode in a pillar, and found out that kind of mansion: the rest were *Baradatus* and *Iames*, learned men of Syria.

*Symeon.
Baradatus.
Iames.*

CHAP. X.

*The censures and answers of diuers Bishops, and of holy *Symeon* vnto the aforesaid letters of the Emperour.*

First of all, Leo Bishop of old Rome wrote in defence of the Councell of Chalcedon, and disallowed the election of *Timothee*, as an act contrary to the Canons of the Church: the which Epistle of Leo, the Emperour sent by one of his trustie messengers vnto *Timothee* Bishop of Alexandria: to whom *Timothee* wrote backe againe, repending both the councell of Chalcedon, and the Epistle of Leo. The copy of these Epistles is to be seene in the letters

Leo b. of
Rome.

Timotheus
Elurus the
hereticall b.
of Alexandria

Amphilo-
chius b. of
Sida.

The Epistle
of Symeon
that dwelled
in a pillar, vn-
to Basilus
Archbishop
of Antioch.

which *Leo* the Emperour wrote generally vnto all men, but I omitted them, lest I should wearie the reader with interlacing too many of such kind of writings. Moreover other Bishops in like sort maintained very earnestly the Canons of the Council of Chalcedon, & condemned with one voice the consecration of *Timothee*. But *Amphilochius* bishop of Sida alone of all the other bishops wrote an epistle vnto the Emperour, wherein he inueyed bitterly at the election of *Timothee*, yet approued not the Council of Chalcedon: which things are laid downe in writing by *Zacharie Rhetor*, together with the epistle of *Amphilochius*. *Symeon* also a man of worthy memoire, wrote touching the aforesaid controuersies two Epistles, one vnto *Leo* the Emperour, another vnto *Basilus* Bishop of Antioch: of both which, the Epistle written vnto *Basilus* being but very brieue, I thinke best to lay downe for the longing reader, it was as followeth: Vnto the most religious, most holy and dearly beloued of God, my Lord *Basil* the Archbishop, *Symeon* an humble sinner sendeth greeting in the Lord. Now we may very well say: Blessed be God, which hath not turned away our petition, neither withdrawne his mercie from vs miserable sinners. When I had perused the letters which your holinesse sent vnto me, I fell into an admiration of the singular care and pietie of our most holy Emperour reuealed and made manifest vnto the world by the affection he bare not onely vnto the holy Fathers, but also by the zeale he shewed vnto the faith confirmed by them. But this cometh not of our felues, it is, as the holy Apostle writeth, the gift of God, who by the meanes of your prayers granted vnto him so prompt and willing a mind. Againe after a few lines he saith: Wherefore I, being an abiect and vile creature, as it were the vntimely birth of the monks, signified vnto our Emperour what I my selfe thought of the Creed laid down by the six hundred & thirtie holy Fathers, which assembled at Chalcedon, affirming that I held with that faith published no doubt by the instant and motion of the holy Ghost. For if our Sauour be in the midst of two or three gathered together in his name, how can he chuse but be present at the assembly of so many holy Fathers, seeing the holy Ghost hath bene with them from the beginning? After this againe: Wherefore be of good cheere, and defend stoutly the true faith, in such sort as Iesus the sonne of Naue seruant of the Lord of hosts, governed and defended the people of Israel. I beseech you salute from me all the clergie in your prouince, with the holy and faithfull people.

CHAP. XI.

The banishment of *Timotheus Elurus* Bishop of Alexandria, and the election of *Timotheus Salofaciolus*: of *Gennadius* and *Acacius* Bishops of Constantinople.

Timotheus,
Elurus,
Timotheus,
Salofaciolus,
Anatolius,
Gennadius,
Acacius.

After the things aforesaid, *Timotheus* surnamed *Elurus* was banished Alexandria, and enioyned to make his abode at Gangrena: wherefore the people of Alexandria chose *Timotheus* (whom some called *Basilus*, some other *Salofaciolus*) to succede *Proterius* in the Bishopricke. When *Anatolius* had departed this life, *Gennadius* gouerned the Bishopricke of the princely citie of Constantinople: after him succeded *Acacius* master of the Hospitall or Colledge of Orphans.

CHAP. XII.

Of the earthquake which happened at Antioch three hundred fortie seven years after that which was in the time of Traian.

Anno Dom.
459.

In the second yeare of *Leo* the Emperours reigne, there was such a maruillous great earthquake & shaking of the foundations of Antioch, that it cannot sufficiently be described. Before it began, certaine people that were bozne within the citie were mad, raved about measure, & seemed vnto vs farre to erre in all furious rage of brutish fiercenes, as if as a peccable sozerunning so great a calamitie. This greivous earthquake happened in the five hundredth and sixty yeare after the citie was called Antioch, the fourth day of the month Gorpizus; after the Romanes September, about the fourth houre of the night, three hundred forty seven yeares being expired after the earthquake, vnder *Traian*. That earthquake was an hundred fiftie and nine yeares after the granting of the charter & incorporation of the citie: but this fell in the reigne of *Leo*, the five hundredth and sixty yeare, as the historiographers who diligently described the circumstances thereof have left vs in writing. It turned vnto the downe in a maner all the buildings of this new city, being well peopled, with-
out

out a waste corner, or ruinous peece of building, but all aboyned and gorgeously set forth by the bountifullnesse of the Emperours, contending among themselves successively who should passe other. Moreover as ye go in, the first and second lodgings of the pallace were overthrowne, the rest standing by with the bath adioyning thereunto, which bath afozetime serued to no vse, yet then of necessity by reason the other baths went to ruine, supplied their want, and stood the citie in good stead. The portly gates of the pallace, the place called the foure porches, the vnder turrets and galleries nigh the gates where their stage playes were kept, and some porches that came out thence, some part of the baths of *Traian*, *Seuerus*, and *Adrian*, the adioyning *Ostracina*, together with the porches, and *Nymphæum*, were turned downe to the ground; all which *Iohn Rhetor* hath largely discoursed of. He saith further, that in consideration of these pzemises, the Emperour forgane the citie a thousand talents of gold of the tribute which they paid him, and released such citizens as sustained losse, of their rent; last of all, that he took vpon him, to repaire the publicke edifices.

CHAP. XIII.

Of the fire that raged at Constantinople.

There fell moreover at Constantinople a calamitie not much vnlike the former, nay far more greivous; it began in that part of the citie which lay to the sea, and is called the Oxestreet. The report goeth that a despitelous and wicked diuell in the forme of a woman, or a worse woman through the instigation of the diuell (both is reported) went about the time of candle-lighting, with a candle in her hand, vnto the market for to buy some salt-fish, left her candle vpon a stall and went away. That the flame of the candle took hold on towne, made an exceeding great fire, consumed in a moment the building that stood in the market place; it took hold also of the houses that were next, not onely such as easily might be set on fire, but also the stony buildings and burned them to ashes. They say this fire lasted the space of foure dayes, no man was able to quench it, it flashed throughout the midst of the citie, consumed from the North part to the South end all houses, five furlongs in length and fourtene in breadth, left no building, either publicke or priuate, no pillars, no stony arches or vaults in all that time and in all that compasse vnburned to the foundation, but to haue pierced the flint stone & hard mettall as if it had bene stubble or straw. On the North part of the city where the haue lieth, this lamentable destruction reached from the Oxestreet (so is the place called) vnto the old temple of *Apollo* in the South side from the haue of *Julian* vnto the temple of *Concorde*, in the midst of the citie from *Constantines* market vnto the market of *Taurus*, a pitifull shew and dreadfull to behold. The goodly places and gorgeous high buildings that had bene within the citie, the costly carued timber yaliding heretofore great multitude vnto the eye of man, both publicke and priuate, were then become like craggie hills and rocks that no man could passe through, confused heapes of filth and all kinde of stuffe full of deformitie, that the owners themselves could not discerne the bounds of their possession, nor say this or that place stood thus befoze the fire consumed them.

CHAP. XIII.

Of sundry calamities that reigned in diuerse countreys.

About the same time when the Scythian warre, waged with the Romanes which inhabited the Easterne parts of the Empire, waxed hot; Thracia, Hellespontus, & Ionia were wonderfully shaken with earthquakes: no lesse were the fiftie Isles called Cyclades, in the sea *Ægeum*, *Cnidus* in Caria and *Coo*, so that many of their buildings were overthrowne to the ground. *Priscus* moreover writeth, that there fell at Constantinople and in Bythinia such stormes of raine and water, that for the space of three or foure dayes it poured down like whole streames & floods, beate downe the hills and mountaines with the violence thereof & made them plaine valleys: that the villages were all on sloe and in danger of downing: that in the lake *Boan* not farre from *Nicomedia*, by reason of the filth and kind of baggage which the water brought thither, there were some Islands. But these things came to passe in a while after.

CHAP. XV.

The marriage of Zeno and Ariadne.

Leo the Emperour gaue Ariadne his daughter to Zeno, made him his sonne in law, who of a child was called *Aricmesus*; yet being married he got that name of a noble man of *Isauria*, that had bene of great hono^r and renowne. How this Zeno attained vnto great estimation, and vpon what occasion Leo preferred him befo^rs all other, *Eustathius Syrus* hath left vs in writing.

CHAP. XVI.

Of Anthemius that became Emperour of Rome, and also of such as succeeded him.

Anthemius.

Anthemius at the request of the Romane embassado^rs inhabiting the West (which were sent in embassage vnto Leo the Emperour, abiding at Constantinople) was sent to be Emperour of Rome, to whom *Martianus* the Emperour had giuen his daughter in marriage. *Basiliscus* also the brother of *Berina* the wife of Leo was made capitaine ouer a great armie of chosen souldiers, and sent against *Genserichus*: all which circumstances *Priscus Rhetor* hath exquisitely handled, and not only these things, but also how Leo conspired the death of *Aspar*, whom he himselfe had made Emperour, as the reward of honour he advanced him vnto, and sue with him also his sonnes, *Ardaburius* whom he had made Cæsar, & *Patricius*, to the end he might shooⁿe at the insolencie and ignorance of *Aspar* their father. When *Anthemius* who governed the Empire of Rome five yeares, was slaine, *Olymprius* was by *Rheimerius* proclaimed emperour: after the dispatching of him, *Glycerius* was created emperour; he reigned five yeares, and was deposed by *Nepos*, who slept in his roome, and made *Glycerius* Bishop of Rome at Salone a city in Dalmacia. *Orestes* put *Nepos* beside the empire: after *Orestes*, his sonne *Romulus* surnamed *Augustulus* was the last Emperour of Rome, of the thousand thre hundred yeares after the reigne of *Romulus*. When he departed this life, *Odoacer* governed the Romane common weale, who refused the name of an Emperour, & would haue himselfe to be called a King.

Olymprius.
Glycerius.
Nepos.
Orestes.
Romulus.
Augustulus.
Odoacer.

CHAP. XVII.

*The death of Leo the Emperour, of yong Leo that came after him, likewise of Zeno his father and successor.*Anno Dom.
471.

About that time Leo the Emperour, hauing reigned seuentene yeares, deposed himselfe of the Imperiall scepter at Constantinople, and placed Leo that was of tender yeares, the sonne of Ariadne his daughter and of Zeno in the Empire. After him came Zeno the father of Leo the yonger to be emperour, the sonne in law of Leo the elder, and this he obtained through the procurement of *Berina* the wife of Leo the elder: in a while after when yong Leo had departed this life, Zeno reigned alone. But all whatsoeuer he did during his reigne, or what other men did against him, and what things happened in his dayes, we purpose by the helpe of God to discourse in the next booke following.

CHAP. XVIII.

A summorie recitall of all the acts of the Councell held at Chalcedon, briefly handled before by Euagrius in the 4. Chapter of this 2. booke, where he promised to refer the reader for furt^r knowledge vnto the end of this 2. booke, and now he performeth it with a large and ample discourse. Maruell not at all gentle Reader though he repeat here certaine things which he layd downe before. As I find them in the Greeke, so thou hast them in English, he beginneth thus.

Pascasianus and Lucentius Bishops, and Boniface Priest, supplied in this Councell the absence of Leo Bishop of old Rome: Anatolius also Bishop of Constantinople, Dioscorus Bishop of Alexandria, Maximus Bishop of Antioch, Iuuenalis Bishop of Ierusalem with their severall clergie, were present at the Councell. There sate with them the chiefe Senators, vnto whom the substitutes of Leo said, that Dioscorus ought not to sit in the Councell with them, that Leo their Bishop had charged them no lesse, and if they would not yeld vnto it, that they would leaue the Church and bid them farewell. When the Senators demanded what crimes Dioscorus was to be charged withall: their answer was, that he who contrary

The transla-
tor vnto the
reader.

to all right and honesty, played the part of a Judge, was to abide the sentence of iudgement himselfe for the censure he had pronounced of others. These things being spoken, & Dioscorus also being appointed to stand in the midst, *Eusebius* bishop of Dorileum requested that the supplication he had sent vnto the Emperour, might be openly read in their hearing, and withall be added these wordes: I protest vnto you that Dioscorus hath injured me not a litle, he hath also brought our religion into great infamy, he procured the death of *Flavianus* the bishop, & wrongfully deposed him together with me. Cause, I beseech you, my supplication to be read. When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of Eusebius bishop of Dorileum, exhibited vnto the most vertuous Emperours, requesting he may be heard, pleading both for himselfe, for the Catholicke faith, and for Flavianus bishop of Constantinople.

It behoueth your maiesties (most noble and puissant Emperours) to provide carefully for the quietnes of all your louing subiects, and to defend from suffering iniuries both all other men, and especially the sacred Senate of priesthood. And herein verily the diuine Godhead, which granted vnto you the rule and domination of the whole world, is truly honored. Wherefore seeing the Christian faith, and we our selues also haue bin oppressed and diuersly molested with extreame wrong by Dioscorus the most reuerend bishop of the most noble citie of Alexandria, we are come vnto your wonted clemency, most humbly to craue iustice at your hands. The occasion of our complaint is as followeth. In the Councell lately held at the famous citie of Ephesus (I would to God it had neuer bin called together, then had it not brought into the whole world such horrible mischief and hurlyburly) the aforesaid Dioscorus who trod right and reason vnder foote, who set the feare of God far out of his sight, who maintained one and the same absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while reuealed not vnto many the venim of his cankered stomack, yet bewrayed himselfe in proceesse of time, partly by occasion of the crimes we laid to *Eutyches* his charge, and partly also by occasion of the sentence which *Flavianus* the bishop of worthy memory pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to ouerthrow the Catholick religion and godly faith of the ancient Fathers, and to establish the blasphemous opinion of *Eutyches* the monke, whose opinion was euer condemned of the holy Fathers, from the Apostles times vnto this day. Wherefore seeing the hainous offences he committed, both impudently to the derogation of the Christian faith, and vncharitably against vs, be of no small importance; we are most humbly to craue vpon our bare knees of your graces, and to request that by vertue of your authority the most reuerend bishop Dioscorus may be enioyned to answer vnto such crimes as we haue laid vnto his charge, to wit, vnto such praesises of his, and records as he brought forth against vs in the holy Councell, whereby we shall be able plainly to proue that he is estranged from the Catholicke faith, that he maintaineth an opinion which is nothing else but blasphemy it selfe: that he both deposed vs vniustly, and injured vs diuersly besides. We beseech you moreouer to vouchsafe the sending of your gracious letters vnto the holy and generall Councell of the most godly Bishops, to the end both our doings and his may indifferently be heard, and that your highnesse may be certified againe of all that is handled by the Councell, hoping that herein we shall please our immortal head Christ Iesus. If we may obtaine (most holy Emperours) this our humble suite at your maiesties hands, we will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your reigne. The canons concluded vpon by the Bishops in the second Councell of Ephesus, were openly read at the request as well of Dioscorus as of *Eusebius*, where it appeareth that the Epistle of Leo was not read at all, yea though some had spoken of it againe and againe. Dioscorus being demanded, why it was not read: answered for himselfe, that he had moued the Bishops and that oftentimes to do it: *Iuuenalis* bishop of Ierusalem, and *Theodorus* bishop of Cæsarea in Cappadocia, who together with Dioscorus challenged vnto themselves authoritie in the Councell of Chalcedon, required that all should be read and reuealed. *Iuuenalis* anonched & said plainly, that the Emperour admonished Dioscorus by his letters to reade the epistle of Leo, yet afterward that there was not a word spoken of it. *Theodorus* pleaded in like sort for himselfe, that he bindeed not the reading of it, & that he had not so much authoritie of himselfe as to command the reading of it. Wherefore the acts of the Councell being read,

The supplication of Eusebius bishop of Dorileum exhibited vnto Valentinianus & Martianus the Emperours

some

some of the bishops espied therein certaine fained and counterfeit hands, and among the rest *Stemen* bishop of Ephesus was demanded of the Councell, who they were that subscribed with exceptions: he made answer, that *Julian* (who afterwards was made bishop of Lebicum) and *Crispinus* had done so: neuertheless that such as subscribed at the request of *Dioscorus*, suffered it not to stand, but wounding the fingers of such as wrote, and directed their pens, to their great shame and infamy. In the end *Stemen* confessed, that the depriuation of *Flavianus* was ratified with subscriptions the same day. For *Acacius* bishop of Ariarathia compelled all the Bishops by force, and made them of necessity to subscribe vnto a blanke, molesting them infinitely with souldiers, who stood by with naked swords ready to dispatch them if they yielded not. Again, they read another accusation; whereunto *Theodorus* bishop of Claudinopolis made answer, that there was no such thing spoken. As they proceeded on still in reading the acts of the Councell, where any thing was motioned which concerned *Eutyches*, and such as affirmed that the flesh of God our Lord and Saviour *Iesus Christ* came downe from heauen, they brought forth the records of the Councell, where *Eusebius* had answered, that *Eutyches* had said indeed from heauen, but not to haue added whence he toke it: that *Diogenes* bishop of Cyzicum byged him at that time in this sort: Tell vs whence he tooke flesh? but that they were not suffered to reason further thereof. After all this they brought forth the records. When *Basil* bishop of Seleucia in Isauria said: I adoe our one Lord *Iesus Christ* the Sonne of God, only God the Word, who after his incarnation and the vniuing together of the diuinitie and humanity, is thought to consist in two natures. The bishops of Egypt cried out against this, in such sort as followeth: Let no man deuide him into parts that cannot be parted. We must say, there is one Sonne, not two Sonnes. When the Bishops of the East cried: Cursed be he that parteth *Christ*, cursed be he that deuiderh him. The same records did testifie that *Eutyches* being asked, whether he thought that *Christ* had two natures, made answer, that according vnto his knowledge before the coniunction of his diuinitie and humanity together, *Christ* consisted of two natures, but after the vniuing of them to haue had in him but one nature. And that *Basil* said then: If he confesse not that there were two natures after the coniunction of the natures which can be neither separated nor confounded, then bringeth he in both a confusion and a commixtion: but if he say, that the diuinitie being incarnate put on humanity, and so vnderstand the incarnation in such sort as *Cyril* doth, then saith he no other then we do. For the diuinitie which was with the Father is one thing, and the humanity which he toke of his mother is another thing. When the Councell demanded of them, why they had subscribed to depose *Flavianus*? the records do declare, that the bishops of the East cried out: We haue all done amisse, and therefore we all craue pardon. Again, going forwards in perusing of the records, it appeared the Bishops were asked, why they admitted not *Eusebius* into their company and conference, when he requested it of them: whereunto *Dioscorus* answered, that *Elpidius* brought letters to warne them, and that he proued vnto them how *Theodosius* the Emperour charged them they should not permit him to come into the councell: the acts do witness that *Iuuenalis* made the same answer. *Thalassius* said, that such things as the Emperours had condemned, were of no force and authoritie after the condemnation, neither was this any defence of the faith. Whereupon the records do declare, that *Dioscorus* reprehended their doings with these and such other like words: I pray you, what manner of canons are now obliued? When *Theodorus* came in among them, it is reported the Senate should say, that he came in for an accuser: and that *Dioscorus* answered, he was to take the roome of a Bishop. The Senate then replied, that both *Eusebius* and *Theodorus* were to stand in the roome of accusers, no otherwise then *Dioscorus* was to stand at the barre and to be arraigned. All the acts of the second councell held at Ephesus were read, and the sentence which they had pronounced against *Flavianus* and *Eusebius*, untill they came to a certaine clause, at the hearing whereof *Hilarus* the Bishop began to speake. The Bishops of the East, and such as were of their side, cried: Let *Dioscorus* be accused. In the very same houre *Christ* depriued *Dioscorus*, when *Dioscorus* depose *Flavianus*. O holy Lord, we beseech thee chastise thou him; and thou O Catholike Emperour, be reuenged on him. God grant *Leo* may liue many yeares, God send the Patriarch a long life. Last of all, when the acts were read, which declared that all the Bishops assembled at Ephesus, had subscribed vnto the depriuation of *Flavianus* and *Eusebius*, the most sage and worthy Senators say as followeth. The next day after when the Councell aduised themselves somewhat

The heretic
of Eutyches.

The Bishops
of the East
cried thus
against *Dioscorus*.

somewhat better, we perceiued that they reasoned more exquisitely of the true & Catholike faith. Wherefore seeing that *Flavianus* the Bishop of worthy memory, and *Eusebius* the most reuerend bishop of Dorilæum, were found not to haue erred in the faith, after we had searched the acts & decrees of the councell, and also by the report of such as were chiefe in the councell, and therefore vniuersally to haue bene depose, (for they confessed themselves sorely deceived, and wrongfully to haue depriued *Flavianus* and *Eusebius*;) it seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend bishop of Alexandria (if it so please our Lord the Emperour,) *Iuuenalis* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of Cæsarea in Cappadocia, *Eusebius* the most reuerend bishop of Armenia, *Eusebius* the most reuerend bishop of Berytus, and *Basil* the most reuerend bishop of Seleucia in Isauria (who were then of authoritie and chiefe of the Councell) should be punished alike, depose of their bishoprics, by the censure and iudgement of the councell, as the canons of the church do require, and be at the Emperours pleasure. When their sentence was read, the Bishops of the East cried: That iudgement is iust. When the Bishops of Illyrium said with loud voices: We haue all done amisse, and therefore we all craue pardon. And when the Bishops of the East cried againe: That sentence is iust, *Christ* depose the murderer, *Christ* reuenged the quarell of the martyrs: the Senators commanded that every one of the Bishops then present should write his faith feuerally: perswading themselves of a suretie that the most holy Emperour beloued according vnto the forme of faith published at Nice by three hundred and eighty fathers, and agreeable vnto the creed framed at Constantinople by an hundred and fiftie bishops, and no otherwise then the Epistles of the holy fathers, *Gregorie*, *Basil*, *Hilarie*, *Asanasius*, *Ambrosius*, and the two Epistles of *Cyril* read in the first Councell of Ephesus haue directed him: and that *Leo* the most reuerend Bishop of old Rome depose *Eutyches* for the contrary. After the breaking vp of this session in such sort as you heare, when the holy Bishops had met againe and sate together, *Eusebius* Bishop of Dorilæum exhibited vnto them bills of complaint, both in his owne name and in the person of *Flavianus*, where he charged *Dioscorus* that he maine, tained the same heresie and opinion with *Eutyches*, and that he had depose of them of their priesthood. He added moreover that *Dioscorus* had falsified the records, by laying downe certaine words which were not at all uttered in the Councell then assembled together: that through willes and craft he had procured blankes for them to subscribe vnto. He made suite vnto them againe, that all the acts and canons of the second Councell held at Ephesus by their sentence and authoritie might be abrogated: that they would reuoke them vnto their priestly function: that they would accurse the detestable doctrine of *Eutyches*: and last of all he requested that after the reading of the records, his aduersarie might be brought before the Councell. When this was granted, *Acacius* the head notarie stood by and said, that he had bene with *Dioscorus* as with the rest, and that *Dioscorus* had answered him, that his keepers would not licence him to come vnto the Councell. It was said moreover that *Dioscorus* was sought for before the Councell sate, and could not be found; and that *Anatolius* bishop of Constantinople should answer, he should both be warned and come vnto the Councell. This being done, such as were sent vnto him returned, bringing word from *Dioscorus*: My keepers will not let me come, if they will licence me, let them speake: but when the messengers replied, that they were sent vnto the maisters of the ward, but vnto him, the report goeth he answered thus: I am ready to come vnto the holy and generall Councell, but I am stayed. *Himerius* added vnto these sayings, how at their returne from *Dioscorus*, *Boetius* met by the way the maister of the holy offices, and that bishops accompanied him againe as he went vnto *Dioscorus*, and that they had brought with them in paper some part of their conference: the which notes being read, declared that *Dioscorus* made them this answer: When that I ponder this matter with my selfe, and perceiue how auailable it is for me, take this answer: seeing the most reuerend Bishops which sit in the Councell, haue decreed many things after the often conferences they had with seuerall men; and that now I am called to the second sitting, for to reuoke such things as were spoken of before; my request is, that the most reuerend Bishops and holy Senate, which were present at the first session, be now also at the second, that the same things may now the second time be exquisitely handled. The records do declare that *Acacius* replied vnto him againe in this sort: The holy and worthy Councell hath not therefore commanded your holinesse to come vnto them, to the end such things as were decided

The Senators
gaue their
sentence in
these words.
Where it ap-
peareth that
lay men were
of great au-
thoritic in the
Councells.

The frivolous
answer of
Dioscorus.

Acacius.

Dioscorus.

cided in the presence of the most reuerend Bishops and holy Senate, should be called in againe, but seat vs purposely vnto you, that you should come vnto the Councell, and that your holinesse should not be absent from them. *Dioscorus* said vnto him againe as it is recorded: You told me already that *Ensebius* gaue vp vnto the Councell bills of complaint; well, I request you once againe, that my cause may thoroughly be knowne and examined in presence of the Presidents and Senate. After the recital of other things to and fro, with other circumstances, they sent again vnto *Dioscorus*, requesting him to be present at the Councell, who wrote his answer in paper; afterwards they returned and read it thus befoze the Councell: I signified of late vnto your holinesse that I was sicke, therefore I craue that the most worthy Presidents and holy Senate will be present at the handling and deciding of my causes. And because my sickness increaseth, therefore I defer my coming. The records do declare that *Cecropius* hearing that answer, said thus vnto *Dioscorus*: Why sir, hitherto ye made no mention of sickness, and will ye now be sicke? you should haue satisfied the canons of the Church. *Dioscorus* turned vnto him: I told you (saith he) once already, that the Presidents shall be there for me. With this, *Maximus* Bishop of Samosata said vnto *Dioscorus*: I like whatsoeuer is called into controuersie, it is decided according vnto the canons of the Church, and therefore he that cometh vnto the Councell, may speake freely what pleaseth him. *Dioscorus* being therein perswaded, *Immensis* and *Thalassius* came thither. *Eustathius* uttered such things as were to no purpose: whereunto, as it is recorded, *Dioscorus* made answer, and requested of the most religious Emperour, that the Presidents and such as had giuen iudgement with him in the Councell, should be sent for thither. The messengers that were sent vnto him, answered him againe, that *Ensebius* complained vpon him alone, and that it needed not, according to his motion, to cite all to appear: *Dioscorus* replied, that by right as many as were Iudges with him in the Councell, should be present: that *Ensebius* had no priuate action against him, but onely an accusation against such things as they had all decided and iudged. When the Legats byged the same, *Dioscorus* answered: I told ye once what ye may trust to, I know not what I should tell you againe. After the relation aforesaid, *Ensebius* Bishop of Dorilzum protested that he charged no man withought saue *Dioscorus* alone, and requested that *Dioscorus* might be called the third time. *Actius* interrupted him, and said, that there came of late vnto the Councell certaine men of Alexandria (as they named themselves) of the clergie, together with some of the laytie, and preferred bills of complaint against *Dioscorus*; and as they stood at the Church doores where the Councell sate, there to haue made an exclamation: that first of all *Theodorus* Deacon of Alexandria, gaue vp vnto the Councell a bill of inditement, after him *Ischyrianus* Deacon of the same Church: there followed him *Athanasius* the priest, *Cyril* his brother's sonne: and that last of all *Sophronius* charged him with blasphemy, biberie, and epistotion. *Dioscorus* being called the third time, and came not, the Legats brought the Councell his answer, in these wordes: I haue answered your holinesse so sufficiently already, that I haue now no more to say vnto you. When the Legats dealt earnestly with him for to come, he would giue them no other answer. When *Paschasianus* said: *Dioscorus* is now the third time cited to appear, and comes not, no doubt his owne conscience doth accuse him; what deserueth he, I pray you: All the bishops made answer, that he incurred the danger of the canons of the Church. *Proterius* Bishop of Smyrna said: When holy *Flavianus* was slaine through his procurement, he was not punished according to his deserts. Last of all the Legats of *Leo* Archbishop of Rome, spake in the councell as followeth: The hainous offences which *Dioscorus* late Bishop of the noble cite of Alexandria, committed against the canons of councils and the Ecclesiastical discipline, are thoroughly knowne of vs all, partly by sifting out such things as were heard in the former sessions, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne authority, contrary to the canon of the Church, receiued *Eutyches* into the communion, an hereticke of the same opinion with him, and one that was iustly depofed by his owne proper Bishop, to wit, the most holy father and our bishop *Flavianus*; and this he did before he shewed his face in the Councell which he held with the most holy Bishops at Ephesus. But the Apostolicke sea pardoned the Bishops, because they were constrained against their will to do that which they did: who yeelded themselves vnto this present houre both to *Leo* the most holy Bishop, and to the whole sacred and generall assembly of Bishops; and therefore, as men of one opinion with him, he receiued them into the communion. As for this *Dioscorus*, he

ceaseth

ceaseth not as yet to glory of the things for which he ought to mourne, lament, and lie groueling vpon the ground in sackcloth and ashes. Not onely this, but also he forbad the reading of holy Pope *Leo* his Epistle written vnto *Flavianus* of godly memory, yea being oft intreated of the Legats, nay when he himself had promised with an oath that he would procure it to be read. The default in not reading of which Epistle, hath bin an offence and hinderance vnto the holy Churches vnder heauen. And though he was priuy to such leud practices, yet haue we assembled together, to the end we might deale somewhat fauorably both with him for all his former leudnes, and also in like sort with the other godly Bishops which were not of equall authority with him in iudgement. But seeing his later misdeameure exceeded his former impietie, (for he sicked not to excommunicate *Leo* the most holy and most religious Archbishop of Rome: but also when the shameful bills were exhibited against him, and he himselfe being cited once, twice, and the third time, as the canon of the Church had commanded, by the godly Bishops, to appeare before the Councell, yet would he not come, (for his own conscience accused him) but entertained contrary vnto law such as were iustly depofed by diuers Councells, and set at nought sundry constitutions of the Church, condemning as it were himselfe with his owne doings:) seeing I say these are found to be his later practices, *Leo* the most holy Archbishop of great and old Rome, by vs, and this sacred assembly, together with the most blessed Apostle Saint *Peter*, who is the rocke, the ground of the Catholicke Church, and the foundation of the true faith, bereaued him of all dignitie that belongeth to a Bishop, and depriued him of the priestly function. Wherefore let this holy Councell giue the sentence of *Dioscorus* (of whom we haue hitherto spoken) according vnto the canons of the Church. When *Anatolius*, *Maximus*, with the rest of the Bishops (those onely excepted whom the Senators had depofed with *Dioscorus*) had confirmed the aforesaid sentence, the Councell certified *Martianus* the Emperour of their decrees, and sent a depriuation vnto *Dioscorus*, in such sort as followeth: Because thou hast despised the holy canons of the Church: Because thou hast not obeyed this holy and general councell: Because thou art moreover conuined of many other hainous crimes: Because thou being thrise called of this famous assembly, to answer vnto such things as were layed vnto thy charge, camest not; know, that for all the aforesaid, thou art depofed by this holy and generall Councell, the thirteenth day of this present October, of thy bishopricke, and bereaued of all Ecclesiastical right and title. These things being registred and sent vnto the godly Bishops of the most holy Church of Alexandria, and the decrees against *Dioscorus* openly proclaimed, that session brake vp, and so ended. But afterwards they sate againe, and first they answered the Senators, who had desired to be satisfied as touching the true and right faith: next they affirmed that there was nothing to be done concerning *Eutyches*, for the Bishop of Rome had made a finall end and conclusion thereof, and therein they were all agreed. Whereupon, when all the Bishops seemed very willing, and the Senators exhorted every Patriarch, that one or other of euery their seuerall prouinces should stand by, to the end the opinions of them all might thoroughly be knowne: *Florentius* Bishop of Sardis craued their fauour, that with aduice, and after deliberation taken, they might attaine vnto the truth, and *Cecropius* Bishop of Sebastopolis said: The faith is notably set forth by three hundred and eighteen holy Fathers, confirmed afterwards by the godly Fathers *Athanasius*, *Cyril*, *Celestinus*, *Hilarius*, *Basil* and *Gregorie*, and now againe approved by most holy *Leo*. Wherefore our request is, that the Creed of the three hundred holy Fathers, and of the most holy *Leo* may be read. Being read, all the Councell cried: This is the faith of the true professors, we are all of this faith. This is the faith of Pope *Leo*, this is the faith of *Cyril*, thus hath the Pope interpreted. Againe, when they had reasoned among themselves for the reading of the faith which the three hundred and fiftie holy Fathers published in the Councell held at Constantinople, it was also read. When the whole Councell cryed againe: This is the faith of the true professors, thus we do all beleue. After the finishing of all the premises, *Actius* the Archdeacon said, I haue here at hand the Epistle of holy *Cyril*, written vnto *Nestorius*, the which all the Bishops in the Councell held at Ephesus confirmed with their seuerall subscriptions: I haue here also another Epistle of the same *Cyril*, written vnto *Iohn* Bishop of Antioch, and confirmed likewise, will it please you to giue them the hearing? Where every one had spoken his pleasure of them, they were both read. We haue thought god presently to lay downe here some portion of the former, it was read as followeth.

S. Paul saith, that Christ is the rocke and foundation to build vpon. 1. Cor. 10. 1.

The depriuation of *Dioscorus* Archbishop of Alexandria.

Cecropius.

The conditions of *Dioscorus*.

The substitutes of *Leo* b. of Rome gaue this sentence against *Dioscorus* in the Councell of Chalcedon

Unto Nestorius the most reverend and his most holy colleague,
Cyril sendeth greeting.

Cyril Arch-
bishop of A-
lexandria vnto
Nestorius
Archbishop
of Constanti-
nople, and an
hereticke.

The words of
Iohn bishop
of Antioch.

Cyril vnto
Iohn bishop
of Antioch.

THere are, as I am given to vnderstand, certaine men which labor, and that very often, alto-
gether to discredit me with your holiness: in this they do specially whē they see worthy men
& magistrats oftentimes meeting together, supposing peradventure that you will be plea-
sed with hearing of such things. Again after a few lines he saith: The holy and famous councell
affirmeth, that he which is naturally begotten of God the Father, is the onely begotten Son, true
God of true God, light of light, by whom the Father made all things; that he came downe from
heaven, that he was incarnate & made man: that he suffered, rose again the third day, & ascended
into the heauens. It behoued vs to yeeld & condescend vnto these articles, vnto this doctrine, &
to search out with all the gifts we haue, what is meant by being incarnate, & what is vnderstood
by saying that the Word of God became flesh. For we do not say, that the Word of God by chā-
ging the nature thereof became flesh, neither by conuersion into whole man, which consisteth of
body and soule: but this rather, that the Word according vnto the subsistēcy or being thereof,
coupling vnto it self liuing flesh endued with a reasonable soul, became man; in such sort as may
neither be expressed in word, nor conceived by thought: and that he was called the Son of man,
not according vnto will onely, or in that it so pleased his goodnes, neither onely by taking vpon
him the person, or because contrary natures were coupled together in true vnity: but that one
Christ, and one Son consisted of two natures: not that the difference of natures was taken away
by the reason of vnity, but that the diuinitie and humanitie after an vnspēakable and secret cou-
pling and meeting together, made one Lord, Christ, and the Sonne. After the interlacing of cer-
taine other things he annexed thereunto as followeth: Because he came of a woman, and cou-
pled mans nature vnto himselfe according vnto his subsistēcy, and that for our sake, and for our
saluation, therefore he is said to haue bin borne after the flesh. For he was not first of all (after the
common generation) borne of the virgin Mary, and then the Word of God entred into him: but
was coupled with the flesh in the matrix, and is said to haue bin borne after the flesh, as one that
made the birth of his flesh proper to himselfe. In like sort we say, that he suffered and rose again,
not that God the Word suffered in his own nature, either stripes, or the print of nailes, or other
vexations, (for the godhead being without body is impatible) but that the body being made pro-
per vnto him suffered, and so is he said to haue suffered these things for our sakes. For there was in
the body which suffered, that which could not suffer. But so much out of the first Epistle. Tow-
ching the second, we laid downe a good part thereof in the first booke of our Ecclesiasticall hi-
storie which went before, in the Epistle of Iohn Bishop of Antioch, where such a protestation
is laid downe as followeth, and confirmed with the testimony of Cyril. We confesse that the
holy virgin is the mother of God, because God the Word tooke flesh and manhood of her, and
coupled vnto himselfe by conception, the temple which he tooke of her. Neither are we igno-
rant that godly men inspired from aboue, haue partly affirmed that the phrases which concerned
the Lord, and were laid downe by the Euangelists and Apostles, were vttered of one person. And
partly deuised them into seuerall portions, as writtē of two natures: & partly also confessed that
they were diuine, and spoken onely of the diuinitie of Christ. Vnto this of Iohn, Cyril addeth of
his own: When we had perused these your godly sentences & clauses within contained, and per-
ceiued plainly that you were of one mind and opinion with vs, (for there is but one Lord, one
faith, one baptisme) we redred vnto God diuine praises, who is the conseruer of the whole world:
& presently we conceiue exceeding ioy, seeing that as well your Churches as ours being driuen
thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition de-
liuered vnto vs of our most holy fathers, do embrace one faith and opinion. After the reading of
these Epistles, they that were in the Councell cried in this sort: We all are of that faith: Leo the
Pope beleeueth so: cursed be he that deuiceth Christ, that confoundeth his natures: this is the faith
of Archbishop Leo: thus beleeueth Leo, Leo & Anatolius are of this faith. We are all of this faith:
Cyril is of this faith. Let Cyril neuer be forgotten: let the Epistles of Cyril be euer had in memory.
This is our opinion, thus we both haue beleeued and do beleeue. Thus doth Archbishop Leo be-
leeue, thus hath he written. They reasoned a while whether the Epistle of Leo should be read:
in the end they read it with the interpretation annexed thereunto, which is extant among
the acts of the Councell. When the reading was ended, and the Bishops had cried: This is
the

the faith of the fathers, this is the faith of the Apostles, we are all of this faith, the true professors
are of this faith; cursed be he which beleeueth not thus: Peter in the person of Leo said thus, thus
haue the Apostles taught, Leo hath godly and truly taught these things, Cyril hath taught thus,
Leo and Cyril haue taught alike; cursed be he which holdeth not this faith, this is the true faith,
this is the opinion of the true professors, this is the faith of the fathers: why were not these things
read in the councell of Ephesus? what meant Dioscorus to conceale these things? When the Bishops
had made an end of crying in this sort, the records of the Councell do declare that when this
parcell of Leo his Epistle was read: It was to pay the ranfome of our nature that the godhead
was ioyned with the patible nature, to the end one and the same Mediator of God and man, the
man Christ Iesus (the which thing was fitly applied vnto our sores and maladies) might die of the
one nature, and not the other: when this I say was read, and the Bishops of Illyrium and Pa-
lazina had doubted of the sence and meaning of the words, Actius Archdeacon of the most ho-
ly Church of Constantinople alledged openly the opinion of Cyril out of his owne words, as
followeth: Because his proper body through the goodnes of God, as Saint Paul writeth, tasted of
death for vs all, therefore is he said to haue died for vs: not that he suffered death in his diuine na-
ture (for to say or thinke so, is meere madness,) but that in such sort as I said before, his flesh tasted
of death. Again, out of the Epistle of Leo they read thus: Both natures accompanied together, Leo.
do that which is proper to either of them: the Word bringeth to passe such things as belong
vnto the Word, the body worketh such things as appertain vnto the body, the one worketh mi-
racles, the other sustaineth reproches. Again, when the bishops of Illyrium and Palazina doubt-
ed also of this sentence, the same Actius read the words of Cyril as followeth: Some phrases of Cyril.
holy Scripture which concerne the Lord do best agree with his diuine nature, some other with
his humane nature, and some other the middle between both, affirming that the Sonne of God is
together both God and man. After all this, when they doubted againe of another part of the
aforesaid Epistle of Leo the bishop, which was read in this sort: Although in very deed there is
one person of God & man in the Lord Iesus Christ, yet there is one thing wherein either of them
doth participate in contumely, and another thing wherein they both communicate in glory. It is
of vs that his humanitie is inferiour to the Father, and of the Father it is that his diuinitie is equal
with the Father. Theodoritus remembered himselfe that Cyril had writtē the same thing, almost
in the same words: When he was made man, he laid not aside his proprietie, but continued as
he was: and the one nature dwelled in the other, that is, the diuine nature in the humane. These
things being expounded, when the worthy Senators had demanded if any among them doubt-
ed any further; all made answer, that they were fully resolved. After this Actius Bishop of
Nicomolis requested they might all haue a day giuen them to deliberate, to the end they might
with firme and settled minds establish such things as were pleasing vnto God, and agreeable
with the doctrine of the Fathers: he craned mozenouer the Epistle which Cyril wrote vnto
Nestorius, wherein he had exhortēd him to yeeld vnto the twelue points of faith that were con-
firmed of all the Bishops. The Presidents conferred of this matter among themselves, and
granted them fīue dayes to deliberate, that then they should come together with Anatolius
Bishop of Constantinople: this being done, they all agreed, and said with one voice: We be-
leeue thus, we all beleeue thus, as Leo beleeueth so beleeue we, there is not one of vs that doubt-
eth, we haue all subscribed. Vnto these things they replied againe in this sort: It is not need-
full that all should come together, but inasmuch it seemeth very expedient that such as were
and are not as yet resolved, may be confirmed, let the most reverend Bishop Anatolius ap-
point whom he shall thinke good of them that haue already subscribed, to satise and confirme
the rest. After this the Councell said: We craue of the Fathers that the Presidents and chiefe
of this Councell do intreate the Emperour and the Emperesse for vs, we haue all done writing;
let vs be pardoned. The Clergie of the Church of Constantinople cried: Few do cry, we haue
not the whole Councell speake. When the Bishops of the East lifted vp their voices, saying:
Let the Egyptian be depōsed. And when the Bishops of Illyrium requested the same, the Cler-
gie of Constantinople cried: Let Dioscorus be banished; let the Egyptian be exiled, let the heret-
icke be sent away, Christ hath depriued Dioscorus. Against the Bishops of Illyrium and such as
were of their side, cried: We haue all offended, we beseech you pardon vs. Did the Councell of
Dioscorus, away with Dioscorus out of the Churches. After they had tolled these and other such
like things to and fro, they rose vp. The next session following, when the Senate had reasonēd
among

The words of
Leo Bishop
of Rome.

The words of
Cyril.
Heb. 2.

Leo.

Cyril.

Leo.

Cyril.

among themselves about the publishing of their acts & decrees, *Constantine* the secretary ran out of a scrole as followeth: The next day after whē the council had better aduised themselves, we do perceiue they reasoned more exquisitely of the true and Catholik faith. Wherefore seeing that *Flavianus* the bishop of worthy memory, and *Eusebius* the most reuerend bishop of Dorigum, were found not to haue erred in the faith, after we had searched the acts and decrees of the council, and also by the report of such as were chiefe in the Council, and therefore vniuſly to haue bin depofed (for they confessed themselves ſouly deceiued, & wrongfully to haue depriued *Flavianus* and *Eusebius*.) it ſeemeth good vnto vs, and no doubt God approueth the ſame, that *Dioſcorus* the moſt reuerend biſhop of Alexandria (if it ſo pleaſe our lord the Emperour.) *Inuenalis* the moſt reuerend biſhop of Ieruſalem, *Thaſſius* the moſt reuerend biſhop of Cæſarea in Cappadocia, *Eusebius* the moſt reuerend biſhop of Armenia, *Eustathius* the moſt reuerend biſhop of Berytus, and *Baſilius* the moſt reuerend biſhop of Seleucia in Iſauria (who were then of authority and chiefe of the council) ſhould be puniſhed alike, depofed of their biſhopricks by the cenſure and iudgement of the council, as the canons of the Church do require, and be at the Emperours pleaſure. After other things were read, the biſhops then preſent being demanded whether the *Epistles* of *Leo* were agreeable with the faith of the three hundred and eighty holy fathers aſſembled of old at Nice in Bithynia, and with the creed of the hundred and fifty fathers in the council held at Conſtantinople? *Anatolius* biſhop of Conſtantinople with all the aſſembly made anſwer, that the epiſtle of *Leo* was no other then the faith of the aforeſaid fathers, & ſubſcribed vnto it. Immediately the Council cried: We are all content, we do all allow the ſame, we are all of one faith, we are all of one opinion, we do all beleue ſo. Thus haue the fathers which are preſent in the council beleued, thus haue they ſubſcribed. God grant the Emperour a long life, God grant the Empreſſe a long life, God grant the fathers of the council many yeares, God preſerue the liues of ſuch as are of one faith and opinion with the council. We with the Emperour many yeares, we wiſh them that hold with the council many yeares. God ſend the Emperour to ſee many yeares. We haue ſubſcribed vnto the faith, this is the opinion of *Leo*, this is our opinion. Laſt of all they ſaid: Concerning thoſe things we haue ſent vnto the moſt holy and our religious Lord the Emperour, and now we wait for his highneſſe anſwer. Againſt when ſome told them in this ſort: Your reuerence and wiſedom haue to render an account vnto God for *Dioſcorus*, whom you haue depofed unknowne vnto the Emperours moſt excellent maiesty, unknowne vnto vs in like ſort, and for all the things you haue complained of, and for the acts of this council, they cried: God hath depriued *Dioſcorus*, *Dioſcorus* is iuſtly depofed, Chriſt hath depriued *Dioſcorus*. After all this, when the Preſidents had brought forth *Martianus* the Emperours anſwer, where he had ſignified vnto them his pleaſure touching the Biſhops that were depofed, the biſhops requested and ſaid: we pray you as many as be of one opinion, as many as hold with the council, as many as ſubſcribed in the council vnto the epiſtle of *Leo*, come into the council. Immediately then they came, and downe they ſate. The ſupplications which the Biſhops of Egypt had exhibited vnto *Martianus* the Emperour were read, which beſides ſundry other things, contained in them as followeth: We beleuee as the three hundred and eighty biſhops which met at the council of Nice haue deliuered vnto vs, and we hold with the faith of holy *Athanaſius* and holy *Cyril*, accuſing every hereſie both of *Arius*, *Eunomius*, *Manes*, *Nestorius*, and of them which ſay that the fleſh of our Lord came downe from heauen, & was not taken of the virgin *Mary* and mother of God, which continued alway virgin, and that the ſame is like vnto our fleſh in all things, ſin onely excepted. When all that were in the council cried: Why haue not theſe men accuſed the opinion of *Eutyches*? let them ſubſcribe vnto the epiſtle of *Leo*, and let them accuſe *Eutyches* with his hereſie, let them condeſcend vnto the epiſtle of *Leo*: peradventure they go about to deceiue and beguile vs. The biſhops of Egypt made anſwer, that their province had many biſhops, and that they would not take vpon them to anſwer ſo ſuch as were abſent: they requested of the Council to ſtay for their Archbiſhop, that according vnto their manner and cuſtome, they may uphold his cenſure & opinion. They ſaid moreover, that if they would decide ought afore their Metropolitane were elected, the biſhops of Egypt would make an inſurrection againſt them. When they had oft intreated, and the Council withſtood them, motion was made by the biſhops of Egypt ſhould haue time vntill their Archbiſhop were choſen. Next the ſupplications of certaine Monkes were brought forth, the ſumme whereof was, that not one of them would take pen in hand to ſubſcribe, beſore the generall aſſembly met

The ſentence of the Senators is laid downe by *Eugarius* now the third time

The epiſtle of *Leo* is confirmed.

The Biſhops of Egypt.

met, which the Emperour had determined to call together, and beſore they underſtood their decrees. With the reading thereof *Diogenes* biſhop of Cyzicum remembered that *Baſilides* was one of them which made an inſurrection, and murdered *Flavianus*, and that he had cried, kill him. And now not hauing his name in the ſupplication, contrary to order, to haue preſumed to come vnto the Council. All the biſhops cried at this, *Baſilides* hath peruerſed all Syria, and raiſed againſt vs a thouſand Monkes. When it was moued that as many as were there ſhould waite the Councils pleaſure and decree, the Monkes required that their ſupplications might be read. The effect of them was, that *Dioſcorus* & the biſhops of his opinion might be preſent at the Council. All the Council was moued with this, and cried: Let *Dioſcorus* be accuſed, Chriſt hath depofed *Dioſcorus*, out with theſe Monkes, remoue ſhame from the Council, take away force and iniurie, let not theſe impious and leud ſayings come to the Emperours eares, let not the Council be diſcredited, away with infamy. The Monkes hearing this, cried on the contrary: take away continually from the Monasteries. When the Council had the ſecond time repeated the ſoſmer exclamation, they conſulted that the reſt of the ſupplications were to be read, where it is ſaid that *Dioſcorus* was intoriously depofed, and that it behoued them of neceſſitie, ſeing the controuerſie touching the faith was to be decided, to haue his preſence in the Council: & unleſſe they would do this, that they would ſhake off the duſt from their ſate, and ſo ſwear the communion of the biſhops that were preſent. After they had made an end of ſpeaking, *Attius* the Archdeacon read them the canon that concerned ſuch as diuided themſelves from the Church. Againſt when the Monkes would not giue eare, neither be ruled by the moſt holy biſhops, nor by the intreaty of *Attius* the Archdeacon, when the one halfe of the Council would nōdes pronounce *Nestorius* and *Eutyches* accuſed, and the other halfe withſtood them, the Preſidents thought good that the ſupplication of *Faſtus* and the other Monkes ſhould be read, wherein they craued of the Emperour that the Monkes which impugned the true faith and ſure doctrine ſhould not be receiued againe: for why, *Dorotheus* the Monke, called *Eutyches* a true profeſſor. Againſt whom there were ſundry points of *Eutyches* doctrine tolled to and fro, and diſcuſſed in the preſence of the Princes. In the ſift ſeſſion the Senators commanded the to ſet forth the decrees and canons of religion after the plainneſt ſort. *Aſclepiades* Deacon of Conſtantinople read a certaine canon the which they thought beſt not to be recozded, whereunto ſome gaue their conſents, and ſome other would not. When they had ſuppreſſed the contrary voices, the Senators affirmed vpon *Dioſcorus* alone report, that he had depofed *Flavianus* ſo ſaying there were two natures in Chriſt, and that the decree bore witneſſe that he conſiſted of two natures. When replied *Anatolius*: *Dioſcorus* was not depofed ſo hereſie, but becauſe he communicated *Leo* and being thice called vnto the Council would not come. After this, the Senators would haue the epiſtle of *Leo* laid downe among the decrees, but the Biſhops ſaid no, it ſhould not be, they would not draw any other ſoſme, ſo that was perfect enough: in the end they referred that vnto the Emperour, who commanded that three Biſhops of the Eaſt Churches, three out of Pontus, three out of Aſia, three out of Thracia, & three out of Illyrium, together with *Anatolius* and the ſubſtitutes of the biſhop of Rome, ſhould meet at the Church, & orderly reaſon of the faith, that either they ſhould lay downe their ſeuerall Creeds, or elſe know of a ſurety that he would call a Council to decide the controuerſie in the Weſt. Being demanded whether they would hold with *Dioſcorus*, who affirmed that Chriſt conſiſted of two natures, or ſubſcribe with *Leo*, who ſaid that there were two natures in Chriſt, they cried, that they beleued with *Leo*, and held ſuch as ſaid the contrary ſo *Eutychians*. The Senators replied, that *Leo* himſelfe affirmed there were two natures ſo coupled in Chriſt, that they could be neither changed, diuided, nor confounded. With this ſaying they went into the temple of *Euphemia*, accompanied with *Anatolius*, the ſubſtitutes of *Leo*, *Maximus* Biſhop of Antioch, *Inuenalis* biſhop of Ieruſalem, *Thaſſius* biſhop of Cæſarea in Cappadocia, and many others. Being ſet, the canon of the Council was read: Our Lord and Sauour Ieſus Chriſt, &c. as we haue writt beſore. After it was read, they cried: This is the faith of all the Fathers, we are all followers of this, we are all of this opinion. Then ſaid the Senators: The decrees & canons of the Fathers are to be referred vnto the Emperours moſt excellent maiesty. *Martianus* the Emperour was preſent at the ſift ſeſſion, made an oration of peace & vniſty vnto the biſhops, & commanded *Attius* Archdeacon of Conſtantinople to read in his hearing that which was decided: whereunto they ſubſcribed every one. When the Emperour asked the whether the decree was

A compaſſie of cockbraine and hereticall Monkes would be ruled neither by biſhops nor by Council.

established by their generall consent: they all the second time answered. *Yea.* Against the Emperour made vnto them two orations, which were highly commended of them all. In the which the canons by the meanes of the Emperour were confirmed, and the sea of Chalcedon was made an Archbishoplike. The Emperour moreover commanded the bishops to continue there three or four dayes, and to propose before the Princes and Senators what euery one thought good to be decided, and that they should decree that which seemed expedient. When the session brake vp, there were other decrees and other canons established, and there was another Councell held by *Iuuenalis* and *Maximus*, where it was decreed that the Bishop of Antioch should haue both the Phœniciaes and Arabia annexed vnto his prouince; and the Bishop of Ierusalem all the thre Palæstinaes, the which after consultation had both by the Presidents and Bishops was confirmed. In the ninth session the cause of *Theodorius* was heard, who accused *Nestorius* in these wordes: Cursed be *Nestorius* and whosoever besides him denieth *Mary* the virgin to be the mother of God, and diuideth the onely begotten Sonne into two Sonnes. I (saith he) haue subscribed vnto the canons of the Councell, and the epistle of *Leo*. After deliberation had among themselves, they restored him vnto the bishopricke. In the tenth session the suite of *Ibas* was heard, and the sentence which *Photius* bishop of Tyrus, and *Eusebius* bishop of Berytus had pronounced against him was read, but the small end was deferred vnto the next day. In the eleuenth session when many bishops would haue him restored, diuers bishops were against it, and said, that his accusers were at the doore & ready to come in. At length they read what they had decreed touching him. Yet the Senators moued the Councell that the acts of the Councell of Ephesus which concerned *Ibas* should be read, and that all the acts of the second Councell of Ephesus should be abrogated, the creation of *Maximus* bishop of Antioch only excepted: they intreated therein the Emperour that nothing whatsoever was decreed since the first Councell of Ephesus where holy *Cyril* bishop of Alexandria was chiefe, should be of force, and they gaue sentence that *Maximus* should enioy his bishopricke. In another session *Basilius* the Bishop of Ephesus matter was called, and decreed that *Basilius* should be removed out of his bishopricke, and *Stehen* placed in his roome. In the thirteenth session *Eunomius* bishop of Nicomedia and *Anastasi* bishop of Nice were called, for they contended among themselves about their cities. The foureteenth session was held for the hearing of *Basilius*. Last of all, it was decreed that the sea of Constantinople should enioy the next prerogatiue after Rome.

The end of the second booke of Euagrius Scholasticus.



THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

How Zeno the Emperour governed and liued.

Zeno was
Emperour
Anno Dom.
475.

When Zeno after the decesse of his sonne had attained vnto the Imperiall scepter, as if he were certainly perswaded he could not enioy the Empire of the whole world, vnlesse with outrage and riot he yielded himself vnto all fleshly pleasure whatsoever, gaue himself at the beginning so much vnto sensuality, that he left no filthy or shameful act nor hainous offence vnpractised, but so wallowed in them, as if he thought it the part of a base mind to commit them in the darke and in secret: but to do them openly in the face of the whole world was a princely part, and such an act as became onely the Emperour. His disposition herein was both leud and seruile: for the Emperour is not to be counted of thereafter as he gouerneth others, but as he ruleth and guideth himselfe.

himselfe. It becometh him to suffer no lasciuious motion to roote within his heart, but valiantly to encounter with intemperance, and to make his life a patterne of vertue, as a lantern for his subiects to follow after, thereby to keade them vnto goodly instruction. But this man gaue himselfe ouer vnto voluptuousnes, and fell by little and little vnto such seruitude, that he could by no meanes be withdrawne from it: he changed oftentimes such enormities as mastered him, no other wise then vnthrifts and castaways do vse, whom infinite carnall delights do leade captiue, tickle their minds and sooth their senses: and that which is most dangerous, vices be so linked together, that one most commonly followeth in the necke of another. For fleshly pleasure hauing once taken place, obserueth no meane, endeth not in good time, but by occasion of one another is kindled, one flame of fire lust fastheth after another, vntill that one haue either gotten the gouernment of himselfe, and giuen vices the ouerthrow, and thenceforth become conquerour; or else is overcome with the tyrannicall slauery of them, and thenceforth vnto the last gaspe, and in the end plungeth like a wretch into the deepe pit of hell.

CHAP. II.

How the Barbarians invaded both the East and West countries.

Zeno in the beginning of his reigne led such a life as I haue described before. His subiects throughout the East and West dominions were vexed out of measure, and sustained great losses: for the Barbarians called Sceniz destroyed all places; and a great multitude of Hunes, called of old Massagetae, invaded Thracia, and passed ouer the river Danubius without let or stay. Zeno also was by force after a barbarian fortreweakened of the other parts which remained of the Empire.

CHAP. III.

How Basiliscus the tyrant tooke armour against Zeno, and put the Emperour to flight.

This Zeno, when Basiliscus the brother of Bernia made preparation to take armour against him, was of so faint a courage that he fled away, giuing vnto Basiliscus the Imperiall honour and victorie without any trauell, (for he was so odious vnto his subiects, that they detested his abhominable life, for that he had no shew of a noble mind, but was of a dull and bad disposition, the which his sensuality declared, bearing rule ouer his cowardly mind and slouthfull disposition.) Wherefore this Zeno together with *Ariadne* his wife, whom he had with him, who also had fled away from her mother, (and if there were any other that boze him good will) got him into Isauria where he had bene brought vp, and there he was besieged. Thus Basiliscus came to be Emperour of Rome, proclaimed his sonne *Marcus, Caesar*, and laid downe a platfoyme of government farre contrary both vnto the manner of Zenos reigne, and such as were Emperours before him.

CHAP. IIII.

How Basiliscus called Timotheus Aburnus bishop of Alexandria home from exile, and by his perswasion sent letters into euery coast, wherein he condemned the Councell of Chalcedon.

This Basiliscus (spoken of before) at the request of certaine citizens of Alexandria that were sent vnto him, called *Timothe* home from exile, where he had continued eighteene yeares, *Acacius* then being bishop of Constantinople. *Timothe* after his coming to Constantinople, perswaded Basiliscus to send letters vniuersally vnto all Priests throughout the Churches vnder heauen, and therein to ascurse both the acts of the Councell held at Chalcedon, and the decree of *Leo* as touching the faith: the which letters were written in this forme: The Emperour *Caesar Basiliscus*, Pious, Victorious, Triumphant, chiefe Lord, perpetual *Augustus*, and *Marcus* the most noble *Caesar*, vnto *Timothe* the most reuerend and most holy Archbishop of the noble citie of Alexandria sendeth greeting. The lawes and Canons hitherto compiled in defence of the sincere and Apostolicke faith, by the most holy Emperours our predecessors,

Basiliscus the
tyrant and
villurper of the
Imperiall
crownes
people.

these wicked letters into all Churches, wherein he condemneth the faith of Leo the godly bishop of Rome, & the canons of the holy council held at Chalcedon.

who worshipped aright the blessed, eternall, & living Trinitie, seeing they were godly decreed, and haue euer bene found wholesome for the wealth of the whole world, we will neuer haue cancelled: nay rather our will is they should be published for our owne proper decrees. For we prefer pietie and singular loue towards God and our Sauour Iesus, (who both made and advanced vs to glory and renowne) before all the care and trauell that is employed in worldly affaires: & we beleue verily that the fastening and knitting together of Christs flocke in loue and charity, is both a safety vnto our selues, and vnto all our subiects, vnto our Empire a foundation that cannot be shaken, and a wall that cannot be battered and throwne downe. Wherefore being moued with the instinct of the holy Spirit, we haue determined with our selues to offer for a sacrifice vnto God and our Sauour Iesus Christ, the vniforme consent of the holy Church, as the first fruites of our reigne and Empire: and ordaine that the ground and bulwarke of the blessed life giuen vnto men, to wit, the Creed of the three hundred and eightene holy Fathers, of old assembled together in the holy Ghost at Nice (in the which faith both we and all our ancestors were baptized) should onely be kept and retained of the faithfull people throughout all the most holy Churches of God: for in this one Creed the sincere faith is sufficiently decided, both to the overthrow of all erroneous opinions, & to the establishing of concord and vnitie throughout the holy Churches of God. And moreover the canons published to the confirmation of the same faith, are of no lesse force and vertue. Again we do ratifie the faith of the hundred and fifty holy Fathers, which assembled in this noble city of Constantinople, and accused the blasphemers of the holy Ghost. In like sort we approue the acts of the Council called at Ephesus against wicked Nestorius & such as afterwards embraced his opinion. As for such decrees as disturbe the quiet estate of the holy Churches of God and the peace of the whole world, to wit, the decision & decree of Leo, all the canons of the Council held at Chalcedon, whatsoever they defined touching the exposition of the Creed, interpretation, doctrine & deciding thereof, to the end a new found faith might be established contrary to the Creed of the three hundred and eightene godly bishops spoken of before: we ordaine and decree that the most holy bishops both here and in every the seuerall Churches wherfoeuer do accurse them, & wherfoeuer they were found that they be burned to ashes, for so the godly Emperors of famous memory Constantine and Theodosius Inuior who liued before our time, commanded as concerning the hereticks books & blasphemous pamphlets. We will haue them so abolished, that they be banished for euer out of the one and the onely Cathollicke, Apostollicke and faithfull Church, as constitutions which derogate from the wholesome decrees of the three hundred and eightene holy Fathers, which alwaies ought to be of great force and vertue, and from the canons established in the holy Ghost of the godly bishops at the Council of Ephesus. To be short, that it be not lawfull either for Priest or people, to transgresse that most diuine Canon of the holy Creed, but that together with all the new sanctions published in the Council of Chalcedon the heresie also may be rooted out of such as cōfesse not that the onely Sonne of God was conceived by the holy Ghost, borne of holy Mary the perpetuall virgin, and mother of God, truly incarnate and made man, but that his flesh came downe from heaven, and so saine it very monstrously to be figurated in some fantastick sort or other: we will and command that every erroneous opinion, at what time, in what sort or place soeuer throughout the whole world, hath bene either cōpassed, or thought vpon within, or expressed by word without, as plausible nouelty to the overthrow of this holy Creed, be condemned for euer. And in so much as the Emperour is bound of duty with diligent care to prouide, that by his prouident counsell, the subiects not onely in time present, but also in time to come, may enioy peace and tranquillitie: we do ordaine that the most holy bishops do subscribe vnto these our gracious letters, generally written vnto all, and openly proclaimed, to the end they may thereby manifestly declare their settled minde in adding themselves only vnto the holy faith of the three hundred and eightene holy Fathers, the which also the hundred and fifty godly bishops haue afterwards confirmed, and after that againe was ratified of the true professors and holy Fathers which met at the princely Citie of Ephesus. For it seemeth good vnto vs, that the onely Creed of the three hundred and eightene holy Fathers, as a perfect platforme of tried faith, should be followed; and by accusing the actes of the Chalcedon Council, which may be stumbling blockes vnto the faithfull people, that they banish them wholly the Churches, for Canons that disturbe the whole world, and hinder the successe of our happie reigne. Such as after the receipt of these our gracious letters, published (as we perswade our selues) by the prouidence of God, to the end concord

The office of an Emperour.

cord and vnitie, which is to be desired of all men, may be established in the Churches of God: do at any time go about to alledge or name, by disputing, teaching or writing, in any time, sort or place, that decree published in the Council of Chalcedon contrary to the faith, as authors of tumults and dissention in the holy churches of God, and vnto all our louing subiects, & aduersaries moreover vnto God and the safetie of our scepter: we straitly charge and command, and that according vnto the lawes made before our time by Theodosius the Emperour of happie memory, against such frensie and madnesse, presently annexed vnto these our gracious letters, generally directed vnto all; if they be Bishops and of the clergie, that they be depriued of their dignitie and priesthood; if Monks or lay men, that they be exiled & punished with confiscation of their whole substance, and other seuerer penalties. For in so doing, the holy coessential Trinitie, author and giuer of life vnto the whole world, being honored of vs with such homage & seruice, not onely for the rooting out of such tares as we haue mentioned before, but also for the true and Apostollicke traditions touching the holy creed established by vs, is like to be reconciled and fauorable vnto vs and vnto all our louing subiects, to gouerne the Empire together with vs, and to bring peace and quietnesse vnto mankind.

CHAP. V.

How many subscribed vnto the wicked letters of Basiliscus, and condemned the Council of Chalcedon.

Timothe who was newly (as I said before) returned from exile, as Zacharie Rhetor doth write, subscribed vnto the aforesaid letters of Basiliscus vniuersally directed vnto all men. When so did Peter Bishop of Antioch, surnamed Cnaphens, who was at that time at Constantinople together with Timothe. When these things were brought about in this sort, Paulus was chosen Archbishop of Ephesus. It is reported also that Anastasius the successeur of Iuuenalis in the see of Jerusalem subscribed vnto those generall letters of Basiliscus, and that many others to the number of fiftie did no lesse, I meane, abrogated the decrees of Leo and the Council of Chalcedon. Besides all this, there is extant a supplication written vnto Basiliscus by the Bishops of Asia which met together at Ephesus, wherof we borrowed some part, and laid it here downe in such sort as followeth: Vnto the most holy and dearly beloued of Christ our puissant Lords Basiliscus and Marcus perpetuall Augusti. After a few lines this is annexed: You haue signified most holy and Christian Emperours, that you your selues together with the faith which is both hated and diuersly assaulted, were impugned. Again a little after: The terrible and dreadful expectation of the day of doome, the flame of Gods heauy wrath, & your maiesties high displeasure, apprehended the aduersaries immediately, which arrogantly went about to withstand almightie God, and to assault your confirmed reigne: who moreover do not cease diuersly to afflict and molest our meane calling, but continually reuile vs, blaze abroad false rumors and slanders of vs, to wit, that we subscribed vnto your gracious & Apostollicke letters generally written vnto all, not without compulsion and constraint, whereunto verily we haue subscribed with most willing and prompt minds. And againe after a few lines: Take heed that in no wise ye lay downe any decrees contrary vnto your former letters generally written, perswading your selues for most certaine, that in so doing the whole world will be set on hurlyburly, and the mischiefes which arose of the council of Chalcedon (where there was great slaughter & bloodshed of true professors and innocent persons) in respect of afterclaps shall seem but trifles. Towards the end there was written: We take our Sauour Christ Iesus to witness, that the religion and seruice we owe vnto God, is both free and voluntary: we craue most humbly of your maiesties, that besides sundry others, specially the bishop of Constantinople who is manifestly known to haue wickedly behaved himselfe in his calling, may be condemned and depoued of his dignitie, by the iust, canonicall and Ecclesiasticall censure. Besides all the aforesaid, Zacharie writeth in this sort: When the letters of the Emperour generally directed vnto all, were published abroad, the Monkes of Constantinople being infected with the noisome sinke of Eutyches hereticall opinion, supposing now after the restoring of Timothe and publishing of the Emperours letters, they had gotten their purpose to passe: got them in all the haste vnto Timothe; and after Timothe (who proved that the Word of God according vnto the flesh was of one substance with vs, but according vnto his diuinitie of one substance with the Father) had confuted them, they went home againe like foolcs.

CHAP.

Timotheus
Eluius.
Peter Cnaphens.

Paulus.
Anastasius.
50 Bishops
subscribed to
hereticall
seare.
The flatt-
ring & hereti-
call Bishops
of Asia wrote
thus vnto Ba-
siliscus the
viurper.

Zacharias
Rhetor.
The Monkes
of Constanti-
nople were
heretickes.

CHAP. VI.

How Timotheus Aelurus after he had recovered the Bishopricke of Alexandria, rendred vnto the sea of Ephesus the Metropolitike iurisdiction, and accursed the Councell of Chalcedon.

The aforesaid Zacharie reporteth, how that Timothe left Constantinople, and got him to Ephesus, & there restozed Paulus (who was lately chosen by the bishops of the province accordyng vnto the canons of the Church, yet after depozed) vnto his former bishoplik. The said Timothe mozeouer restozed the sea of Ephesus (as I said before) vnto her Metropolitike iurisdiction that was taken away by the Councell of Chalcedon. Thence he took shipping and came to Alexandria: there he requested of as many as came vnto him to accurse the councell of Chalcedon. There left him (as Zacharie writeth) sundrie of his owne true, but specially Theodotus one of them which forsooke Theodosius (who then was made Bishop of Jerusalem by certayne seditious persons) at Ioppe, and accompanied Iunialis to Constantinople.

CHAP. VII.

How Basiliscus fearing himselfe in the insurrection made by the Monkes, through the perswasion of Acacius, called in his former letters.

Againe the aforesaid author writeth how Acacius Bishop of Constantinople cannased the matter about, raised both Monkes and people of Constantinople against Basiliscus as one that was an hereticke: made him denie he had written his letters vniuersally vnto all men, and decreed that such things as he had rashly & vnadvisedly published, should be called in againe, and to haue also brought to passe that the same Emperour sent euery where vnto all men contrary letters, wherein he approued the councell of Chalcedon. The same Zacharie shewing himselfe very partiall throughout his history, and led very much with affection, omitted the said contrary letters. They were written as folloeweth.

The repealing letters of Basiliscus the Emperour.

Basiliscus the usurper is slain by reason of the commotion to call in his former letters laid downe in the 4. chap. of this booke.

The Emperours Cæsars, Basiliscus and Marcus. We charge and command that the Apostolicke and true faith from the beginning hitherto retained in the Church, continued vnto this our present reigne, and obserued of vs this day, be embraced for euer: in it we were baptized, and we beleue that the same is only to be embraced firmly and inuiolably being embraced to be continued throughout all the Catholicke and Apostolick Churches vnder heauen, and no other besides this to be longer sought for. Wherefore our will is, that the letters generally written during our reigne, either vnto all men or otherwise howsoeuer, or what beside this hath bene published by vs, be henceforth cancelled and abolished: that Nestorius, Eutyches, with all their complices and euery heresie be accursed: that no councell be called together, neither any decree or reasoning of the faith, but that such things as are already in that behalfe established remaine inuiolable: that the provinces whereunto the sea of this royall and noble citie hath the preferring of Bishops, be restored vnto the most reuerend and most holy Patriarch Acacius: and that the Bishops already placed throughout the provinces, continue neuerthelesse in their proper seas, so that there may arise thereof after their deceasse no prejudice at all vnto the prerogative of the holy sea of Constantinople. Last of all, let no man doubt but that this our gracious decree is of force agreable with the will of God. Thus were these things brought about.

CHAP. VIII.

How Zeno the depozed Emperour recovered againe the royall scepter.

Zeno (as it is reported) seeing in a vision the holy, valiant, and renowned Martyr Thecla, not onely prouoking, but also promising him to be restozed againe vnto the Imperial robes, led his armie towards Constantinople. And hauing allured with gifts

such as besieged him, he thrust Basiliscus (who had reigned two yeares) beside the scepter, took him out of the sanctuary he had fled vnto, and deliuered him vnto the hand of the enemy. For which cause Zeno dedicated at Seleucia in Isauria a godly temple gorgeously builded vnto the renowned martyr Thecla, and beautified it with many princely monuments, which were preserved vnto this our age. But as for Basiliscus, he sent him away to suffer at Cappadocia, where together with wife and children he was put to death in an Inne called Acouson. Immediately after Zeno made a law, whereby he abrogated the decrees of Basiliscus the tyrant, comprised in the letters he had generally written vnto all men: banished Peter Grunamed Cnaphens out of Antioch, and Paulus Bishop of Ephesus.

CHAP. IX.

How after the deceasse of Basiliscus, the Bishops of Asia going about to pacifie Acacius who stomacked them for the Councell of Chalcedon, sent vnto him their recantation.

The Bishops of Asia to the end they might auoid the displeasure Acacius had conceived against them, acknowledged their faults, & craued pardon: sent vnto him their recantation and repentance. Wherein they protested, they had not subscribed of their owne accord, but by constraint and compulsion vnto the generall letters of Basiliscus, and confirmed with an oath that it was euery so, and that they beleued no otherwise then the Councell of Chalcedon did beleue. The recantation was thus.

The Epistle or Recantation sent by the Bishops of Asia vnto Acacius Bishop of Constantinople.

Vnto Acacius the most holy and most religious Patriarch of Constantinople. And after a few lines: We haue sent vnto you, as it was very meet, one for to supply our roome. In a while after this againe: By these our letters we do protest that not of our owne accord, but by compulsion we were brought to subscribe vnto Basiliscus letters: and that we haue giuen thereunto our consents, not with heart, but only in word. For by the grace of almighty God who louingly accepteth of our prayers, we beleue no otherwise then the learned of the three hundred and eighteen famous men and lights of the whole world, and besides them, of the hundred and fifty holy Fathers. We hold moreouer with the holy acts decreed by the godly Fathers at Chalcedon. As for the report Zachary Rhetor made of these Bishops, whether he slandered them, or whether they lyed themselves, that they had subscribed against their wills vnto Basiliscus letters, I am not able certainly to auouch.

CHAP. X.

What Bishops there were of Antioch about that time.

After that Peter was banished the Church of Antioch, Stenen succeeded him in the Bishopricke, whom the people of Antioch dispatched, as John Rhetor declareth, with little darts, much like sharp speares. After his deceasse Calandio governed that sea, who perswaded as many as came vnto him to accurse both Timothe and the generall letters Basiliscus had sent abroad vnto all Churches.

CHAP. XI.

How the Emperour Zeno spared Timotheus Aelurus because of his gray haire: after this Aelurus death, Petrus Mogus became Bishop of Alexandria; he was depozed, and Timotheus Basiliscus placed in his roome.

Zeno although he purposed to banish Timothe from Alexandria, yet when it was told him that he was a very old man and ready to lie in his graue, he altered his mind. Timothe not long after finished the race of his mortall life, and immediately the Bishops of that province

Peter, Stenen.
Calandio.

Peter Mog-
gus.

provinced those of their owne head *Peter* (named *Moggus* to their Bishop. *Zeno* hearing this was very much displeased, gave forth commandment that *Peter* should die the death, called home *Timothe* the successor of *Proterius*, who then by reason of a certain infection made of the people, led his life at Canabus. Thus *Timothe* by the Emperours commandment recovered againe the Bishopricke.

CHAP. XII.

Of Iohn who crept to be Bishop of Alexandria after the death of Timothe, and how the Emperour deposed him for perurie, preferring Petrus Moggus to the roome.

Iohn the Priest, and Parson of Saint Iohn Baptists the forerunner of our Saviour, came through some mens perswasion to Constantinople, made suite vnto the Emperour, that (if it fell out the Bishop of Alexandria departed this life in his time) he would give him the nominating of the next incumbent to succeed him in the bishopricke. *Zacharie* reporteth, that the Emperour charged him, he went about to procure it vnto himselfe: but to cleare himselfe of this suspicion, he swore and protested with solempne oathes, he would neuer be Bishop if it were offered him, and so got him home. Wherefore the Emperour decreed that after the death of *Timothe*, he should be Bishop whom both clergie and laitie would elect. Shortly after *Timothe* died, *Iohn* gave a peece of money (as *Zacharie* doth write,) neglected the oath he made vnto the Emperour, and was chosen Bishop of Alexandria. When this was knowne, the Emperour banished him Alexandria, wrote by some mens procurement an epistle vnto the people of Alexandria, of vnitie and concord, and commanded that *Peter* should be restored vnto the bishopricke, conditionally if he subscribed vnto the Epistle, and receiued into the communion such as held with *Proterius*.

CHAP. XIII.

How Petrus Moggus Bishop of Alexandria received the Epistle of Zeno, and was reconciled vnto the faction of Proterius.

Pergamius Lieutenant of Egypt took upon him the ordering of this matter according vnto the mind of *Acacius* bishop of Constantinople: he arrived at Alexandria, and there he was ginen to understand that *Iohn* had fled away: he conferred with *Peter*, exhorted him to allow of *Zeno* his epistle written vnto the people of Alexandria, and receiue into the church such as dissented from him. Whereupon *Peter* receiued the Epistle, and subscribed vnto it: promising moreover to admit his aduersary into the communion. After all this, at a solempne meeting within Alexandria, when all the people embraced the epistle of *Zeno*, intituled of Concord; *Peter* also was reconciled vnto the faction of *Proterius*, made a sermon vnto the people, and read in the Church the Epistle of *Zeno* which was an exhortation vnto peace and vnitie.

CHAP. XIII.

The Epistle which Zeno wrote to reconcile the people of Alexandria.

Zeno Emperor, Caesar, Pious, Victorious, Triumphant, chief Lord, perpetual Augustus, vnto the most reuerend Bishops throughout Alexandria, Egypt, Libya and Pentapolis, with the Priests, Monks & lay people, sedeth greeting. Inasmuch as we are certainly perswaded that the original confirmation, continuance, strength & invincible fortresse of our Imperial scepter, is only upheld by the sincere & true faith (the which three hundred & eighteen holy fathers delivered vnto vs by the inspiration of the holy Ghost in the council of Nice, & was also confirmed of an hundred and fifty godly bishops in the council held at Constantinople:) we haue laboured day & night, not onely by prayer, but with all endeavour, and with publishing of lawes, amply and abundantly to fill with it the holy Catholike and Apostolick Church of God scattered far and wide: over the face of the earth, being the immortall and sempiternall parent of this our reigne and principallitie: that the deuout people of God continuing the diuine peace and quietnesse,

may

may powre vnto God the acceptable sacrifice of prayer, together with the most holy Bishops & sacred clergie, with the gouernors of Monasteries and Monks themselves, for the preservation of our prosperous reigne. For in case that almighty God, and our Saviour Iesus Christ, who tooke flesh of the virgin *Mary* the mother of God, & was borne into the world, would allow of the generall praises and worship we giue vnto him, and receiue the same with willing mind and readinesse, then no doubt not only all sorts of enemies would vnto be foiled, but also all other nations vnder heauen would be brought subiect vnto our Empire, and willingly serue vs next & immediately after God: then also peace & the profit annexed thereunto, reasonable temperature of the aire, plenty of all sorts of fruites, with all other things required for the vse of man, would abundantly be ministred. Now therefore seeing it appeareth vnto all men, how both we our selues, and the Empire of Rome is preferred vnder the wing of the true faith, the holy gouernors of the monasteries & heremits, with other religious men, exhibited vnto vs supplications, exhorting vs very earnestly that the most holy Churches may enioy peace, that the members may be coupled together, which the diuell, enemy to honesty, hath laboured of a long time to part asunder, being fully perswaded, that if the body of the Church, being ioynly knit together in the bond of vnitie, encountered with him, he should quickly be ouerthrowne. For the members being seuered, it came to passe that infinite multitudes of men, now many hundred years ago departed this world, some without baptism, some other without the communion, being void of charitie (for death is ineuitable): it caused moreover infinite slaughters and bloodshed, not onely the earth, but the aire also was infected with streames of blood issuing out of the tender bowels of men. And who is he (I pray you) that wisheth not for reformation & redresse of these things? Wherefore we haue done our endeouour for to certifie you, that not onely we our selues, but all the Churches euery where, haue not had in times past, neither present, nor wil haue hereafter, neither know any other that haue any other faith or doctrine then the Creed (spoken of before) deliuered by three hundred and eightene bishops, and confirmed afterwards by an hundred and fifty Fathers. But if any man haue any other Creed, we take him not to be of the Church. For we beleue that through this faith onely it cometh to passe that our Empire doth flourish; that the people by embracing of the same are inspired with the holy Ghost, and washed in the sacred fountaine of baptism: it was this faith that the holy Fathers in the Councell of Ephesus subscribed vnto, which deposed wicked *Nestorius* of the Ecclesiasticall ministerie, & as many as fauoured his hereticall opinion: Whom we also do accurse together with *Eutyches* (for both of the impugned the aforesaid faith) and approue the twelue points of the faith layd downe by *Cyril* of worthy memory, late Archbishop of the Catholike Church of Alexandria. For we confesse that the only begotten Son of God our Lord Iesus Christ, is truly incarnate, of one substance with the Father according vnto his Diuinitie, and of one substance with vs according vnto his humanitie: that he came downe from heauen: that by the holy Ghost he tooke flesh of the virgin *Mary* the mother of God: that he is one, and not two. For we say that the miracles he wrought, and the vexations he endured in flesh, belonged vnto one person. We do condemne for euer such as diuide or confound his natures, or say that he had a fantastical bodie. For he was truly incarnate of the mother of God, without spot or blemish of sinne. The Trinitie remaineth neuerthelesse, though one person of the Trinitie, to wit, God the Word, be incarnate. Wherefore seeing we learne of surety that al the holy & Catholike Churches euery where, that all the godly Presidents and gouernors thereof, and that our Empire neither hath allowed, neither will retain any other Creed or forme of faith then that we spake of euen now, let vs ioynly without any more ado be reconciled, and embrace vnitie and concord. These things haue we written vnto you, not to innouate ought as touching the faith, but fully to satisfie you therein. We do accurse whosoever hath beleued or doth beleue the contrary, either now or at other times, either in the Councell of Chalcedon, or in any other Councell whatsoever: but specially of all others we do accurse *Nestorius*, *Eutyches*, & their complices. Wherefore hold with your ghostly mother the Church, and celebrate therein together with vs the one holy communion according vnto that one faith of the three hundred and eightene holy Fathers. For your most holy mother the Church longeth to heare your sweet voyces. Get ye thither in all the haste. If ye do this, ye shall not onely purchase vnto your selues the fauour of our Lord and Saviour Christ Iesus, but also the commendation of our highnesse. This Epistle being read, all the people of Alexandria returned vnto the Catholike and Apostolike Church.

pp

CHAP.

CHAP. XV.

How Iohn the deposed Bishop of Alexandria, got him to Rome, and procured Simplicius the Bishop of Romes letters in his behalfe vnto Zeno touching the iniuries he had sustained.

Iohn (of whom we spake before) took his heeles from Alexandria vnto old Rome, and raised there a wonderfull great sedition. For he made report that they deposed him of his bishopricke for maintaining the decrees of Leo and the Councell of Chalcedon, and that there hearing of this, was wonderfully moued, and wrote in his behalfe vnto the Emperour Zeno: but Zeno answered him againe, accused Iohn of perjury, and that therefore and so; no other crime he was deposed.

CHAP. XVI.

How Calandio Bishop of Antioch was deposed for partaking with Ihus, Leo and Pamphili: and how the Bishops of Constantinople, Ierusalem, Antioch and Alexandria, were reconciled one to the other.

Calandio bishop of Antioch wrote vnto Zeno the Emperour and vnto Acacius Bishop of Constantinople, that Peter was not onely an adulterer, but also had accursed the Councell of Chalcedon at his being in Alexandria. Yet afterwards this Calandio was banished into Oasis for holding with Ihus, Leo and Pamphili against Zeno, Peter surnamed Chabreu, who was bishop of Antioch before Calandio and Stenen, recovered his bishopricke againe, subscribed vnto Zenos Epistle of concord, and wrote synodall letters vnto Peter Mogus bishop of Alexandria. Acacius bishop of Constantinople was afterwards reconciled vnto this Peter: Martyrius likewise Bishop of Ierusalem wrote synodall letters vnto him. Yet afterwards diuers withdrew themselves from Peters communion, and thereupon it fell out that Peter openly accursed the Councell of Chalcedon, Acacius bishop of Constantinople hearing of this, was very soze, wrote vnto diuers of his friends for to vnderstand the truth: Peter being desirous to satisfie them to the bittermost, wrote backe againe to purge himselfe, that he had committed no such act, yet some do report that they knew certainly that Peter wrote no such thing.

CHAP. XVII.

Of the things which Peter Bishop of Alexandria wrote vnto Acacius, who maintained the Councell of Chalcedon.

Peter B. of Alexandria flat-tereth Acacius B. of Constantinople, with this Epistle.

Idle Monkes set men together by the eares.

The aforesaid Peter being a wavering person & a time seruer, continued not long in one mind, but now accursed the Councell of Chalcedon, and anon recanted him of his folly, approuing in all points the same Councell. Wherefore he wrote vnto Acacius bishop of Constantinople in manner as followeth: The most high God recompence your holinesse for your great trauel & carefulnes, who not only your self many yeares ago haue kept the faith of the holy fathers, but also confirmed the same by continuall preaching and publike sermons. For the confirmation of which faith, we see that the Creed of the three hundred & eightene holy fathers hath very well bene framed; in it we were baptized, in it we haue beleueed, and now do beleuee: the which faith also was confirmed by an hundred and fifty godly bishops in the Councell of Constantinople. Wherefore you leade all men continually as a guide: you bring the holy Church of God into vnitie: last of all, you perswade vs with inuincible arguments, that nothing was decreed in the most holy and generall Councell of Chalcedon preiudiciall vnto these canons of the fathers, but that such things as of old were established by the holy fathers in the Councell of Nice, were confirmed in this Councell with vniforme consent of all. We of our owne part, feeling we saw therein nothing innouated as touching the faith, haue consented therunto of our own accord, & beleueed the same. Yet are we not ignorant that there are certaine monks which enuy at the brotherly loue and amitie, which blase in your hearing slanderous reports, that cannot I am sure so easily displease your holinesse: first of all how we should translate into another place the corps of the most holy & our most reuerend father Timothe the Archbishop, which (as they say) is neither acceptable vnto God, nor agreeable with the lawes. Againe, they get them vnto the second crime, the which as it is forged, so is it far more hainous then the other. For how can it be that we should accurse the Councell of Chalcedon, seeing we confirme the same by our beleefe? Your holinesse I am sure

is not ignorant how both people & Monkes contend here with vs, who can first deuise any fond noueltie, they determined to fall againe from the Church, together with certaine other leud persons, & to draw the people after them. Wherefore being holpen with your prayers, we haue deuised these letters as a salve for this mischiefe, which derogate nothing at all from the councell of Chalcedon, fully satisfying our selues that there was no noueltie established therein. This haue we done moreover, partly to perswade the simpler sort of men, and partly also for their sakes which remaine here with vs, that they may haue somewhat for theselues to stop the aduersaries mouth withall: and by employing in this behalfe our continuall trauell and industry, we haue suppressed in short space the furious disposition of the people. I would haue your holinesse yet to learne one thing more, how the Monkes cease not at this houre to sow tares among the wheate, how they linked vnto them certaine men which neuer liued in the monasteries, as instruments of their wicked practises: how they rogue about and spread false rumors both against vs and the quiet state of Christs Church: how they suffer vs to do nothing decently as the canons of the holy and Catholike Church of Christ do require, but rather bring to passe that the people will sooner controll vs then be commanded of vs: nay all their doing is detestable in the sight of God and man, I hope your holinesse will signifie all the aforesaid vnto our most holy Lord the Emperour, and bring to passe that his highnesse may decree in this behalfe such things as may be for the Ecclesiasticall peace and tranquillitie, agreeable with the will of God, and the Emperours industrie, to the end all men may conforme themselves thereafter.

The idle monks sowed tares among the wheate, as the enemy did in the Gospell.

CHAP. XVIII.

How Iohn the deposed Bishop of Alexandria counselled Felix bishop of Rome to depose Acacius bishop of Constantinople.

Iohn who fled to Rome after Zeno had deposed him, certified Felix the successor of Simplicius in the bishopricke of Rome, of Peters doings: exhorted him (as Zachary writeth) to send Acacius a depination, because he had communicated with Peter: the which act of Felix being contrary to the canons of the Church, Acacius would not approue. The messengers that brought this Epistle vnto Acacius, were the painfull and bigillat Monks, called Acoumetoi. Zacharie is the authoz of the premises, who as far as I can see, knew nothing of the whole circumstance perfectly, but heard it onely as it were ouer the shoulder, and so reported it. Wherefore I my selfe will now write the stories as they were indeed. When Iohn had exhibited accusations & bills against Acacius vnto Felix; that contrary vnto the canon of the Church he had communicated with Peter, and of other hainous offences which he had done against the decrees of the Church: Felix sent Vitalius and Misimus, two bishops, vnto the Emperour Zeno, partly to confirme with his authoritie the Councell of Chalcedon, partly also to depose Peter of his Bishopricke as an hereticke, and last of all, to send Acacius vnto him to render an account, and to purge himselfe of such crimes as Iohn (of whom we made mention before) layd to his charge.

Ἀκούστοι.

CHAP. XIX.

How Cyril head of the vigilant Monks sent vnto Felix bishop of Rome, charging him with slacknesse in reuenging such iniuries as the faith sustained.

Ere the aforesaid Vitalius and Misimus came vnto the Emperour, Cyril head of the vigilant monks charged him with slacknesse of duty, seeing so many grieuous practises take place against the true and sincere faith. Felix then wrote vnto Misimus that he should do nothing afoze he had conferred with Cyril, and learned of him what was to be done.

CHAP. XX.

What Felix wrote vnto Zeno the Emperour, and Zeno vnto him againe.

Felix wrote not onely vnto Zeno but also vnto others, wherein he put them in remembrance partly of the Councell of Chalcedon, & partly also of the persecution in Africke in the reigne of Theodoricus. He wrote another Epistle vnto Acacius; but Zeno wrote back againe, and told him that he fought with his shadow, in giuing an eare vnto Iohns report; and in contending with his aduersaries: for he was the man that bound himselfe with an oath, that he would neuer be bishop of Alexandria, yet afterwards was found perjured, and to commit

Zeno the Em-
perour vnto
Felix Bish. of
Rome.

every kind of sacriledge: that *Peter* was advanced vnto the priestly function not without god trial of his faith: that he subscribed with his owne hand, & approued the faith of the three hundred & eighty holy fathers in the Council of Nice, which faith was afterwards ratified by the council of Chalcedon. These were the words of *Zeno*: We would haue you assure your selfe that our highnes with most holy *Peter* (mentioned before) & all the Christian congregations, do embrace and reuerence the sacred council of Chalcedon, which council is one in effect with the Nicene creed. There are Epistles to be seene among the acts of the aforesaid council, partly of *Cyril* (mentioned before,) and partly of other gouernours of the monasteries of Constantino-ple, and of the bishops and clergy within the prouince of Egypt vnto *Felix* bishop of Rome, against *Peter* as an heretick, and against all them that communicated with him. As many of the biglant monks as came to *Felix*, rebuked *Misimus* and *Vitalis*, because that vnto their coming to Constantinople the name of *Peter* was secretly vsed to be read in the holy catalogue, but since that time continually vnto this present houre *Misimus* and *Vitalis* communicated with *Peter*. The Epistle which the bishops of Egypt wrote, signified this much of *Peter*, & that *John* was of the true faith, and consecrated according vnto the canons of the Church: that *Peter* was ordered onely by two bishops infected with the same error with him, and that immediatly after the flight of *John* he left no punishment vnpractised vpon the true professors. All which circumstances are said to haue bene signified vnto *Acacius*, and that *Acacius* aided *Peter* in all whatsoeuer he went about.

CHAP. XXI.

How Symeon one of the vigilant monks went to Rome, accused them that came from Rome to Constantinople, that they had communicated with heretickes, and procured their deprivation.

The aforesaid accusations were augmented at the report of *Symeon* one of the biglant monks whom *Cyril* had sent vnto *Felix*. For *Misimus* & *Vitalis* were reprehended of him because they communicated with heretickes, specially seeing the name of *Peter* the heretike was openly read in the holy catalogue: and that in so doing, many simple men were snared of the heretickes, who sticke not to brag that the bishop of Rome receiued *Peter* into the communion. *Symeon* said moreover, that when certaine questions were asked, *Misimus* and his company would not conferre with the true Catholickes, nor receive their writings, neither requisitely sift out such things as were done to the preiudice of the true faith. *Syluanus* the priest who accompanied *Misimus* & *Vitalis* to Constantinople, was brought forth, and he auouched that the monks allegations were true. They read moreover the Epistle of *Acacius*, where he gave *Simplicius* to vnderstand that *Peter* was lately deposed, and pronounced the child of darknesse. To be short, *Misimus* and *Vitalis* were deposed of their dignities, and cut off from the holy and vndefiled communion, and that by the censure of the whole assembly, which pronounced of *Peter* as followeth: The Church of Rome doth not communicate with *Peter* the heretick, who was lately condemned by the Apostolike sea, excommunicated the church, & held for accused: although there were no other crime to charge him withall, yet is this of force sufficient, that he cannot gouerne the faithfull people of God, because he was ordered of heretickes. In the same decree, this also was comprised: It appeared euidently that *Acacius* bishop of Constantinople was greatly to be blamed, because though he wrote vnto *Simplicius*, and called *Peter* an heretike, yet he would not make *Zeno* priue thereunto, when as in very deed if he had borne good will vnto *Zeno* he should haue done it. But he desired rather to please the Emperour then to provide for the faith. But let vs returne to the course of this history. There is extant an Epistle of *Acacius* vnto the Bishops of Egypt, priests, monks, and all the people, wherein he endeouoreth to bring such as raise schisme & dissention to embrace peace and vnitie. Of the same matter he wrote vnto *Peter* Bishop of Alexandria.

CHAP. XXII.

Of the schisme raised at Alexandria, and in sundrie other places, touching the Council of Chalcedon.

When the schisme waxed hot, & the sedition grievous within the city of Alexandria, *Peter* perswaded certaine bishops and gouernours of monasteries to communicate with him. There he condemned and accused the decess of *Leo*, the acts of the Chalcedon

The Church
of Rome
pronounceth
this against
Peter Bish. of
Alexandria.

cedon Council, and such as would not receive the books of *Discolus* and *Timothie*. Many of these he banished their monasteries when he could not allure them to his hereticall opinion. Wherefore *Nephalus* took his voyage to Constantinople, revealed the whole vnto *Zeno*, who therefore was wonderfull sorry, and sent thither *Cosmas* one of his guard for to threaten and rebuke *Peter* very sharply, partly for contemning the Epistle of *Zeno* intituled of Concord, and partly also because that through his rough dealing so great a sedition was raised. But when *Cosmas* could preuaile in nothing, save onely that the expelled monks were restored by his means vnto their monasteries, backe againe he got him to the Emperour. Wherefore the Emperour the second time sent *Arsemus* Lieutenant of Egypt and captain of the garrison amongst them, who together with *Nephalus* went straight to Alexandria, and intreated them to keepe the peace: but when he could not obtaine his purpose, he sent some of them to Constantinople. And though there was great reasoning in the presence of *Zeno* about the Council of Chalcedon, yet was there nothing concluded, for that *Zeno* did not consent vnto it.

CHAP. XXIII.

Of Phranitus and Euphemius bishops of Constantinople: Athanasius and Iohn bishops of Alexandria: Palladius and Flavianus of Antioch, with others.

About that time when *Acacius* bishop of Constantinople had finished the mortall race of his naturall life, *Phranitus* was chosen to succeed him in the Bishopricke. He wrote letters of amitie vnto *Peter*, but *Peter* answered him againe, and inueyed bitterly against the Council of Chalcedon. This *Phranitus* continued bishop no longer then foure moneths, but he died, & left *Euphemius* to succeed him. When *Peter* wrote vnto him also letters of amitie, & *Euphemius* perceived that in them he accused the Council of Chalcedon, he was all out of quiet, & would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitus* vnto *Peter*, and *Peter* vnto *Phranitus*, the which I will omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call synods together one against the other, it fel out that *Peter* departed this life, in whose room *Athanasius* succeeded, which laboured with all might to reconcile such as were at discorde and dissent: but he could not preuaile, because their minds were so diuine into diuers & different opinions. The same *Athanasius* wrote afterwards letters of amitie vnto *Palladius* the successor of *Peter* in the bishopricke of Antioch, specially concerning the Council of Chalcedon. So did *Iohn* the successor of *Athanasius* in the see of Alexandria. Whereupon when *Palladius* bishop of Antioch had departed this life, *Flavianus* succeeded him, and sent *Salomon* priest of Antioch to Alexandria with letters of amity vnto *Iohn*, requiring an answer by the same messenger. After the decess of *Iohn*, another *Iohn* succeeded him in the bishopricke of Alexandria. These things continued in this sort the reigne of *Anastasius* (so) he deposed *Euphemius* of his bishopricke yet was I faine here to rehearse them in order for the plainer deliuerance and better vnderstand-
ing of this story.

CHAP. XXIIII.

How Armatius cousin to Berina the Emperesse was put to death.

Zeno through the procurement of *Ilus* dispatched out of the way *Armatius* the cousin of *Berina* the Emperesse, whom *Basiliscus* sometime had made captain against him, yet he won him to his side, made him in stead of his enemy his companion, and created his son *Basiliscus* Caesar at Nice. Notwithstanding these great benefites, he got him to Constantinople, and conspired the death of *Armatius*: his sonne *Basiliscus* in stead of *Cesar* he made priest, who afterwards was preferred to be bishop.

CHAP. XXV.

The death of Theodorichus the Scythian, which tooke armour against Zeno

About that time *Theodorichus* a Scythian bozne, prepared himselfe to gine *Zeno* the Emperour battell, raised a wonderfull great armie in Thracia, and marched forwards towards Constantinople: he destroyed all the countrey before him vnto the entry of
P P 3 Pontus,

Zeno slew Ar-
matius, who
sued his life.

Pontus, and verily he had taken Constantiople, had not some of his dearest friends bene displeased with him, and conspired how to bereave him of his life. He himselfe being given to understand of the hatred that was borne unto him, gave back, yet not long after he died, but what kind of death I am now about to declare. There hung on high before his campe, after the barbarian manner, a speare cleft in the end. He being desirous to reuenge his spirits, and exercise his body, commanded they should bring him a horse. In all the haste (as he was in other things altogether impatient) by he gets him: the horse being unbroke and fierce, pruned about, set diuers carers ere *Theodorichus* could settle himselfe in his saddle, he tamed the ayre with his forehead, and stood bold bright on his hinder feet, so that *Theodorichus* had much ado to struggle with him, yet durst he not pull the bridle lest he fell upon him, neither was he fast on his horse, but was tossed to and fro, so that the point of the speare which hangen his head touched him, and at length stucke in his ribs, that he was dangerously wounded: whereupon he was constrained to keepe his bed, and shortly after died.

CHAP. XXVI.

How Martianus raised battell against Zeno, and what became of him in the end.

After the death of *Theodorichus*, *Martianus* the sonne of *Anthemius* Emperour sometime of Rome, and allyed vnto *Leo* the Emperour, rebelled against *Zeno*. He hauing married *Leontia* the yonger daughter of *Leo*, fell to practise tyrannie. When they had fought in the pallace, and many fallen of both sides, *Martianus* foiled his aduersaries, and had taken the pallace, had he not let slip the opportunitie that was offered him, by posting out his deuce to the next day: for occasion is slipperie, and being once past, perhaps will not come againe: being gone out of our hand, it flyeth with the ayre, laugheth the pursuers to scorn, and bids soles farewell. For he that will not when he may, when he will he shall haue nay. Poets and Painters, the fathers of glosses and vizards, like to portraict the forepart of the head with a bush of haire, and to leaue behind the bald scull: giuing vs very wittily to understand, that while occasion is before vs, we may lay hold on her hairie locke; but being past, there is no hold to be taken of her bald hinder part. Which verily happened vnto *Martianus*, who as he refused time when time was offered, so afterwards could he not get it to turne againe. For the day following he was betrayed of his owne men, left desolate, and constrained to flie vnto the temple of the holy Apostles: but being viiuen out thence, he remoued to *Cæsarea* in *Cappadocia*: and while he sought to hide himselfe there among certaine monks, he was taken, and sent by the Emperour as farre as *Tarsus* in *Cilicia*, there shauen and made plect. *Eustathius* Syrus hath exquisitely discoursed of these things.

CHAP. XXVII.

The conspiracie and tyrannie of Illus and Leontius.

The aforesaid *Eustathius* doth write how *Zeno* conspired diuers times the death of *Berina* his wiues mother, banished her into *Cilicia*, remoued her thence againe into a castle called *Papirium*, where *Illus* played the tyrant, and there he departed this life. *Eustathius* handled very artificially the doings of *Illus*, how he escaped the hands of *Zeno*, and how *Zeno* executed him whom he had sent to dispatch the other, taking his head from off his shoulders for failing of his purpose. For to cloke his doings he made *Illus* captaine of his power and army in the East. He acquainting himselfe not only with *Leontius*, but also with *Masius* a worthy man, and with *Pampreps*, remained still in the East. Againe, how *Leontius* was proclaimed Emperour at *Torus* in *Cilicia*: what end these tyrants enioyed: how *Theodorichus* a Goth of great honour among the Romanes was made generall captaine, and sent against them with great power both of our owne men and of barbarians: how *Zeno* executed the pope wretches in recompence of the good will they bare vnto him, & the trauel they had taken in his affairs: and how *Theodorichus* understanding of *Zenos* malicious purpose pretended against him, got him to old Rome: the same *Eustathius* hath excellently layd downe in writing for the know- ledge

ledge of the posterity. Yet some do report that *Theodorichus* through the procurement of *Zeno*, ouer came *Odoacer*, so conquered Rome, and called himselfe King.

CHAP. XXVIII.
Of Mammianns and his doings.

Iohn Rhetor declareth that *Mammianns* liued in 5 dayes of *Zeno*, who though he were basely borne, yet came he to be a Senator: that he builded *Antiphorum* in the suburbs of *Daphne*, a place before time where vines did grow, being erable ground, ouer against the publicke bath, where there stands a brazen picture with this inscription, *Mammianns* loue of the citie. The same *Iohn* writeth how he builded in the city two princely gates very gorgeous both for the magnificence of the building and curious workmanship of the stone: how he erected *Tetracylon* as a distance or separation of both the gates artificially set up with brazen pillars. We our selues haue seene these gates retaining as yet not onely 5 name, but also reliques of the ancient beauty, in that there are now stones there which were caried thither out of the *Idæ* *Proconessus*, wherewith the stone is paved. As for the building it selfe, it is nothing as it was. For of the old stone there is new building made, yet setting forth in no point the ancient erection. As for *Tetracylon* builded by *Mammianns*, there stands not a stone of it to be seene.

CHAP. XXIX.
The death of Zeno the Emperour, and the creation of Anastasius.

When *Zeno* without issue had departed this life of the falling sickness, in the 17. yeare of his reigne: *Longinus* his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For *Ariadne* took the Imperiall scepter and crowned therewith *Anastasius*, who as yet was not made Senator, but onely enrolled in the schoule of such as were called *Silentiary*. *Eustathius* moreover remembreth, that from the reigne of *Dioclesian* vnto the death of *Zeno* and the creation of *Anastasius*, there were two hundred and seuen yeares: from the Emperour of *Augustus* who reigned alone, five hundred thirty two yeares and seuen moneths: from the reigne of *Alexander Magnus* King of *Macedonia*, eight hundred thirtie two yeares and seuen moneths: from the building of Rome and the kingdome of *Romulus* one thousand fifty two yeares and seuen moneths: from the destruction of *Troy*, one thousand six hundred eightie six yeares. This *Anastasius* was borne in *Epidamnium*, now called *Dyrachium*, he took not onely the Imperiall scepter after *Zeno*, but also *Ariadne* his wife: and first of all he sent into the country *Longinus* his brother of *Zeno*, who executed the office anciently called President of the Countiers; & to diuers others of *Ilauria* which requested the same, he gaue leaue to depart vnto their owne home.

CHAP. XXX.
How Anastasius the Emperour would in no wise alter any thing of the Ecclesiasticall state, but persecuted and banished such as disturbed the quiet state of the Church, and sought to thrust in novelties.

Anastasius was a great maintainer of peace & tranquillity, he would haue nothing altered either touching the regiment of the common weale, or the government of the ecclesiasticall affaires: nay endeavored with all meanes possible that the most holy Churches should be void of all tumults & dissention, and that all his subiects should enioy peace & quietnesse, riding as well clergy as laity from all discord and dissention. As touching the Councell of *Chalcedon*, it was then neither openly preached in the most holy Churches, neither generally reiected. For euery gouernor of the severall congregations did therein as it seemed good vnto himselfe. And as some maintained earnestly the canons of that Councell, not admitting the change of one sillable, but rather avoided the company of such as reiected the same, and refused to communicate with them: so other some not onely condemned that Councell, with the decrees thereof, but also accursed it with *Leos* determination of the faith. Some other cleaued wholly vnto *Zenos* Epistle of unity, yea when they were at bitter contention amongst them

Fronte capil-
lata post hæc
occasio calua.

Anastasius
created Em-
perour, Anno
Dom. 494.

themselves, whether there was one or two natures in Christ. Some of them were dectined in the very opening of the letters together, some others were rather disposed to reconciliation and maintenance of peace, inso much that all the Churches were divided into sundry factions, and the Bishops themselves refused to communicate one with the other. So that there arose thereof great ado in the East, West, and Lybia, while the bishops of the East would communicate neither with the Westerne Bishops, neither with the bishops of Lybia, neither among themselves, but fell every day to exceed more then other in malicious contention. For the Bishops of the East would not be reconciled among themselves, neither would the bishops of Europe, neither of Lybia be at one either with themselves or with foreigners. Wherefore *Anastasius* the Emperour understanding of this hurlyburly, deposed all the authors of novelties, & all such as contrary to the custome of the place either preached the Council of Chalcedon, or accursed the same: and first he banished *Euphemius* out of Constantinople, after him *Macedonius*, whom *Timothie* succeeded; and besides these, he drove *Flavianus* out of Antioch.

CHAP. XXXI.

How the Monkes of Palestina wrote unto Alcison of Xeniaius the Monke and others.

The Monkes
of Palestina
vnto Alcison.

The Monkes of Palestina wrote vnto *Alcison* touching *Macedonius* and *Flavianus* in such sort as followeth: When *Peter* had departed this life, Alexandria, Egypt and Lybia were at variance among themselves, and other countries of the East contended within themselves: for the West Churches would in no wise communicate with them save vpon this condition, that they would accurse *Nestorius*, *Eutyches*, *Dioscorus*, *Peter* surnamed *Moggu*, and *Acacius*. Wherefore seeing the Churches throughout the world were at this point, the fauourers of *Dioscorus* and *Eutyches* were brought to a narrow streight. And now being as it were euery one rooted and weeded fro off the face of the earth, one *Xeniaius*, after the Etymology of his name, far estranged from God, we know not what wicked fiend had bewitched his minde, or what malice he owed vnto *Flavianus*; vnder cloake of religion (as report goeth) made an insurrection against him, and charged him with the heresie of *Nestorius*. When he had accursed *Nestorius* with his hereticall opinion, he left him, and turned to *Dioscorus*, and *Theodorus*, and *Theodorius*, and *Ibas*, and *Cyrus*, and *Eutharius*, and *John*, and to others, we wot not who, neither out of what country: of which number some in very deed were Nestorians, some others to auoide the suspicion of that heresie, accursed *Nestorius*, and returned vnto the Church. Vnlesse thou accurse (said *Xeniaius*) all those which fauor of *Nestorius* filthy sinke of hereticall doctrine, thou thy selfe shalt seeme to be of *Nestorius* opinion, although thou accurse both him and his doctrine, yea a thousand times. The same *Xeniaius* moreover dealt by letters both with the complices of *Dioscorus* and the fauourers of *Eutyches*, perswading them to hold with him against *Flavianus*, not that they should accurse the Council, but onely the persons aboue named. After *Flavianus* the Bishop had withstood them a long while, and saw that others held with *Xeniaius* against him, namely *Elenus* bishop of some citie or other within Cappadocia the lesse, *Nicias* bishop of Laodicea in Syria, with others of other countreys (whose accusations proceeding of abiect minds we will passe over with silence, and giue others leaue to report them) at length perceiuing they would be pacified, if the aforesaid persons were accursed, he yielded vnto them. And after he had condemned those men, with his owne hand he wrote vnto the Emperour, for these men had set him vp against *Flavianus*, as if he had bene patron of *Nestorius* heresie. Neither was *Xeniaius* satisfied with this, but againe required *Flavianus* to condemne both the Council and such as affirmed there were two natures in Christ, the one humane, the other diuine, who for refusing to do this, is charged afresh with *Nestorius* opinion. Last of all, after much ado, when the Patriarch had published a forme of faith, wherein he had vnfainedly giuen to vnderstand, that the Council as touching the deprivation of *Nestorius* and *Eutyches*, was to be approued, but not for their decree of the faith and doctrine: they threaten to take him in hand againe, as one that secretly fauoured of *Nestorius*, vnlesse he would accurse both the Council it selfe, and them that affirmed there were two natures in Christ, one diuine, the other humane. Moreover with flatterie and fallacies they allured the Isauians to their side, and patched together a forme of faith, wherein they accursed both the Council,

Council, and such as affirmed there were two natures in Christ: in the end they deuided themselves from *Flavianus* and *Macedonius*, and ioyned with them who had subscribed vnto that patched faith. In the meane space they requested the bishop of Ierusalem to lay downe his faith in writing, the which he did, and sent it by the faction of *Dioscorus* vnto the Emperour. This faith at length with shame enough they brought forth, accusing such as said there were two natures in Christ. But the Bishop of Ierusalem charging them that they had corrupted his faith, wrote another, wherein there was no such accuse. And no maruell at all: for they haue corrupted oftentimes the bookes and writings of the holy Fathers, by changing their titles and inscriptions, and fathering many of the workes of *Apollinaris* the hereticke vpon *Athanasius*, *Gregorie* the renowned, and *Iulius*, snaring many of the simple people with their their wiles and subtilties, in their hereticall opinions. They craued also of *Macedonius* that they might see his beleefe in writing, who protested that he onely allowed the faith published of old at Nice by three hundred and eightene holy Fathers, and afterwards ratified at Constantinople, accusing *Nestorius*, *Eutyches*, with such as said there were two Sonnes, or two Christs, or deuided the natures: yet spake he not a word of the Ephesine Council which deposed *Nestorius*, neither of the Chalcedon Council, which deprived *Eutyches*. Wherefore the Monkes of Constantinople were wonderfully moued with this, and deuided themselves from *Macedonius*. All this while *Xeniaius* and *Dioscorus* hauing linked vnto their side many other Bishops, behaued themselves intollably towards such as would not accurse whom they would haue accursed, inso much that they procured diuers, because they would not yeeld vnto them, to be banished. Thus they made *Macedonius*, *John* Bishop of Platam, and *Flavianus* to leaue the country. So farre of the Monkes letters.

CHAP. XXXII.

How Macedonius Bishop of Constantinople and Flavianus Bishop of Antioch were exiled.

The things which secretly vexed the mind of *Anastasius*, were farre otherwaie. For when *Ariadne* purposed to present *Anastasius* with the Imperiall robe, *Euphemius* the Bishop would in no wise consent to his coronation, until that *Anastasius* deliuered him his hand writing confirmed with an oath, wherein he plainly declared if he were Emperour, he would maintaine the true faith, and bying no noueltie into the Church of God: which hand writing he gaue *Macedonius* the treasurer to keep. *Euphemius* did this because *Anastasius* was suspected to be a Manichee. When *Macedonius* was aduanced to the reuerend office of Priesthood, *Anastasius* called for his hand writing: It is (saith he) a great discredit vnto our scepter, & our hand should be kept to testifye against vs, or that we should be tied to pen and paper. But *Macedonius* denied him very stoutly, and affirmed plainly it should neuer be said of him, that he betrayed the faith: therefore *Anastasius* the Emperour deuised how to worke him mischief, to the end he might colourably depose him. At length there came forth yong men, flandering both themselves and *Macedonius* also with false accusations. But he being knowne to haue wanted the member of generation, they turne themselves to other subtilties: neither rested they untill at length through the fetches of *Celer* captain of Exortiers, they had priuily brought his deprivation. There ensued after this conspiracy against *Flavianus*, other troublesome businesse. For we our selves haue learned of old men, who remembered very well such adventures as befell vnto *Flavianus*, how the Monkes of Cynegeia, which inhabited the chiefest country of Syria, being perswaded by *Xeniaius* bishop of Hierapolis bordering vpon Antioch, and gramed after the Grecians *Philoxenus*, made an insurrection, came all vpon a head to Antioch, purposing to force *Flavianus*, both to accurse the Council of Chalcedon, and *Leos* detrac of the faith. When *Flavianus* toke the matter very grieuouly, and the Monkes vied him with violence, the citizens by reason of that great stirre and sedition, made such a slaughter of the Monkes, that many of them, nay an infinit number, in need of quiet earth and still graue, were buried in the swift waues of the riuer Orontes. There happened another thing that was no lesse lamentable then the former. The Monkes which inhabited Ceflosyria, now called Syria Minor, beating singular god will and affection vnto *Flavianus*, who sometime led a Monasticall life in the Abbey of Tilmogium, came in all the haste to Antioch for to assist *Flavianus*, so that there

Heretikes are
wont to cor-
rupt ancient
writings.

Hereticall
monkes, idle
braines, all
set vpon con-
tention, were
slaine like
dogs at Anti-
och & throwne
into the riuer
Orontes.

there ensued thereof great mischief. Wherefore *Flavianus*, whether it were for the former slaughter, or the latter calamitie, or peradventure for both, was banished the prouince, and entoyed to inhabite the craggie deserts in the furthest part of *Palastina*.

CHAP. XXXIII.

Of *Seuerus* Bishop of *Antioch*.

Seuerus Blos
Antioch, yet
an heretike.

When *Flavianus* was exiled, *Seuerus* was chosen Bishop of *Antioch* in the moneth *Dius*, the five hundred threescore and first yeare after the citie barys name: but now, that is, the time I penned this historie, the five hundred fortyt and first yeare. This *Seuerus* was borne in *Sozopolis* a citie of *Pisidia*: before they made him bishop, he pleased law at *Berytus*. But as soon as he was baptized in the Church of *Leontius* the holy martyr, whom *Tripolis* a citie lying on the sea coast of *Phoenicia* doth honor, he translated his studie from Law unto monasticall life, the which he led in a monastery lying in the midst betwene *Gaza* and *Maiuma*, where *Peter* the Iberian, Bishop sometime of *Gaza*, and the companion of *Timothens* *Alurus*, both in sustaining of banishment, and substance of doctrine, was much spoken of. Furthermoze, *Seuerus* (of whom I purpose to intreate) conferring with *Nephalus* (who sometime was of one religion with him, to wit, that there was one nature in *Christ*, yet afterwards held with the Councell of *Chalcedon*, and such as said there were two natures in our Lord *Christ* *Iesus*) was expelled the monastery by *Nephalus*: and his complies, together with many others of his opinion. Thence he went straight to *Constantinople*, both for himselfe and in the name of all the rest that were expelled with him, and so became acquainted with the Emperour *Anastasius*, as it is reported by him that wrote *Seuerus* life. Wherefore he wrote letters vnto the patrons of his opinion, of their mutuall loue and agreement, where by name he condemneth the Councell of *Chalcedon*. This which I speake of, is layd downe by the Monkes in their Epistle vnto *Alcison*. The Epistle which *Timothie* now Bishop of *Constantinople*, wrote vnto the Monkes here in *Palastina* of mutuall loue and agreement, was received: but the deprivation of *Macedonius* and *Flavianus*, together with the letters of *Seuerus*, were rejected. Also the messengers that brought the letters, were (as they deserved) contumeliously intreated, (for the citizens and Monkes conspired their deaths) that they were faine to run away for to saue their liues. And thus it went with vs in *Palastina*. But of the prouinces of *Antioch*, they were partly led into error with others; namely *Martinus* Bishop of *Berytus*, and partly constrained to subscribe vnto *Seuerus* letters of mutuall loue and agreement, which accursed not onely the Councell, but also whosoeuer affirmed there were two natures in *Christ*, the one diuine, the other humane. But such as were compelled to giue their consent, repented them afterwards, and returned vnto the Church, namely the Bishops throughout the prouince of *Apamia*. There were othersome that would in no wise agree, of which number *Iulianus* Bishop of *Bosra* was said to be, *Epiphanius* Bishop of *Tyrus*, with other Bishops. The *Isaurians* after repentance condemned their former error and folly, and accursed *Seuerus* with all that faulted him. Other Bishops and Priests within *Seuerus* iurisdiction, forsooke their Churches, namely *Iulianus* Bishop of *Bosra*, *Peter* Bishop of *Damascus*, who liue here with vs; *Mamas* also with one of the two *Dioscorians*, who affirmed there were two natures from the beginning, whose willfull frowardnesse made *Seuerus* whether he would or no to condemn them. After a few lines: The monasteries both here and at *Jerusalem* (God be praised for it) do both hold the right faith, euen so do many cities and Bishops. For all which, and for our selues sake, most holy Lord, and our right honorable father, to pray that we fall not into temptation.

The Monkes
of *Palastina*
vnto *Alcison*.

CHAP. XXXIII.

How *Cosmas* and *Seuerianus*, two Bishops within the Prouince of *Antioch*, sent *Seuerianus* their Archbishop a deprivation.

Inasmuch the aforesaid letters make mention how the prouince of *Apamia* fell from *Seuerus*, now we thought good to lay downe a certaine historie deliuered vnto us by some which we found no where recorded. *Cosmas* bishop of our *Epiphania* upon the ruins of *Seuerus*

and *Seuerianus* Bishop of *Archusa* a bordering citie, being very much offended with *Seuerus* letters of mutuall loue and agreement, first of all diuided themselves from his communion, next sent vnto him a Libell of deprivation, although he gouerned the bishopricke of *Antioch*, deliuering it vnto *Aurelianus* chiefe Deacon of *Epiphania*, who because he feared *Seuerus*, and reuerenced the authoritie of so worthy a bishopricke, at his first coming to *Antioch* arayed himselfe in womans attire, and so got him to *Seuerus*: he behaued himselfe so softly and velle ouer his head as farre as his breast: he whined with a shrill and pittifull voyce: he sighed deeply: he crouched like a poore suiter: and as *Seuerus* passed by, he reached into his hand the bill of deprivation: when he had so done, he vniuely conuoyed himselfe away from the traine that followed *Seuerus*, and so was out of their reach ere *Seuerus* could learne what was contained in the Libell. But *Seuerus* though he received the Libell, and perceived what they had written therein, continued neuertheless in the bishopricke vnto the death of *Anastasius* the Emperour. When *Anastasius* understood of the circumstances which happened vnto *Seuerus* (I cannot chuse but record in this place the good nature and clemencie of *Anastasius*), he charged *Asiaticus* Lieutenant of *Libza* in *Phoenicia*, to remove *Cosmas* and *Seuerianus* from their Bishopricks, because they sent vnto *Seuerus* the Libell of deprivation. After his coming into the East, and perceiuing how that many were of *Seuerianus* and *Cosmas* opinion, and that they defended their cities manfully, he wrote backe vnto *Anastasius*, that there was no displacing of them without slaughter and bloodshed. Wherefore there was so much mercy and pitie in the mind of *Anastasius*, that he signified vnto *Asiaticus* in plaine words, he would haue no enterprise taken in hand, were it neuer so noble or so worthy, if it did cost him as much as one drop of blood. In this state were the Ecclesiasticall affaires during the reigne of *Anastasius*, whom some men haue blotted out of the sacred Catalogue as enemy vnto the Councell of *Chalcedon*, for at *Jerusalem* he was accursed.

The clemencie of *Anastasius*.

CHAP. XXXV.

The foyle and overthrow of the *Isaurian* tyrants.

Peradventure we shall not otherwise chuse but perforce that which we promised before, if we annere vnto the aforesaid historie other famous acts that were done in the daies of *Anastasius*. *Longinus* the brother of *Zeno*, after his coming (as I said before) into his native soile, made preparation to proclaim open warres against the Emperour: gathered great power from every place together with the *Isaurians*, and he himselfe being an *Isaurian*, marched forward to battell. There came to aide him the bishop of *Apamia* in *Syria*. Shortly after the warre was ended, partly because the *Isaurians* which fought with *Longinus* were foyled every one, and partly also because the heads of *Longinus* and *Theodorus* were sent of by on poles beyond the water, ouer against *Constantinople*, in a place called *Sycæ*. It was a godly sight vnto the citizens of *Constantinople*, for *Zeno* and the *Isaurians* had grieuously bred them diuers times before. A second *Longinus* surnamed *Selinucius* one of the chiefe rebels, and both the Emperour and the citizens of *Constantinople* marvellous glad: for *Longinus* and *Indus* were sent alive by *Iohn* surnamed *Cyrus*, vnto *Anastasius* the Emperour, which made *Indus* were tied with iron chaines about their neckes and wrists of their hands, led through out the streets, and about their stage and theater, as the guise is in triumphs. Immediately vpon that, the *Isaurian* tribute which mounted to five thousand pound, and was yearly payd vnto the barbarians, thenceforth was brought vnto the Emperours treasury.

Longinus.

The B. of *Apamia* a rebel.

Longinus 2.
Indus.

CHAP. XXXVI.

Of the barbarians called *Sceneta*, how they rebelled, yet afterwards ioyned in league with the *Romaines*.

Sceneta, barbarians so called, because of their dwelling in tents and tabernacles, were so puffed up with pride that they took armour against the Empire of *Rome*, yet to their great hurt and damage: they destroyed *Mesopotamia*, both *Phoenicia* and *Palastina*.

In the end they were so plagued of the captains and lieutenants throughout every province, that thenceforth they cried truce, and toynd in league with the Romaines.

CHAP. XXXVII.

The besieging of Amida, and building of Daras.

The Persians moreover breaking their league, and passing beyond their proper bounds, were led by *Cabades* their king into Armenia: they overcame the countrey: they took *Theodosiopolis*, and came to Amida a strong citie in Mesopotamia, & besieged it, the which was afterwards recovered by the Emperour of Rome, not without great paine and trouble. If any be disposed to know exactly all the circumstances thereof, and as commonly we say, to haue at all his fingers ends, let him reade *Eustathius*, where the whole is laid downe in writing with great skill and diligence: who when he had continued the historie vnto the twelfth yeare of *Anastasiu* reigne, and the time which our pen doth now prosecute, he knit vp his storie, and departed this life. When this battell was ended, *Anastasiu* made of a wilde countrey a ciuill towne, in a place of Mesopotamia called Daras, lying in the furthest parts of the Romaine dominions, as a bound betwene one countrey and another: walled it very strongly about: erected goodly and gorgeous buildings: founded holy Churches, princely towres, publike bathes, with diuers other such monuments wherewith cities are set forth and adorne. The report goeth that the place was called Daras, because *Darius* was there overcome by *Alexander* king of Macedonia, the sonne of *Philip*.

Eustathius the Historiographer died Anno Dom. 504.

Daras a noble Citie.

CHAP. XXXVIII.

Of the place called the Long wall, builded by Anastasiu.

The aforesaid Emperour made a noble and a princely peece of worke in Thracia, called the Long wall, situated in a goodly soyle, from Constantinople at the furthest two hundred and fourescore furlongs: the Sea compasseth either of them about foure hundred and twentie furlongs, in breadth much like a narrow sea, and maketh of the citie an Island, being all in manner enuironed with water: it transporteth with great speed such as sail from Pontus to Propontis and the Thracian sea: last of all, it repelleth such barbarians as make inroades out of the sea Euxinum, Colchis, and the fenne of Meotis, and out of the deserts beyond the hill Caucasus, and out of Europe.

CHAP. XXXIX.

Of Chrysargyrum the tribute for baudrie, which Anastasiu the Emperour tooke away.

There is besides another worthy act, or rather diuine, done of this Emperour in taking away the tribute *Chrysargyrum*, which is to be recozded of vs to the knowledge of the posteritie in time to come. And to speake thereof sufficiently, we haue ned of *Thyridides* tongue, or some other moze eloquent and copious: yet I will discourse thereof, being not so much encouraged with my simple stile and slender wordes, as with the noble mind of the author, and the worthinesse of the act. There was a wicked tribute, odious to God and man, vnsenly among the barbarians themselves, and no lesse abominable to be spoken of among Christians throughout the Romaine dominions, set and demanded of the ample & renowned common weale of Rome, not spoken of vnto the time of *Anastasiu*, and why so I am not able to declare: the which his noble and vertuous mind toke way, not without the great commendation of all the people vnder heauen. This tribute was set (omitting diuers sorts of people) vpon such as liued by filthy lucre and gaine, vpon naughtypackes which made sale of shamefastnesse, haunted brothelhouses, and prostrated themselves in blind corners of the citie: to be short, vpon all such as were not ashamed to commit whozedom, who intured nature not a little, and brought the common weale to great reproch and infamie, inasmuch that

that the filthy gaine gotten thereby, allured thereunto such as burned with brutish lust and concupiscence, no other wise then a law of proclamation. Again, the gatherers of this impious and abominable tribute, accruing by reason of such heinous offences, brought it euery fourth yeare vnto the chiefe magistrate, so that it was thought so be one of the chiefest tributes that belonged vnto the Citie, and laid it by in the public coffers. The leaders were not of the simplest sort and meanest persons, neither the office numbred among the basest in the Common weale. *Anastasiu* vnderstanding the whole, made the Senate priuie thereunto, told them what an heinous and horrible act it was, commanded it should quite be taken away, and burned the roles which directed them vnto the seales and taxed polles. Furthermore, when he purposed with himselfe to offer sacrifice vnto God in rooting out that filthy and abomination, (to the end it might be vnpossible for any after him to renewe the old drege of Lecherie) he fained himselfe to be in a great agony, accusing himselfe of rash dealing and more madnesse, saying he was too vainglorious, and had not weighed the brittle and poore of the Commonweale, in that he had vnadvisedly taken away so large a tribute, begun so many yeares ago, and continued so long a time, not foreseeing the discomforts that ensued by reason of the want thereof, nor the charges for maintenance of souldiers, who are as the wals of the Common weale; nor of those which of the liberality arising thence, were maintained in the seruice of God. Last of all, making no man of his counsell, he proclaimed that his will was, the tribute should be wholly restored againe: therefore calling vnto him the old receiuers, he told them that he was sorry for the burning of the records, that he knew not what to do, how to excuse his folly, neither what to devise, seeing their registries were consumed to ashes. And when they vnfairedly and from the very heart bewailed their losse, and the want of the ill gotten goods which came thereby into their hands, and told him plainly it was in manner vnpossible to restore the tribute againe: he requested them to do all their endeavour, and to search if haply they might find among all the records that were in any place preserved, the order of demanding the tare and tribute. Wherefore he sent vnto euery one of them his charges for searching the records, and commanded that euery deed or scrole which made mention thereof, wheresoener it were found, should be brought vnto him, to the end this tare might be so restored againe, that it might neuer fall afterwards into decay. Shortly after, when these messengers of trust brought tidings what they had found, *Anastasiu* was wonderfull glad, and seemed to tickle at the heart for joy: he reioyced indeed because now he had brought about that which troubled him so much. What (saith he vnto them) haue ye found any records: where found ye them: be they to any purpose: do ye thinke there are any where any moze left behind? They answered, that their trauell had bene great, that they rode about day and night, that they had searched both towne and countrey, and swoze by the life of the Emperour that there was not left in all the Empire of Rome, not so much as a patch of any scrole that was not brought vnto him. When the Emperour commanded a pile to be made, all the papers, registers, records, bills and bandy notes to be set thereon, and burned to ashes. When the fire had done his part, he gaue commandement they should throw water vpon the ashes, either quite to drowne them, or to drowne them away with the streame, purposing fully by this means for euer to tread vnder foote the scroles of the baudy tribute, that neither sparck, ashes, letter, nor any memorie thereof might remaine after the firing of the records. But while we commend *Anastasiu* so highly for banishing this shamefull tribute, lest we seeme ignorant what diuers men of old, being wedded to their owne affections, haue reported of him, we thought good here to lay downe their sayings, and conuince them with their owne wordes.

CHAP. XL.

What Zosimus wrote of Chrysargyrum the shamefull tribute, and of Constantine the Emperour.

Zosimus one of them that was bewitched with the impious rites and abominable seruice of Pagans, being incensed against *Constantine*, because he was the first Emperour which forsook the detestable idolatry of the Gentiles, and embraced Christian religion, reporteth that the tribute *Chrysargyrum* was first devised by him, and that he decreed it should be paid euery fourth yeare. With infinite other standers he goeth about to besame the goodly

Zosimus standers of Constantine the Great.

and

Julian.

began to reigne, since he consecrated vnto God the city he had built, & called it after his owne name: like about 3 pray thee, and speake indifferently, was there any one Emperour in that City (*Julian* a man of thine owne religion and the Emperour onely excepted) that was murdered, either by his owne subject, or by the enemy: or any one tyrant that banquished the Emperour, *Basiliscus* excepted: who although he thrust *Zeno* beside the Imperiall scepter, he was overcome of him againe, and lost his head: As for *Valens* that persecuted the Christians, I will p[er]s[er]ue, take him to thee, thou speakest of none other. Let no man take this our discourse for impertinent to the Ecclesiasticall history, as well because it is profitable to the reader, as for that the heathenish historiographers of spite and malice haue endeouored to corrupt the true histories. But now let vs returne to the rest of *Anastasiu* reigne.

CHAP. XLII.

Of *Chrysochla*, a kind of tribute deuised by *Anastasiu*.

When as the acts mentioned before, were nobly done of *Anastasiu*, and agreeable with the maiesty of an Emperour: so there ensued immediatly after, other doings of his, which darkened the commendation and renowne of the former. For he deuised the tribute called *Chrysochla*. He made merchandize of the souldiers stipend and wages, not without great damage vnto the common weale. He took away from the courts & places of iudgement, their tribute and reuenues, and appointed throughout euery city such as they call *Prætor* or *Attozners*, through the p[er]uicement, as they say, of *Marinus Syrus* the chiefe *Magistrate*, called *Præfident* of the Court. Whereof it came to passe, that the greater part of the tribute and reuenues was lost, the worship and honor of cities decayed. For vnto that time 5 names of the *Senatoz* or *Aldermen* were matriculated, and euery City counted of the *Benchers* as of a Senate.

CHAP. XLIII.

The rebellion and tyrannie of *Vitalianus*.

Vitalianus a Thracian rebelled against *Anastasiu*, ouerran Thracia and Mydia, as farre as *Odyssus* and *Anchialus*, marched towards Constantinople with a great multitude of people, which had no certain dwelling, but rogued about and lay in the fields: the Emperour sent *Hypatius* to giue him battell. But when *Hypatius* being betrayed of his owne souldiers, was taken alive, and ransomed with a great summe of money, *Cyrillus* made expedition against him, sought a dangerous and doubtful field, so that many began to die. Againe, when *Cyrillus* by pursuing after the enemy, and calling againe his owne souldiers, seemed to haue the upper hand, *Vitalianus* turned him vnto *Cyril*, and as the souldiers recoiled of spite, he took him in *Odyssus*. Last of all, he invaded the whole countrey vnto *Syca*, destroying with sword and consuming with fire all that lay in his way, purposing fully to take Constantinople, and to be crowned Emperour. As he pitched his campe in *Syca*, *Marinus Syrus* (mentioned before) went from the Emperour with a great nauy to giue him battell. Wherefore when their armies came nigh together, the ones front was towards *Syca*, the others towards Constantinople. First, for a while they stir not, next they skirmish and flourish vpon the water, no other wise then in dalliance: in the end they close their nauies, and fought a foze battell about *Bycharia*, where *Vitalianus* hauing lost the greater part of his power, was altogether discouraged and took his flight. Away went his souldiers with all speed: so that the day after there could not one of the souldiers be seene either passing ouer the seas, or wandering about the Citie. The report goeth, that *Vitalianus* abode a while in *Anchialus*, and there liued quietly. Further, moze, another sort of barbarians, who likewise liued abroad, cut ouer the sea, and invaded *Pylas* a citie in *Cappadocia*. About the same time *Rhodus* on a certaine night, now the third time, was shaken with a wonderfull great earthquake, and in maner all ouerthrowne.

CHAP. XLIIII.

When *Anastasiu* would haue had this clause, who was crucified for our sakes, added to the Hymne called *Trisagium*, the people were on an vpror, so that he sent them word he would be no longer their Emperour, and the people with that were appeased. Not long after *Anastasiu* died.

About that time there was among the citizens of Constantinople a foze tumult and sedition, because the Emperour had added vnto their *Trisagium*, who was crucified for our sakes,

sakes, as if the interlacing of that clause had bene an ouerthrow vnto Christian religion. The captaine and ringleader of this hurlyburly was *Maccedonius* with the Priests of his Diocesse, as *Seuerus* writing vnto *Soterichus* doth remember. This *Seuerus* was not then made priest, but liued in the Emperours pallace, being not expelled his monastrie with the rest, as I said before. I take that *Maccedonius* was banished not onely for the crimes he was sadly charged withall, but also for this present sedition. And when the people were furiously disposed because of the former clause, not onely the Nobility were in great danger of their liues, but also many goodly buildings were set on fire. The people in their rage found a certaine wonke a rude and simple fellow in the house of *Marinus Syrus*, first they strike his head off his shoulders, saying, that through his procurement the aforesaid clause was interlaced: afterwards they tyed him to a long pole, and lifted him on high, with great shouting in derision of him: Here is he that conspired against the Trinitie. The flame of sedition did so fast about, and their behanour was so outrageous, that the Emperour for sorrow wist not what to do, he threw aside the Imperiall Scepter, came vnto the Theater, sent the Beadels about to proclaim that with god will he would be Emperour no longer: that many in no wise were to be preferred to that come, for the place allowed but of one which was to succeed him in the Empire. The people hearing of this, changed their minds vpon a sudden, requested *Anastasiu* to take the Crowne, and in so doing they would be quiet. *Anastasiu* shortly after this stirre departed this life, when he had bene Emperour of Rome seuen and twentie yeares, thye moneths, and so many dayes.

An.Dom. 519.

The end of the third booke of Euagrius Scholasticus.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

Of *Iustinus* the first Emperour of that name.

When *Anastasiu* had changed the worse for the better life (as I said before) *Iustinus* a Thracian, the ninth day of the moneth *Panemus*, called of the Romans *Iuly*, the five hundred threescore and sixt yeare after that the citie of *Antioch* was so called, took the gouernment of the Empire, and was proclaimed Emperour by the *Prætorian* souldiers, whose Captaine he had bene, what time he was *Præfect* of the Court. He came vnto this Imperiall dignitie: for there liued then many worthy personages of *Anastasiu* alliance, flowing in all wealth and felicitie, and of that great power which accustometh to aduance and preferre men to that great honour and royaltie.

Iustinus was proclaimed Emperour An.Dom. 519

CHAP. II.

Of *Amantius* the Eunuch and *Theocritus*, and how *Iustinus* put them to death.

About that time *Amantius* a man of great power, and chiefe of the Emperours chamber, seeing that no Eunuch could be Emperour, wished that *Theocritus* his swayne brother might attaine vnto the Imperiall robe. Wherefore he called *Iustinus*, belivered him a great summe of money, had him distribute it among such as he thought could do most in preferring *Theocritus* to the Crowne. But *Iustinus* either by bribing the people in his owne behalf, or by winning with money the watch, and good will of the guard (both is reported) got to be Emperour himselfe. And immediatly after, he executed *Amantius*, *Theocritus*, with many others.

In reigne and loue few fellows are faithfull.

How Iulianus through wiles bereaued Vitalianus of his life.

Dissemblance.

Bloud will be recompenced with bloud.

When *Vitalianus* who sometime attempted to vanquish *Anastasiu* the Emperour, led his life in Thracia. *Iulianus* sent for him to Constantinople. For he feared not onely his power, but also the variable chance of warre, the fame of his person which was rise in every mans mouth, and his aspiring mind vnto the Empire. And when he saw by coniectures, nay perceiued without all doubt, that he could by no meanes overcome him, vnlesse it were vnder cloke of fained friendship: he put on a dissembling visage, which easily may not be espyed, and made him one of the Captaines called Prefect. And to the end *Vitalianus* might build the more boldly vpon him, and be snared the sooner, he advanced him to be Consul. When he was made Consul, and had his conuersation in the Pallace, he was by conspiracy slaine in a certain gate behind the Emperours Court, and suffered this punishment for the hainous offences he had vnadvisedly practised against the Empire of Rome. But these things were done a good while after.

After the deprivation of Senerus Bishop of Antioch, Paulus succeeded, and after him Euphrasius.

Senerus B of Antioch for seculing the Council of Chalcedon and railing against magistrates, had his tongue pulled out of his mouth.

SENERUS Bishop of Antioch, because he called not daily to accurse the Council of Chalcedon, specially in his stalling letters (so called of the setting of bishops in their episcopall sees) and in other Epistles written in the defence of these, although they were sent vnto all Patriarches, yet onely *Iohn* Bishop of Alexandria, the second of that name, *Dioscorus* and *Timothe*, accepted of them (the letters are to be seene in these our dayes:) & because that hereupon there arose great schisme and contention in the Church, so that the people were deuised into sundry factions: therefore *Senerus* was severely punished. For *Iulianus* in the first yeare of his reigne commanded (as some do write) that his tongue should be pulled out of his mouth, and that *Irenaeus* a magistrate of Antioch sitting then vpon some matter in commission in the East, should see the execution done. *Senerus* himselfe both witnesse in the letters he wrote vnto the citizens of Antioch, declaring the manner of his sight, that *Irenaeus* was authorized to see the feate: where passing the bounds of modesty, he reuileth *Irenaeus*, saying, that he layd all the waite that could be, to the end he might not escape his hands. Where are which report, that *Vitalianus* being then in great fauour and credit with *Iulianus*, requested of the Emperour that he would giue him *Senerus* tongue, because that *Senerus* had reuiled him out of measure in his sermons. He forsooke his bishopricke, and fled away in the moneth Gorpeluis, called of the Romanes September, the five hundred threescore and seuenth yeare after the Citie was called Antioch. After him succeeded *Paulus*, who was charged publicly to preach the Council of Chalcedon. This *Paulus* voluntarily left Antioch, his last houre being come, and went the way of all flesh. His bishopricke *Euphrasius* one that came from Ierusalem tooke and gouerned.

Of the fire and earthquake at Antioch, and how Euphrasius lost his life in that lamentable calamitie.

Aa. Dom. 526

ABOUT the same time in the reigne of *Iulianus* there happened in Antioch so great and so grievous a fire & burning, as preambles & forewarnings of the dreadfull earthquakes with other lamentable calamities that were to follow after, & to light vpon that Citie. For immediately, the seuenth yeare of *Iulianus*, in the moneth Artemisius, called of the Romanes May, the nine and twentieth day, being Friday in the afternone, there was such a quaking, rattling and shaking of the foundations, which in manner ouerthrew the whole Citie; after that came fire againe, ioyning as it were in league with the former calamities, and ready to these make a hand of all. For whatsoeuer the earthquake had not destroyed, that did the fire take hold of, flashed about very horribly to be seene, and burned the whole to ashes. What parts of the Citie came by this meanes to bitter ruine, how many men perished (as it is very likely) with

with fire and falling of houses: what lamentable misfortunes so strange that they cannot sufficiently with any style be expressed, happened in those dismal dayes, *Iohn Rhetor* hath very lamentably bewailed them, so that the reader by perusing of his history, cannot chuse but be moued to shed teares, and with the rehearsal of them he ended his storie. Last of all *Euphrasius* (whose departure was a second destruction vnto the city) was crucified to death with ruinous building, lest any one might remaine for to ouersee the citie.

Of Euphrasius who succeeded Euphrasius in the see of Antioch.

The carefull and louing prouidence of God towards mankind, which accustomed he, soze the plague lighteth, to prouide remedy, and to slake the sword of his wrath with clemencie, and when things grow vnto a desperate point, to set wide open the fontaines of his mercy, raised by *Euphrasius* Lieutenant of the East countries, to be carefull of the citie that he might want no necessities, whom the people of Antioch reuerenced highly therefore, and chose to their Bishop. Wherefore in recompence and reward of so great a care ouer the citie, he was presented with the Apostolicke see. Again, two yeares and six moneths after that citie was shaken with an earthquake, at what time in stead of Antioch she was called Theopolis, and enriched by the Emperours bountifullnesse with diuers great benefits.

Of Zosimus and Iohn Chuzabites, who were famous about that time for their life and miracles.

SEEING we haue remembred the aforesaid calamities, now we think best to annex thereto certaine other things woorthy of memozy, credibly reported vnto vs by such as saw them with their eyes. One *Zosimus* a Phoenician bozne in Sinda a village vpon the sea coast of Phoenicia, not twenty furlongs off Tyros, leading a monasticall life, had the grace of God so abundantly bestowed vpon him, partly by abstinence from meates, and partly by reuening of them, with other vertuous and goodly liuing, that he not onely forsooke things to come, but was boyd of all perturbation. When by chance he was in company of *Casarea* in Palastina with a noble Senator, and a wise man, by name, *Arceflaus*, one that was of great honour and renowne, enen in that very moment when Antioch fell, vpon a sudden he began to mourne and to lament, to fetch sobbs and sighs from the heart rote: he shed teares so infinitely that the earth was moistened therewith: next he called for a censar, and filled the quire where they sate with the sauer of the incense: he fell groueling vpon the ground, seeking to pacifie the wrath of God with earnest & zealous prayer. *Arceflaus* seeing him in this taking, sayd vnto him: What is the matter that makes you so much out of quiet? Wh (sayth he) the rattling sound of Antioch falling to ruine, hath now pierced mine eares. *Arceflaus* with as many as were present, hearing this, were amazed, wrote the houre he spake it, and found it to be true as *Zosimus* told them. There are many other strange things wrought by him, but the greater part of them I will passe ouer with silence (for they can hardly be numbred) and some I will lay down for the knowledge of the posterity. At the very same time when *Zosimus* flourished, there liued one with *Zosimus* of equall vertue and renowne, by name *Iohn* of Chozica laura, (a place in the further vate vpon the north side of the high way which goeth straight from Ierusalem to Iericho) one that led a monasticall life, seuered from all woorldly affaires, and gouerned the Bishopricke of the aforesayd *Casarea*. This *Iohn Chuzabites* hearing that the wife of *Arceflaus* (spoken of before) had one of her eyes stricken out with a weauers shuttle, where with he throweth yarne into the webbe, came immediately vnto her for to see the wound. When he espyed that the apple of the eye was fallen, and quite removed out of his seate, he called to one of the Physicians then present for a sponge, bade him put in the fallen eye againe as well as he could, and tye the sponge that was layd thereto. *Arceflaus* was not then at home, for he was with *Zosimus* in his monastery, standing in Sinda, at the furthest five hundred furlongs from *Casarea*. Where went messager in all the haste to *Arceflaus* to certifie him thereof. As the messenger came, *Arceflaus* late with *Zosimus*, and spent the time in communication. Hearing of the circumstance, he began to lament, to pull the haire off his head, and

Where Iohn Rhetor ended his historie. Euphrasius B of Antioch died in the earthquake.

Euphrasius.

Antioch by change of the name was called Theopolis.

throw it into the aire. As *Zosimus* demanded of him the cause of his heavinesse, *Arceflaw* with many a sob and shedding of many teares told him the whole. Immediately *Zosimus* left him, got alone with speed into his chamber, where (as it is lawfull for such kind of men) he called vnto God very familiarly. In a little while after, he came forth vnto *Arceflaw*, pleasantly disposed, with a modest kind of laughter, saying, Get thee home merrily, go on thy way, the gift is given vnto *Chuzubites*, thy wife is healed, she hath both her eyes whole, that might have not sticked by her, seeing it so pleased *Chuzubites*. Both which miracles were wrought at one time by these two iust men. Moreover, as *Zosimus* on a certaine time took his journey towards *Cæsarea*, driving before him an Ass with a fardell of necessities upon his backe, there met him a Lion, which took from *Zosimus* his ass and went his way. *Zosimus* pursued after the Lion through the midst of the thicket, so long vntill the Lion had eaten his fill of the asses carcase; and beholding him with a cheerefull and smiling countenance, he said: O friend, thou hast now hindered my journey altogether, for I am heauy and old, not able to beare the burthen laid upon the asses backe: wherefore come thy wayes contrary to thine owne nature, for of necessity thou must beare me this burthen, if thou wilt haue *Zosimus* to go hence: yet afterwards thou shalt returne againe vnto thine old fierce & savage nature. Then the Lion laying aside his rage and fury, began to saluon and very gently to come vnto *Zosimus*, proffering him his service. *Zosimus* laid the asses burthen upon the Lions backe, and led him vnto the gates of *Cæsarea*, to the end he might declare the power and might of God, and that all things were for the use and service of man, so long as we behaue our selues after his will, and abuse not the grace and gift he hath bestowed vpon vs. But lest I seeme ouer tedious in rehearsing of these things, I will returne where I list.

CHAP. VIII.

Of the calamities which befell in many places throughout the world.

Dyrrachium.
Corinth.
Anazarbus.
Edessa.

While as yet *Iustinus* held the Imperiall scepter, the towne now called Dyrrachium, but of old Epidamnus, was soze shaken with an earthquake. So was Corinth in Greece, Anazarbus an head citie in Cilicia the lesse, which endured that calamitie now the fourth time: but *Iustinus* repaired them, not without great summes of money. About the same time Edessa that noble and blessed citie of the Osroenians was overflowen with the streames of the riuer Scirtus which stode by, insomuch that many houses were caried away with the violence thereof, and infinite multitudes of men were drowned with the water. From that time forth Edessa and Anazarbus had new names given them by *Iustinus*, for either of them was called *Iustinopolis*.

CHAP. IX.

How Iustinus made Iustinianus his fellow Emperour.

Iustinus died
An Dom. 528.

Iustinianus
succeeded Iu-
stinus in the
Empire.

When *Iustinus* had reigned eight yeares, nine moneths and thre dayes, he called *Iustinianus* his sisters son to be his fellow Emperour, and proclaimed him the first day of the moneth Pancticus, after the Romanes Aprill, in the five hundred seventy and fift yeare after Antioch was so called. This being finished, *Iustinus* died, and left the Empire the first day of Loius, after the Romanes, August, when he had reigned together with *Iustinianus* foure moneths. *Iustinianus* now being Emperour alone, and the Councell of Chalcedon preached euery where throughout all the most holy Churches (as I said before) by the commandement of *Iustinus*, the Ecclesiasticall affaires in sundry places, specially at Constantinople and Alexandria, enjoyed not quietnesse. For *Anthimus* was Bishop of Constantinople and *Theodosius* of Alexandria, who both maintained that in Christ there was one nature.

CHAP. X.

How Iustinianus embraced such as approved the Councell of Chalcedon, and Theodora his wife of the contrary detested them.

Theodora the
wife of Iusti-
nianus so be-
trucked.

Then as *Iustinianus* was a great fauor of the Chalcedon councell, & the decrees thereof: so his wife *Theodora* held with such as affirmed & in Christ there was one nature. Where they were throughly of this opinion (for wher faith is called into controuersie, we

se that the father is against the sonne, and the sonne against the father, the wife against her husband, and the husband against his wife) of set purpose had covenanted among themselves, that he should defend such as sayd there were two natures in Christ our God after the vnit of the diuinitie and humanitie: and that she should hold with the maintainers of one nature: sure I am of this, that the one would not part vnto the other. For he was very earnest in defence of the Chalcedon Councell: and she of the other side was very carefull for the patrons of one nature, insomuch that she longingly and friendly entertained her owne faction, specially her owne countrymen: and if they were strangers, she sent them presents and gifts, nay she perswaded *Iustinianus* to call home *Semerus* from exile.

CHAP. XI.

Semerus the hereticke corrupted Anthimus Bishop of Constantinople, and Theodosius Bishop of Alexandria: but the Emperour deposed them, and placed other in their roomes.

There are extant Epistles which *Semerus* wrote vnto *Iustinianus* the Emperour and *Theodora* his wife: whereby we may learne how that at the first when he fled from the bishopricke of Antioch, he went not straight to Constantinople, but a good while after: that being at Constantinople he conferred with *Anthimus*, found him of his owne opinion, and perswaded him to leaue his bishopricke. He wrote of the same matter vnto *Theodosius* Bishop of Alexandria, and glozied (as I said before) that he had perswaded *Anthimus* to make more account of that opinion then of worldly honoz and bishoplike dignitie. There are moreover to be seene touching that matter, the Epistles of *Anthimus* vnto *Theodosius*, & of *Theodosius* againe vnto *Semerus* & *Anthimus*; all which I purposely omit, lest I should seeme to stuffe this present volume with too many such allegations, leaving them for such as are desirous to sift them out themselves. Both these Bishops when they had withstood the Emperours Edicts, and reiected the canons of the Chalcedon Councell, were deposed of their bishopricks: in the sea of Alexandria *Zoilus* did succede, and *Epiphanius* in the Bishopricke of Constantinople, to the end from thenceforth the councell of Chalcedon might openly be preached in all Churches, & that none might be so bold as to accuse it: and if any were found of the contrary opinion, they were by all means possible to be perswaded. For *Iustinianus* published an Edict, wherein he accused both *Semerus* and as many as held with him, and enjoyned great penalties for such as maintained their opinion, to this end, that from that time forth there might no dissention take roote in any of all the Churches throughout the world, but that the Patriarches of euery Province might hold together, and the Bishops of euery Citie obey their Archbishops: and that the foure Councells, the first held at Nice, the Councell of Constantinople, the first held at Ephesus, and the Councell of Chalcedon, should be preached in the Churches. There was a fift Councell summoned by the commandement of *Iustinian*, whereof what shall seme conuenient I will declare when occasion shall serue. In the meane space we haue severally to discourse of the worthy acts done about those times.

CHAP. XII.

Of Cabades king of Persia, and his sonne Chosroes, out of Procopius history.

Procopius Rhetor who penned the life of *Belisarius*, writeth that *Cabades* king of Persia purposed to bequeath the kingdome vnto *Chosroes* his youngest son, and that he took counsell how he might procure the Emperour of Rome to adopt him, hoping by that meanes to assure him of the regall scepter: but when he could by no meanes bring his purpose about, *Proclus* one that was alwayes conuerfant with *Iustinian*, and by office his Treasurer, was the cause that there arose greater enmity betwene the Romanes & Persians then ever was before. Furthermore, the sayd *Procopius* discourseth at large of the Romane and Persian affaires, of the boudy battels that were betwene them, when *Belisarius* was Captaine of the Easterne power. And first he reporteth how the Romanes had the victorie at Daras and Nisibis, what time *Belisarius* and *Hermogenes* were chiefe over the Romane armies. Vnto these he annexeth the state of Armenia, and the mischiefs which *Alamundarus* Captaine of the barbarians called

Scenex,

hed (as I said before) the pallas of Rome, when as *Eudoxia* wife to *Valentinianus* Emperour of the Romanes inhabiting the West dominions of the world, lost her husband through the treason of *Maximinus*, was her selfe very contumeliously desoured, sent for *Genzerichus*, and promised to deliver the Citie into his hands. When came *Genzerichus*, set Rome on fire, and brought *Eudoxia* with her daughters into Vandalia. At the same time together with other monuments he took away such things as *Titus* the son of *Vespasian* after the winning of Ierusalem had caried to Rome, that is to say, such monuments as *Salomon* had consecrated unto God whom he honozed greatly. All which *Iustinianus* sent backe againe to Ierusalem, for to set forth the service of Christ our God; and therein verily (as it was very mete) he did God good service, seeing they were consecrated to him before. *Procopius* remembreth that then also *Gelimeres* beholding all that was done, fell prostrate upon the ground before *Iustinianus* the Emperours sets, and repeated in his mother tongue that diuine sentence of *Salomon*: Vanitie of vanities, and all is but vanitie.

Ecclesi.

CHAP. XVIII.

Of the Phancians who fled from the face of Iosue the sonne of Nane. Of Theodorichus the Goth, and the things from his reigne at Rome unto the time of Iustinianus: and how Rome was againe recovered by the Romanes.

Procopius writeth of another thing worthy of memorie and great admiration, which was not written before his time. He saith, that the Maurusians a Libyan nation were driven out of Palæstina and came to Libya: that these were the Gergefics, Gebusics with other nations, whom holy Scripture testifieth to haue bene overcome by *Iosue* the sonne of *Nane*: that it may be iustified for truth by the Epigramme he saith with his owne eyes engraven in Phœnician letters, hard by a font where there stood two pillars of white stone. The words were these: We are they which fled from the face of *Iosue* the robber, the sonne of *Nane*. Thus it came to passe, that these things were forgotten when Libya the second time was subdued of the Romanes, and payed yearely tribute, as in times past. It is reported that *Iustinianus* repaired againe an hundred and fifty cities, of which number some had bene utterly destroyed, some other for the most part gone to ruine: that he set them forth with such maiestie, with such ornaments, and with such workmanship both of publike and private building, environing them with strong walls, and other goodly building wherewith Cities are adozned, and the diuine Godhead honozed in his throne of maiestie; last of all, with so many conduits partly for piosite and partly for shew, whereof some were then first erected, and some other repaired, that nothing could possibly be done more excellent. Now I come to discourse of the affaires in Italy, whereof some part is artificially handled by *Procopius Rhetor*. As soon as *Theodorichus* (mentioned before) took Rome, banquished *Odoacer* the tyant, gouerned the Roman Empire for a while and departed this life, *Amalasuntha* his wife gouerned the common weale in stead of *Astalarichus* her sonne whom *Theodorichus* begate upon her, and so ruled the Empire with such circumspection, that in her doings she seemed rather a man then a woman. She first of all perswaded *Iustinianus* to be so willing to warre with the Goths, and sent Ambassadors unto him touching the conspiracy that was wrought against her. But when *Astalarichus* being of very tender yeares, departed this life, *Theodatus* the kinsman of *Theodorichus* obtained the Westerne Empire. He at the coming of *Belissarius* into the West, delivered by the Crowne, for he had more mind to study then skill to wage battell. At that time also *Vittiges* a ballant man was Captaine of the Roman power in the West dominions. Yet we haue to learne by the history of *Procopius*, that when *Belissarius* came to Italy, *Vittiges* left Rome: that *Belissarius* came with his army into the Citie of Rome: that the Romanes opened their gates and receiued him most willingly: for *Siluerius* the Bishop had brought this to passe, and had sent as touching that matter *Fidelius* the Buruepo of *Astalarichus* unto *Belissarius*. Therefore the Citie was yielded unto *Belissarius* without shedding one drop of blood, and Rome againe was subdued by the Romanes thre score yeares after the Goths had taken it, the ninth of Apellais, after the Romanes, December, and the eleventh yeare of *Iustinianus* reigne. *Procopius* writeth moreover, how that after all this, when the Goths besieged Rome afresh,

Rome was recovered & the Goth vanquished, An Dom. 535

afresh, *Belissarius* suspecting *Siluerius* the Bishop of treason, banished him into Greece, and placed *Vigilius* in his room.

CHAP. XIX.

Of the people Eruli, how they received the Christian faith in the time of Iustinian.

About the same time (saith *Procopius*) Eruli who in the time of *Anastasius* the Emperour passed ouer the riuer Danubius, being courteously intreated of *Iustinian*, and rewarded with great summes of money, receiued euery one from the highest to the lowest the Christian religion, and changed their brutish and barbarous trade of life, into modest and ciuill behaviour.

CHAP. XX.

How the Goths wonne Rome, and Belissarius the second time recovered it.

The aforesaid author declareth, that after the returne of *Belissarius* into Constantinople, with *Vitiges* and the spoile he caried out of Rome, *Totilas* became Emperour, & the citie againe was subdued of the Goths: that *Belissarius* the second time came into Italy, recovered Rome, gaue the Medes battell, and was sent for by the Emperour to Constantinople.

CHAP. XXI.

How the people Abasgi about that time received the faith.

It is recorded moreover by the same writer, that the people Abasgi being brought vnto a more ciuill kind of life, receiued about that very time the Christian faith: that *Iustinianus* the Emperour sent vnto them one *Euphrata* an Abasgian boyne, & of the Court Eunuches, for to charge them that none of all that nation should offer violence to nature and geld him selfe. For the Emperours chamberlaines, whom commonly we call Eunuches, were oftentimes taken of that nation. When also *Iustinianus* the Emperour erected a Temple vnto the Mother of God among the people Abasgi, and ordained them Priests, of whom they were thoroughly instructed in the principles of Christian religion.

CHAP. XXII.

Of the people which inhabite Tanais, how they became Christians: and of the earthquakes in Greece, Beotia and Achaia.

The aforesaid historiographer hath written, that the nation dwelling about Tanais, (the inhabitants of that region do call the riuer that runneth out of the fenne of *Mæotis* into Pontus Euxinus, Tanais) requested *Iustinianus* to send them a Bishop: and that *Iustinianus* was very carefull of their suite, and sent them a bishop with heart and good wil. He declareth moreover, and that in good order, how the Goths in the time of *Iustinian* brake out of the fenne of *Mæotis* into the Roman dominions: that there happened strange earthquakes in Greece, Beotia, Achaia, and the countries about *Cræzus* haue: that many regions were destroyed, and cities ouerthrowne: and that there happened also opening and gaping of the earth, which in some places closed together again, and in some other places continued so still.

CHAP. XXIII.

The expedition Captaine Narfis made into Italy, and his pietie Godwards.

Procopius discourseth how *Iustinian* sent captaine *Narfis* into Italy: how he overcame *Totilas*, afterwards *Teias*, & how Rome was now taken the fifth time. It was reported moreover by such as accompanied *Narfis* in that voyage, how that when he prayed vnto God, and offered vnto him his bounden dutie and seruice, the virgine *Marie* the mother of God appeared vnto him, prescribed the time when he should deal with the enemy, and that he should not gird himselfe to battell before he had a signe giuen him from heauen. Many other acts worthy of memory were done by this *Narfis*. For he won *Bucelinus* and *Syndualdus*, and subdued many other countries reaching vnto the Ocean sea. Which things *Agathius Rhetor* hath written of, and be not as yet come to our hands.

¶

CHAP.

CHAP. XXIII.

How Chosroes fretting with envie at the prosperous affaires of Iustinianus, tooke armour against the Romanes, destroyed many cities, and among others, great Antioch.

IT is layd downe in writing by the same Procopius, that Chosroes hearing of the prosperous successes which befell vnto the Empire of Rome both in Libya and Italy, fretted within himselfe for envie, and charged the Emperour that he had done certaine things contrary vnto the covenants agreed vpon betwene them, and therefore that their league was broken: that Iustinianus at the first sent Embassadors vnto Chosroes, intreating him not to breake the perpetuall league that was concluded, neither to dissolve that linke of loue & peace that was knit betwene both countries; but if there were any rash enterprize committed, or any quarrellous occasion giuen, it might friendly and lovingly be put vp: that Chosroes of spite and malice which boyled within his breast, would by no meanes be brought to any good order, but gathered a great army, and assaulted the marches of the Romane dominions in the thirtieth yeare of Iustinianus reigne. He writeth moreover how that Chosroes tooke Surus a citie vpon the shore of Euphrates; but covenanting with them one way, dealt with them another way, and that most lewdly: for he tooke what he promised, that would he neuer perforce: he tooke that citie more with subtiltie then by force of armes. Also he set Beica on fire, & came with violence against Antioch when Euphremius gouerned the Bishopricke: who left at that time the citie, because none of the spies which he had sent forth were returned vnto him: whose politicke foresight, as report goeth, preserved the Church and all that belonged thereto. For he adorned it with godly monuments, thereby to redeme it from the violence of the enemy. The same authoꝝ declareth with a vehement stile, easie to moue any reader, how the said Chosroes tooke Antioch, destroyed all with sword and fire: and how afterwards he came to Seleucia, then to Daphne the suburbs thereof, last of all to Apamia, whose Church Thomas gouerned, a man very famous both for life and learning. This Thomas liked not to accompanie Chosroes vnto the Theater, there to behold the running at tilt (though the Canon of the Church forbade it) to the end in so doing he might vse all meanes possible to mitigate and allwaie his fury. The report goeth, when Chosroes demanded of him: Wouldst thou see me in the citie? that he answered: I speake vnbainely and as I beare faith vnto God, I would not gladly see you there. Chosroes marvelled at his libertie of speech, and reuerenced the man highly, as he deserved, for the truths sake.

CHAP. XXV.

Of the miracle wrought at Apamia by the vertue of the reuerend Crosse.

Seeing that by discourse of our histoy we are fallen to intreat of this matter, it shall not be auaile here to remember a certaine miracle woorthy the noting, and wrought at Apamia. As soone as the Citizens of Apamia heard say that Antioch was set on fire, they requested Thomas (spoken of before) to bring forth (although it were contrary vnto order and custome) the whole some and liuely Crosse, and to set it before them all, to the end they might behold and embrace it when their last houre came, for therein onely the health of man consisted: and now taking their voyage into another world, they might haue the reuerend Crosse for their way fare to safer conduct them into a better soyle. Wherefore Thomas did as they requested him: and after the limitation of some certaine time for the preparation thereof, he brought forth the liuely Tree of the Crosse, that all the neighbours might come together, and participate of the health that proceeded thereof. Whither went my parents together with others, and toke me in their hand being a child, and then going to scholl. After we were licenced to honour and embrace the reuerend Crosse, Thomas lifted by his hands, and let all see the wood of the Crosse, whereby the old curse of sinne was wiped away, and compassed the Sanctuary, as the use was vpon high and solemne feasts. But as Thomas passed from place to place, there followed him a great flame, not of burning, but of shining fire, in so much that

The sight of the Crosse in that lamentable plight serued them as a memorance to trust onely in him that died thereon.

to men's seeming all the place where he stood and shewed vnto the people the reuerend crosse, was inflamed. This was done not once nor twice, but oftener, when Thomas went about, and the people gathering together, requested him so to do. Which sight so refreshed vnto the citizens of Apamia, the health and safegard that was to ensue after. Wherefore there was a picture set in the roose of the Sanctuary, at the foot whereof this miracle was written for such as were ignorant thereof. This picture was preserved vntill that Adarmans, and the Persians invaded that countrey, and burned both Church and citie. Thus ended all that circumstance. Chosroes in that voyage of his, hauing profaned the holy league, committed at his pleasure other hainous acts agreeable with his light and vnconstant behaviour, yet not decent for a man endued with reason, much lesse fit for a Prince which hath regard of his word and promise.

CHAP. XXVI.

The expedition of Chosroes made against Edessa.

Furthermore the same Procopius hath laid downe in writing the things which of old were remembered, touching Edessa and Agbarus, and how Christ wrote an Epistle vnto Agbarus: againe how Chosroes made another inuasion, and determined to besiege Edessa, hoping to dispoone the report and fame that was spread farre and nigh of that citie, to wit, that no enemy would ever be able to subdue Edessa. Which thing is not mentioned at all in the epistle which Christ our God wrote vnto Agbarus (as it is to be seen in the histoy of Eusebius Pamphilus, where the epistle is laid downe word by word) yet it is not onely noised, but believed of the faithfull, and the event falling out confirmed the report to be true. For when Chosroes went about to take the citie, although he made many an assault, & raised a wonderfull great countermure, so that he might easily scale the walls of the citie with sundry other engines, yet went he away and could not preuaile. And how it so fell out I will declare. Chosroes first commanded his souldiers to carry thither a great pile of timber, howsoever they were for to besiege the citie, which was in maner as some done as spoken. The timber being framed round, and earth heaped in the midst, it was set right ouer against the walls, and raised by little and little, with timber and other filling stuffe, vntill it came to a great height, that the top thereof was higher then the walls of the citie: from whence they shot at the citie, & at such as hazarded their lines in defence of the walls. The citizens seeing this countermure much like an high mountaine to draw nigh their citie, and that by all likelihood the enemy would come in on foot, they got them very early, and made a ditch ouer against their hillock, they wove fire therein, that the flame might take hold of their timber, & make their countermure euen with the ground. This being done, and fire cast in, it fell not out as they wished, because the fire could not breake out, and take into the aire for to consume the pile of timber. Last of all when as they seemed now to yield, despairing of their safetie, they bring forth an Image which God himselfe, and not the hands of man, had shaped, the which Christ had sent vnto Agbarus, when Agbarus desired to see him. This holy picture they drew through the ditch they had made, and conveyed in water: of this water they threw vpon the pile & heape of timber, so that by the prouidence of God, aiding and assisting the faith of such as practised the circumstances, that which they could not bring to passe before, is now easily compassed. For immediately the undermost wood took fire, and was quickly burned into coales, the flame flashed vnto the top, and set the whole pile on fire. The Edessians being besieged, and spying at length that both smoke and flame broke out, deuised this sleight which followeth, for to deuine the enemy. They called for little flagons, filled them full of tow, hay, & brimstone, with other kind of stuffe that easily would take fire, & threw them vpon the enemies pile of countermure. The flagons being violently throwne & chased, yielded forth such clouds of smoke, as darkened altogether the smoke and flame that rose of the enemies pile: so that as many as were ignorant of the policie, thought verily there was no other smoke saue that which proceeded from the flagons. But the third day after, the flames were espied to dash out of the earth, and then the Persians which fought on the countermure, perceived the danger they stood in. Spotwithstanding at this, Chosroes going about to withstand the might and power of God, brought the conduits which were without the walls of the citie, vnto the pile, hoping thereby to quench the fire. But the fire received the water as if it had bene oyle, by imbrication, or some

This picture was not by vertue of the crosse, but by the prouidence of God to comfort his people, who were not ashamed of him that died on the crosse.

All that was done here is referred vnto the prouidence of God, and the faith of the Edessians, not to the picture.

other such like thing, raged out of measure, burned all to ashes, & brought the pile even with the ground. In the end, *Chosroes* despairing altogether of his purpose, perceiving what reproch and infamy he had incurred because he determined to conquer the God whom we honour and worship, returned home with shame enough.

CHAP. XXVII.

Of the strange vision that was seene at Sergiopolis.

Another thing yet done by *Chosroes* at another time at Sergiopolis, I thinke best to lay here downe in writing, which is both worthy the penning, and the knowledge of the posteritie. *Chosroes* made preparation to assault this citie also, and to besiege it. Being come to the walles, the citizens within and the enemy without fell to parle, & concluded that the citie was to be redeemed with the holy treasure and monuments, among which one was the Crosse, sent thither by *Iustinian* and *Theodorus*. When these things were brought unto *Chosroes*, he demanded of the Priest and Persians which were sent for that purpose, whether there were any more left behind: To whom, one whose lips were not acquainted with the truth, made answer, that there remained certaine other monuments, which a few citizens concealed. Yet the messengers that brought away the treasure with other jewels, had left behind nothing that was of gold or silver, but of some other stuffe that was far more precious, and consecrated unto God, namely the holy reliques of *Sergius* the valiant Martyr of Christ, which lay in a long chest that was overlaid with silver. Wherefore *Chosroes* being persuaded with the aforesaid words, let his host go to besiege the citie and to win it. But they espied upon a sodaine a great multitude of men upon the walles, fenced with shields, and ready to fight for the citie: they were amazed, and wondering at the multitude and armour, they went backe unto *Chosroes*, and told him the whole. When he was againe given to understand that there were but very few left in the citie, and that they were either spent with age or of tender yeares (for all that were of ripe yeares and mans state, had bene routed) he took that of a suretie to be a miracle wrought by the holy Martyr: he was stricken with feare, and had the Christian faith in admiration: he returned home, and (as report goeth) was baptised in his later dayes.

CHAP. XXVIII.

Of a pestilent disease which continued two and fiftie yeares.

An. Dom. 544

Now I am about to declare a certaine historie which was not penned unto this day: it is of a certaine pestilent disease, which plagued mankind the space of two and fiftie yeares, and pynailed so much, that it destroyed in manner the whole world. For it is reported, that this contagious disease lighted upon Antioch, two yeares after the Persians had taken the citie: in some part much like that which *Thucydides* hath described, in other respects farre unlike: it began in Ethiopia, even as that which *Thucydides* wrote of, and spred it selfe afterwards throughout the whole world, neither was there almost any one that escaped the infection thereof. It raged so vehemently in some cities, that all the inhabitants thereof were dispatched: with other townes it dealt more gently and mildly. Neither began it at any one certaine time of the yeare, neither did it cease and relent after one manner & order: for in some places it entred with winter, in some other places about the end of the spring, in certaine countries about the midst of Summer, in certain others in Autumne. In some regions when it had infected some part of one city or other, it left the rest untouched. When might a man have sene very oft where this maladic reigned, certaine families wholly dispatched, at another time one or two routed out, & all the city besides not once visited. Wherefore (as we have marked diligently) the families which escaped this yeare, were alone & none others dispatched the next yeare. And that which is most of all to be marvelled at, if any which inhabited the infected cities fled into other countries where the sickness was not, they onely were visited, although they removed (hoping that way to save their lives) out of contagious into cleare. This calamitie during the terme and compass of these yeares which they call revolutions, passed through both townes & countrey, but the greatest mortallitie of all fell upon mankind the second yeare of the revolution, which comprised the terme of fiftene yeares: so that I myselfe which write this historie (for it will not be amisse to enterlace this, that the consequents may agree with the premises) while as yet I frequented the schooles, was then troubled with

an insupportable swelling about the priuy members, or secret parts of the body. Moreover, in proceesse of time when this sickness waxed hot, and dispatched diversely and sundry kinds of wayes, it fell out to my griefe and sorrow, that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the citie, & some in the countrey. Such were my adventures, & such were the calamities which the course of those lamentable times distributed unto me. When I wrote this, I was 48 yeares old. But two yeares before, this sickness had bene foure times in Antioch, and when as at length the fourth revolution & compass was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine. This disease was compound and mixt with many other maladies. It took some men first in the head, made their eyes as red as bloud, and pufft up their cheeks: afterwards it fell into their throte, and whomsoever it took, it dispatched him out of the way. It began in some with a fire, and boiling of all that was within them; in some other with swelling about the secret parts of the body, and thereof arose burning fevers, so that they died thereof within two or thre dayes at the furthest, in such sort and of so perfect a recompensance, as if they had not bene sick at all. Others died mad, and carbuncles that arose out of the flesh killed many. It fel out oftentimes that they which had this disease, & escaped the first and the second time, died thereof afterwards. The order & manner that men came by this disease, was so diverse, that it cannot with pen be expressed. Some had it by keeping of company and lying together: some other onely by touching, and frequenting the infected houses: some againe took it in the market. Many of them which fled out of the contagious cities, and were not visited themselves, infected where they came. Others which kept company with the sick, and touched not onely the sick but the dead also, were not sick at all. Other some, who gladly would have died for the sorrow they conceived because their children & deare friends were departed, and therefore thrust themselves among the sick, could not have their wills, the sickness did as if were flee away from them. This pestilent disease, as I said before, reigned throughout the whole world the space of two and fiftie yeares, as I said before, reigned that ever had bene before. *Philostrophus* wondered at the plague which was in his time, because it continued fiftene yeares. But the things that are to come, are uncertaine and unknowne unto men, and they tend to the end which God hath appointed, who knoweth both their causes, and what shall become of them. Now let us returne where we left, and prosecute the rest of *Iustinianus* reigne.

CHAP. XXIX.

The insatiable desire and greedinesse of Iustinian in getting of money.

I*ustinianus* had so insatiable a desire of money, & so shamefull a mind towards other mens possessions, that for love of gold he made sale of his subjects goods, unto the magistrates, unto the tribute gatherers, and unto such as mischieved others upon no occasion. He deprived many, nay an innumerable sort of people, which enjoyed great possessions, upon false and fained causes, of all that they had. If any harlot bore mind unto any mans wealth, and fained that she had company and familiaritie with him, immediatly all that belonged to law and iustice (so that she made *Iustinianus* partaker of her shamefull bootie) was of no force, and all his goods, whom she had falsely accused, was brought into her house. Furthermore, he was so liberall and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houses, where both men and women, old and young, and such as were visited with sundry diseases, might be diligently looked unto: and to bring these things about, he layed asse great summes of money. He wrought many other good deeds, no doubt very holy and acceptable unto God, if that either he, or others whosoever that bring such things to passe, caused or do procure them to be done of their owne proper goods, and offered unto God for sacrifice their lives and conversation void of spot and blemish.

CHAP. XXX.

The description of the Church of Wisedome in Constantinople, and of the holy Apostles.

The aforesaid *Iustinianus*, besides sundry other holy Churches of goodly workmanship, erected to God and his Saints, founded in Constantinople the notable & worthy building, I meane the gorgeous Church of Wisedome, such a one as the like whereof hath

When a man is either pricked in conscience or other, wife fearfully, any falsehood will seem true, and a mouse is then as big as a Bear.

Euagrius is visited with his family. *Bouge* is both the secret part of the body, and the disease. The age of Euagrius when he wrote this historie.

not bene sene heretofore, the which so passed for beautie and ornature, as may not for the worthinesse, thereof sufficiently be exprest: yet will I do mine endeavour to describe the same. The roose of the sanctuary being lifted vp on high with foure arches, was of such height, that they which stood beneath on the ground and looked upwards, could hardly see the ridge & the top of the balsted circle: againe, they that were aboue, were they neuer so courageous, durst not looke downe, neither once behold the foundations. The arches from ground to the roose (so farre do they reach) are wide open, and emptie. On the right side of the temple, and the left hand as ye go in, there are godly pillars set in order, & made of stones that were brought out of Thessalia. There are also high lofts vnder set and stayed vp with other such like pillars, where they that are disposed may see and heare the mysteries handled. There the Emperour bleth to sit vpon the holypayes, when the blessed Communion is celebrated. These pillars though they reach vp both on the East and West side of the temple, hinder not at all the light of so worthy a building; and vnto these sollars there are porches of pillars, whose tops are likewise wrought and turned with litle arches. But to the end I may liuely paint forth the portraiture of this worthy building, I thinke best here to lay downe how many fote it was in length, how many in bredth, and how many in height: in like sort of the arches, how many fote they were in compasse, and how many in height. The manner was as followeth. The length from the doore ouer against the holy cup, in the which the blondy sacrifice is offered, vnto this cup and holy vessell was one hundred and fiftie fote. The breadth from porch to porch was an hundred and fiftene fote. The height from the top of the circle in the roose vnto the pavement on the ground, was an hundred and fourescore fote. The breadth of every arch was threescore and six fote. The length of the whole Temple from East to West was two hundred and threescore fote. The breadth ouer the arches in the light and open body of the Church, was threescore and fiftene fote. There are two other godly porches to the West, set vp very strongly of either side with a wide entry in the midst. Furthermore the same Iustinian builded the Temple of the holy Apostles, inferior to none other, where both Emperours and Priests most commonly are buried. But of these things thus much shall suffice.

CHAP. XXXI.

Of the folly rather then the friendship of Iustinian, in fauouring too much seditions persons and robbers.

Behold the
follies of
Iustinian
while the Ci-
uilians do so
honour & re-
uerence.
Yet it any
good thing
be found in
him, it de-er-
ueth com-
mendation.

As yet I haue more to say of Iustinian besides the aforesaid, and whether it may be referred vnto the naughtinesse of his nature, or the fearefulness of his saint courage, I am not able to say: yet was it such a thing as passed all brutish and savage crueltie: & sure I am it began of that popular sedition, whose watchword was Nica, by interpretation overcome. It pleased Iustinian so earnestly to hold with the faction of them which were called Prasinii, that it was lawfull for them without correction, at none day, and in the midst of the citie to slay their aduersaries; and they not onely stood in awe of no punishment, but also were thought worthy of great honoz, so that in the end it fel out that there were many homicides. It was lawfull for them to rush into other mens houses, to spoile them of their proper treasure, & to sell men leases of their owne liues. And what magistrate sooner went about to restrain them, he did nought else saue heape coales on his owne head. Whereupon a certain magistrate of the East going about to chastise these rebels, clapped giues on their fete for to bzielle their violence, & was led himself through the midst of the citie, & grievously tormentted with fetters. Calpurnius also Lieutenant of Cilicia, when two Cilicians, Paulus and Faustinus both murderers, rebelled against him, and conspired his death, because he put in vze the penaltie which the law had ordained for such malefactors, was himselfe hanged on the gallows, and endured this punishment for his good conscience and execution of the lawes. Whereupon it fel out that such as were of the other faction, being dzinen to leaue their dwelling places, and could no where be lodged, but were tossed hither and thither as shamefull miscreants, fell to assault trauelllers, to rob and to scale, and to murder euery one that met them; vntill it grew vnto such outrageousnes, that all places sounded of untimely slaughter, of spoiling and other such like heinous offences. Yet at length some good mode was found in him, that made him to change his mind, and to execute such kind of men, suffering the law to take place against them,

them, whom he permitted aforesaid to rage throughout the citie, like barbarians and bloudsuckers. But to discourse of these things sufficiently, time will not serue, neither will my pen be able to paint them accordingly. By these few ye may coniecture of the other horrible acts which Iustinian committed.

CHAP. XXXII.

Of Barsannaphus the Monke.

There liued about that time very godly men, who in many places wrought great miracles, so that their fame was euery where spread abroad. Of which number one was Barsannaphus an Egyptian bozne. This man led his life in a Monastery hard by Gaza: and though he were in the flesh, yet bzielled he the motions thereof, inasmuch that he did many notable miracles. It is thought that he shut vp himselfe in a certaine cabbitt; & since the time he went in, for the space of fifty yeares and more, that he was neuer sene of any, neuer toke sustenance or any other thing on earth. When Eustochius Bishop of Ierusalem would not beleue it to be true, but took it for a fable, he went and digged vp the cabin where this holy man had pend himselfe; and as the report goeth, there arose out thence fire, which almost burned such as came thither with him.

CHAP. XXXIII.

Of Simcon the Monke, who fined himselfe to be a foole for Christs sake.

There was at Emesa a man whose name was Simcon, who laying aside all desire of haing glory, although he was wise in euery respect, and replenished with the grace of God, yet seemed he vnto such as knew him not, as if he had bene a starke foole. He liued for the most part a solitary life, neither did he make any man priuie either when or what he prayed vnto God, neither at what time he alone fasted or refreshed nature by taking of sustenance: sometime when he walked in the open strate or market place, he seemed farre from the common trade of liuing, nay, he shewed himselfe as though he had neither wit nor vnderstanding. Againe, if hunger dzaue him into a Tauerne, he would sed vpon pottage, meate, and whatsoeuer first came to his hand. If in case any did him obeisance, & saluted him with the bowing of the head, he would straight be angry, and get him thence with speed, fearing lest the common people would espie his vertue. Thus was Simcon wont to do at his being in the market. Yet there were some with whom he made himselfe familiar, & that vnsaindly. Of which number one had a maide that was rauished and gotten with child, & being compelled by her master & mistress openly to reueale the father, and him that playd so leud a part: made answer that Simcon had secretly layen with her, & that she had conceived of him, & that she would not onely sware it to be true, but also if need were, proue it with plaine evidence. Simcon hearing of this, said, it was so indeed, that he was a man as other men were, and that the flesh was a fraile thing. When the rumour thereof was noised abroad, & Simcon therefore, as it was very likely, defamed for ever; he got him out of sight, & made them beleue he was ashamed. When the houre came that she should be deliuered, as the manner is, she lay in her labour was so grieuous, so great, & the paine so intollerable, that the poore lilly wretch was ready to yeld vp the ghost, yet was she not rid of her burthen. Wherefore when Simcon (who of set purpose came thither) was intreated to pray vnto God for her; his answer was: that the woman was not like to be deliuered, before she confessed truly who was the father of the child. When she had so done, and named them the true father, immediately the child came sprauling out of the wombe, and truth played the office of the midwife. The same Simcon was sene on a certaine time to go into an harlots house, who shut the doore after him, & taried there a long while, when none was within but they two. Againe he was sene to vni-locke the doore, and to put out his head, looking about whether he could see any, the which briefly caused great suspition, in so much that such as beheld him, called the harlot vnto them, demanded of her what business Simcon had in her house: which swoze vnto them, that for want she had not tasted of any thing in thre dayes before, saue onely water: that Simcon

Beleue it
who will, there
is none I trow
that wil blame
Eustochius,
for counting
it a tale of a
tub. If he was
not seen in all
that space,
how was it
knowne that
he did not eat

It is meere
folly, and a
dishonour
vnto God, for
a man to slan-
der himselfe.

The simplici-
ty of old time
deceiued ma-
ny a godly
man: if the
like were
done in these
dayes, there
were no cloke
for it.

Marius the Persian: when they had read many paces of *Theodorus* and *Theodoritus* woordes, and proued manifestly that *Theodorus* had bene lately condemned, and his name cleane wiped out of the holy catalogue or registrie: when they had concluded also that hereticks were to be condemned after their decesses, and with generall consent to accurse not onely *Theodorus*, but also the woordes of *Theodoritus* against the twelue points of the faith layd downe by *Cyrl*, and against the true and right faith, together with the Epistle of *Ibas* vnto *Marius* the Persian, they laid downe their censure in such order as followeth: Seeing our great God and Sauour Christ Iesus hath spoken, as it is in the parable of the Gospell, &c. And a little after: We condemne and accurse not onely all other hereticks heretofore condemned by the foure holy Councils aboue mentioned, and by the holy Catholicke Church, but also *Theodorus* Bishop of Mopsouestia with his wicked bookes, together with the vngodly works of *Theodoritus*, impugning partly the true faith, with the twelue points of most holy *Cyrl* concerning the faith, and partly also the holy Councell of Ephesus, and what other things foucer the same *Theodoritus* hath published in defence of *Theodorus* and *Nestorius*. Moreouer we condemne the wicked Epistle which *Ibas* wrote vnto *Marius* the Persian. When they had interlaced certaine other things, they layd downe fouretene points or articles of the true and sincere faith. Thus haue we learned that these things were handled. When bills were exhibited vnto the Councell by *Eulogius*, *Conon*, *Cyriacus* and *Pancracius* the Monks, against the doctrine of *Origen*, *Adamantius*, and such as embraced his errors, *Iustinianus* asked of the Councell what they minded to do as touching these things: He annered also vnto the aforesaid, the copie of one certaine bill together with the letters of *Vigilius* written in that behalfe. Whereby we may learne how *Origen* endeuoured to stusse the plaine and simple doctrine of the Apostles, with the fables of Gentiles and Manichees. To be short, when they had cried against *Origen*, and against all them that swallowed in the like error with him, the controuersie was referred vnto *Iustinianus* by an Epistle, whereof some part was as followeth: Thou most Christian Emperour, that retainest the vertuous mind, agreeable with ancient nobilitie. And a little after: We abhorre and detest this doctrine, we acknowledge not the voices of strangers and aliens vnto the Church: nay rather if there be any one such found, we bind him sure with the bond of excommunication as a theefe or robber, and banish him the Church of God. Again after a few lines: Your Maieslie may soone understand all that hitherto we haue decided, by the view and reading of these our Acts. Vnto these their letters, they annered the articles which the patrons of *Origen*'s errors had learned, wherein they revealed not onely their consent, but also their dissent and manifold absurdities. Of which articles, the first contained the blasphemie of certaine Monks inhabiting the Monastery of New Laura, laid downe in these woordes: *Theodorus* called *Ascidus* Bishop of Caesarea said: If the Apostles and Martyrs which now worke miracles, and enioy so great an honor, be not made equal with Christ at the general resurrection, what are they restored vnto? Sundry other blasphemies of *Didymus*, *Euagrius* and *Theodorus* were rehearsed by them that diligently collected these things. Within a little after the Councell was dissolved, *Eutychius* Bishop of Constantinople was deposed, and *Iohn* of Sirimis a villager of Cynegia bordering vpon Antioch, succeeded him in the bishopricke.

CHAP. XXXVIII.

How *Iustinianus* falling from the right faith, affirmed that the body of Christ was in euery respect void of corruption.

* The heresie of *Iustinianus* the Emperour. Christ wept ouer Ierusalem, hungered, slept, sweated blood, & died vpon the crosse: was there therein any change?

At the selfe same time *Iustinianus* treading out of the way of true doctrine, and lighting on such a path as neither the Apostles nor the Fathers ever led him vnto, fell among briars and brambles, with the which he purposed to stusse the Church of God: yet brought he not his will about, for the Lord had fortified the high way with such strong hedges, that murderers could not leape ouer, as if (according vnto the prophesie) the wall had bene throwne downe and the hedge broken. Wherefore the same time when *Iohn* named *Cateline* was Bishop of Old Rome after the death of *Vigilius*, *Iohn* *Sirimis* of Constantinople, *Apolinarius* of Alexandria, *Anastasius* after *Dominus* of Theopolis otherwise called Antioch, and *Macarius* now restored vnto his proper see of Ierusalem: when the Councell after the depriuation of *Eustochius* condemned *Origen*, *Didymus* and *Euagrius*; * *Iustinianus* wrote an

edit,

edit, wherein he affirmed that the body of the Lord was not subiect to death or corruption: that it was void of such affections as nature ingrafted, and were blameable: that the Lord eate before his passion, in such sort as he did after his resurrection: that his most holy bodie was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and naturall motions, no not after his resurrection: vnto which opinions he purposed to compell both Priests and Bishops to subscribe. But all they making answer, that they expected the opinion of *Anastasius* Bishop of Antioch, posted him off so, the first time.

CHAP. XXXIX.

Of *Anastasius* Archbishop of Antioch.

Anastasius was a man of such profound skill in holy Scripture, and so warie in all his doings throughout his whole life time, that he weighed greatly of small and light matters, and would in no wise be changed or altered in them, much lesse in matters of great weight and importance, and especially which concerned God himselfe. And furthermore he so governed his nature, that neither for his softnesse he would easly yeld vnto such things as were unreasonable, neither againe for his bluntnesse he would easly yeld vnto such things where right and reason did not so require. He gaue diligent care to the recitall of grane matters: and as he flowed in speech, so was he acute and quicke witted in dissoluing of doubts and questions. He would not once so much as vouchsafe the hearing of vaine and idle matters: but as for his tongue he so bridled it, that he moderated his talke with reason, and held his peace where it so behoued him. *Iustinianus* took him in hand with all policie, as if he had bene to batter a well fortified hold, perswading himselfe verily if he might winne him, that he might easly take the whole citie, pike the true faith as it were in seruitude, and last of all leade the shepe of Christ captiues out of the Church. But *Anastasius* was of so diuine a courage (so he stood vpon the sure rocke of the faith) that he wrote letters freely against *Iustinianus* the Emperour, prouing both plainly and wisely, that the blessed Apostles and holy Fathers confessed and deliuered vnto them, the body of the Lord to be subiect vnto death, & partaker of the blameable affections naturally impressed in the mind. In like sort he answered the Monks of the greater & lesse Syria, which reasoned with him as touching this matter: and confirmed the minds of all men to fight in defence of the truth. To be short, he read daily in the Church that sentence of *Paul* the elect vessell of God: If any preach vnto you any other Gospell besides that which ye haue receiued, yea if he be an Angell from heauen, let him be held for accursed. Whereunto all (few onely excepted) gaue their consents, and signified their denour and study in defence of the faith. Moreover, the said *Anastasius* understanding that the Emperour would banish him, wrote an exhortation vnto the people of Antioch to confirme also for the infinite testimonies alledged out of holy Scripture, and the history therein fitly applied, his highly to be esteemed.

The body of Christ was like vnto ours sinne onely excepted.

Galat 1

CHAP. XL.

Of the death of *Iustinianus*.

At the Edict of *Iustinian* by the prouidence of God, which prouided farre better for vs, was not published. For *Iustinian* who threatened exile vnto *Anastasius* and his clergie, was suddenly taken himselfe, and when he had reigned thirtie eight yeares full, and eight months, he departed this life.

An. Dom. 560

The end of the fourth booke of Euagrius Scholasticus.



THE FIFTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

*The creation of Iustinus the second Emperour of that name,
and of his life.*



Iustinianus therefore when he had set the whole world on tumults and sedition, and in his later dayes received that which was due for such lewd practices, departed into endless torment appointed for him by the iust judgement of God. Iustinus then, his sisters sonne, President of the pallace, was invested and clad in the Imperiall robe, when as none (his owne friends onely excepted) knew either of Iustinianus death, or of Iustinus that he was proclaimed Emperour, until that both himselfe and others also celebrated in Circus the wonted solemnities of the Empire. After the finishing of the spectacles, when as none rose to take armour or to rebel against him, he returned vnto the pallace. And first of all he gave out a commandment that all the Bishops and Priests which were gathered together at Constantinople out of all countries, should depart every man to his owne home, there to serve God in holinesse, and not to practise any noueltie as touching the faith. That act of his is worthy of commendation: but as for his life and trade of living, he swam in sensuality, he wallowed in filthy pleasure, and was so greedy of other mens goods, that he sold euery thing for lewd gaine, and set Benefices themselves (without any true feare of God) to open sale. Moreover, being entangled with two contrary vices, soft-hardinesse and faint courage, first he commanded Iustinus his kinsman to come vnto him, a man of great honour and estimation, both for his prowess in martiall affaires, and for other rare ornaments of his person, who then made his abode about the river Danubius to withstand the people Abari, lest they should cut ouer that river and invade the Romane dominions. These Abari be a people of Scythia called Hamaxobij, inhabiting the regions beyond Caucasus: who being driven out of their countrey by the Turks their neighbours, and dinerly grieved by them, came first to Bosphorus; thence forsaking the banks of Pontus Euxinus (where there dwelled many barbarian nations, but the cities and holdes were kept of the Romanes, where againe there came both souldiers that were discharged of the warres and rid of attendance, and also such inhabitants as the Emperours had sent thither) they went straight on their voyage, and vanquished all the barbarians afoze them, until they came vnto the shore of Danubius, whence they sent Embassadors vnto Iustinian the Emperour. From thence it was that Iustinus was called home, as it was told him, for to participate the benefite of the covenants drawne betwene him and the Emperour Iustinus. For when as both of them seemed to be of equall fame, and the Empire like to fall vnto either of them, after great reasoning and long disputation had about the Imperiall scepter, they concluded betwene themselves, that whether soeuer of them were crowned Emperour, should make the other second person in honour; yet in such sort, that though he were second in respect of the Emperour, yet he should be first in respect of all others.

CHAP. II.

How Iustinus the Emperour procured the death of his cousin Iustinus.

Wherefore Iustinus the Emperour favouring the other Iustinus but from the withoutward, forced hainous crimes against him, by little & little took from him his guard, the Pretorian souldiers also, and his traine, commanded him to keepe his house (so that he was not seen abroad) and in the end gave charge he should be conveyed to Alexandria.

Iustinianus went to hell, as Euagrius thinketh. Iustinus was proclaimed Emperour, Anno Dom. 566.

The sensuality and concupiscence of Iustinus.

Abari a Scythian nation were driven out of their countrey by the Turks.

Contention about the Empire betwene Iustinus the uncle and Iustinus the nephew.

In which city about midnight as he sat in his bed he was murdered after a lamentable sort: and this was his recompence for the good will he bare vnto the common wealth, and the notable service he did in the warres. Neither was the Emperours nor the Emperesses fury and rage mitigated, before they saw with their owne eyes his head taken from his shoulders, and had scornfully tumbled it with their feet.

CHAP. III.

Of wicked Addas and Ethebius.

Shortly after, Iustinus arraigned Ethebius and Addas, who were both Senators, and of a long time in chiefest authority with Iustinus, for a hainous offence which they had committed. One of them, Ethebius by name, confessed after examination, that he sought to poison the Emperour, and that Addas was of his counsell and of his mind in all he went about. But Addas protested with solemn and dreadfull oathes, that he knew not of it: yet both of them were beheaded. Addas as his head went to the blocke, spake boldly, that though he were innocent as touching that crime, yet he had deserved that punishment by the iust judgement of God, who is the beholder and reuenger of hainous offences. He confessed that he had dispatched Theodorus President of the Pallace by enchantments. But whether these things be true or no, I am not able to say. Nevertheless sure I am, that both these were wicked persons: for Addas burned with sodomitticall lust, and Ethebius left no mischief unp practised: he spoiled both the living and the dead, in the reigne of Iustinian, vnder colour of the Emperours house, whereof he was President; calling, for the Emperour, for the Emperours house. And so an end of them.

CHAP. IIII.

The Edict of the faith which Iustinus caused to be published in writing vnto all Christians wheresoeuer.

Furthermore Iustinus wrote an edict, and sent it abroad vnto the Christians every where, containing such a forme as followeth: In the name of the Lord Iesus Christ our God, the Emperour Caesar Flavius Iustinus, faithfull in Christ, Mecke, Chiefe Lord Bountifull, Lord of Almaine, Lord of Goidland, Lord of Germany, Lord of Antium, Lord of Francia, Lord of the people Eruli, Lord of the nation Gepidi, Pious, Fortunate, Glorious, Victorious, Triumphant, All noble, Perpetuall Augustus. My peace (saith the Lord Christ, who is our true God) I give vnto you: my peace (saith the same Lord vnto the whole world) I leaue vnto you. Which is no otherwise to be taken, then that such as beleue in him should repaire vnto one and the same Church: that they should be at vnitie among themselves, and in the true and sincere faith of Christ, and detest from the heart-woote such as gain say, or uphold the contrary opinion. The chiefest point that appertaineth vnto mans saluation, is the free acknowledging and protesting of the true faith. Wherefore as we are commanded by the Euangelists, and as the sacred Creed, to wit, the doctrine of the holy Fathers hath taught vs, we exhort all men to embrace one and the same Church and discipline, beleueing in the Father, and in the Sonne, and in the holy Ghost: glorifying the coessentiall Trinitie, the one Godhead, so wit, nature and substance, one both in word and deed, one might, power and authoritie in the three persons, in whom we were baptized, in whom we beleue, and by whom we are coupled together in one. We worship the Trinitie in vnitie, and the vnitie in Trinitie, having both a diuision and a coniunction so wonderfull that they cannot be expressed: the vnitie, we meane according vnto substance, so wit, the Godhead; the trinitie, according vnto the proprieties that is in the persons: the diuision we vnderstand to be vndeuided, and the coniunction deuided. For the Diuinitie is one in the three persons, and the three in whom the Diuinitie lieth, or as I may better say, which are the diuinitie itselfe, are one, God the Father, God the Sonne, God the holy Ghost: because that every person is taken by himselfe, the mind separateth the things which are vnseparable, so wit, God to be three persons, which are vnderstood to be ioyned together in one, as I may so terme it, in identitie of motion and nature. For it behoueth vs to say, there is one God, and as knowledge three persons or proprieties. We confesse moreover, that the onely begotten Son of God, God the Word, begotten of the Father before all worlds, & from euerlasting, not made, that for vs & for our saluation

Though God do winke a while, he payeth him in the end.

The edict of Iustinus the Emperour of that name, wherein the Crede or christian faith is profoundly laid downe: and strange it may seeme that to vicious a man could endure so virtuous and to godly a style. John 14. Faith chiefly required of Christians. O. the vnitie and Trinitie. How the natures in Christ are both deuided and coupled.

tion he came downe from heaven in the later dayes, and was incarnate by the holy Ghost of our Lady *Marie* the holy and blessed mother of God, and perpetuall virgin, and borne of her: that he is equall to the Father and to the holy Ghost. For the blessed Trinitie alloweth not of any fourth person, as if God the Word incarnate were so, who is one person of the Trinitie, one and the same our Lord *Iesus Christ*, of one substance with the Father according vnto his Diuinitie, of one substance with vs according vnto his humanitie, patible as touching the flesh, but impatible touching the Godhead. We say not, that God the Word which wrought miracles was one, and he which suffered was another: but confesse that one and the same our Lord *Iesus Christ* the Word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the flesh for our saluation, appertained to one and the selfe same person. For it was no man that gaue himselfe for vs, but it was euen very God the Word, who was man without alteration of the Godhead, and of his owne accord both suffered and died for vs. Wherefore in acknowledging that he is God, we say not but that he is man: and in confessing his manhood, we deny not his Godhead. Again, while we affirme that the one our Lord *Iesus Christ* consisteth of both natures, diuinitie and humanitie, we confound not the persons in the vnities: though he was made man according to our nature, yet is he God notwithstanding: neither because he is God after his owne nature, and hath a likenesse not capable of our similitude, doth he cease to be man, but continueth as God in humanitie, so no lesse man in the excellencie of diuinitie. Therefore both the aforesaid is in one, and the same one is both God and man, who is *Emmanuel*. Further when we grant that the same one is both perfect God and perfect man, of which two things he consisteth, we feare not the coniunction and vnitie of his person, but declare the difference of the natures, which is not taken away, notwithstanding the coupling and knitting together of them. For neither is the diuine nature chaged into the humane, nor the humane conuerred into the diuine nature: but because both of them is better vnderstood, and sooner appeareth in the perfect description and order of the proper natures, therefore say we that the coniunction was made in the person. The coniunction which is in the person, sheweth that God the Word, to wit, one of the three persons in Diuinitie, was coupled not to man that was before, but in the wombe of *Marie*, our Lady, the holy and glorious mother of God, and perpetuall virgin, and framed vnto himselfe of her in his proper person, a bodie of one substance with ours, subiect to like affections with vs (sin onely excepted) and endued with a reasonable soule & vnderstanding, he had a being of himselfe, and was made man, and is one & the same our Lord *Iesus Christ* of equall glory with the Father and the holy Ghost. And while we imagine or conceiue his vn-speakable copulation, we acknowledge vnfaignedly that the one nature of God the Word was incarnate and tooke flesh, endued with a reasonable and intellectuall soule. Again, when we think vpon the difference of natures, we affirme there are two natures, and yet deuide them not at all: for both the natures are in him: and therefore we confesse one and the same *Christ*, one Sonne, one person, or one proprietie of the diuine essence, both God and man. Wherefore as many as held contrary opinions vnto this, or presently do beleue otherwise, we pronounce them to be held for accursed, and iudge them to be far estranged from the holy Catholick and Apostolick Church of God. And seeing the true and sincere doctrine deliuered vnto vs by the holy Fathers, hath pierced our eares, and is now as it were imprinted in our breasts, we exhort you all, nay rather we beseech you in the bowels of *Christ Iesus*, to become one fold, to be of one and the same Catholick and Apostolick Church. For we thinke it no empaing of our honour, though we are clad in this purple robe, and crowned with the Imperial scepter, to vse such phrases for the concord & vnitie of all Christian congregations, to the end all with one voice may sound out the praise and glorie of almighty God, & our Sauour *Iesus Christ*; that none henceforth contend about any question, or reason of the persons of the Trinitie, or of any syllable comprised therein: in so much as the syllables do leade vs vnto one sincere faith and opinion: and that one custome and order in the holy Catholicke and Apostolicke Church of God, hath hitherto firmly bene retained without change or alteration, and is like hereafter to continue alwayes. Although all agreed vnto this *Edict*, and confessed the same to be no otherwise then the true faith did leade them vnto: yet the members of the Church which varied in opinion, were not reconciled, because the *Edict* signified in plaine words, that the Churches from the beginning had retained one custome without change or alteration vnto that time, and that there was hope they would so continue vnto the end.

Christ willingly suffered death for the saluation of mankind.

CHAP.

CHAP. V.

Why *Anastasius* the godly Bishop of *Theopolis*, otherwise called *Antioch*, was deposed.

Iustinus moreover laid to *Anastasius* charge, that he lauided and consumed the holy treasure, not turning it to any necessary vse: next, that he had uttered of him very contumelious languages, (for *Anastasius* being asked what made him so prodigally to waste the holy treasure: as report goeth, should freely answer againe, *Left that Iustinus* the monster of the world should spoile them of it:) and banished him the bishoprick of *Antioch*. Furthermore the voice goeth, that *Iustinus* was greatly displeased with *Anastasius*, because when he required money of him for his admission into the bishopricke, *Anastasius* would not giue him a penny. Other crimes I am sure were laid to his charge, by such as were the Emperours instruments, and could do nought else saue forge and flatter.

An old custome to take money for bishopricke, and benefices: it is as ancient as the diuinitie.

CHAP. VI.

Of *Gregorius* who succeeded *Anastasius* in the see of *Antioch*.

Gregorius after the depriuation of *Anastasius*, was preferred to the holy bishoprick of *Antioch*, a man of great fame for his gift in Poetry: he led a monasticall life of a child, behaued himselfe therein so brightly and so stoutly, that he was no sooner come to mans estate, but he attained vnto the highest & most perfect degree, and was made gouernour of the monastery in *Constantinople*, where he led a pure and an austere life. After that againe by the commandement of *Iustinus*, he was appointed chiefe of the monastery in mount *Sina*, where he stood in great perill, by reason the barbarians *Scenex*, a nation of Arabia, besieged that place. And when as by his meanes peace was there concluded, he was called from thence to be a bishop. He was a man that excelled and passed others both for wisdom and vertue: what thing soeuer he took in hand, that would he do with great diligence: and as no feare could dismay him, so could no other meanes allure him to contrary his owne saying, no not the threats and authoritie of the higher power. Furthermore he was wont to distribute such large sums of money (for his liberalitie & bountyfullnes extended vnto euery man) that whither soeuer he went, a marvellous great multitude besides his ordinary traine followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing againe may be added as a second ornament vnto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his godly person, or to heare the notable grace he had of utterance & pronounciation. He was of all others the man that soonest could bring men in loue with him, reasoned they with him of what matter soeuer they would: he had an amiable & gracious face, his talke very gentle & pleasant. And as he was quick to perceiue any matter, were it neuer so profound, so passed he in wise counsell & graue iudgement, belonged it either to himselfe or to others. And thereof it came to passe that he copassed so many noble acts: he was the man that would possouer no businesse vnto the next day. He made not only the Emperours of *Rome*, but also the kings of *Persia* to haue him in great admiration, because he knew how to vse all men, both as necessity constrained, & occasion, which he neuer omitted, did require. All his rare and singular acts can tell this which I say to be no lesse then true. He was very seuer, and sometimes angry: and again, sometimes very gentle and meke: so that the twittie saying of *Gregory* the diuine was liuely expressed in him, to wit, Seueritie was so tempered with shamefastnesse, that nothing could take hurt by reason of either of them, but both being ioynedly linked together, purchased great commendation.

CHAP. VII.

How the nation called *Perfarmeni* being persecuted of the *Persians* for their faith in *Christ*, yielded themselves vnto the Empire of *Rome*.

In the first yeare that *Gregory* was Bishop, the nation inhabiting the greater *Armenia*, of old so called, but afterwards *Perfarmenia*, which sometime was vnder the *Romanes*, and deliuered by *Philip* the successor of *Gordianus* vnto *Sapor*: but as *Armenia* the lesse was subiect vnto the Empire of *Rome*, so all the rest was held of the *Persians*: the nation I say inhabiting

of 2

Armenia

Armenia the great, professing the Christian faith, were grievously afflicted by the Persians, specially for their religion & conscience. Wherefore they sent embassadours secretly unto *Iustinus*, requesting they might become subjects unto the Empire of Rome, that thenceforth they might freely serve God without let or hindrance. When *Iustinus* had entertained and accepted of the Embassie, certaine articles being explicated in the letters, he sent back unto them: and when the league was solemnly concluded, the Armenians sue their owne princes, and yielded themselves with all they had unto the Empire of Rome. Not onely they, but the bordering country, inhabited partly of that nation, and partly of forreiners with their capitaine *Vardan*, (who both for his noble parentage and prowess in martiall affaires, was honored of them for their prince) offered their service & loyalty unto the Imperiall scepter. When *Chosroes* king of Persia charged the Emperour with these iniurious dealings, *Iustinus* put him off with this answer, saying, that the date of the league was expired, and that it was not for the professors of the Christian faith, to leave succourlesse such Christians as fled unto them for aide in time of wars, but to relieue and cherish them. Although *Iustinus* gave *Chosroes* this answer, yet made he no preparation for battell, but wallowed himselfe in his wonted sensuality, and preferred pleasure before all.

CHAP. VIII.

Of Capitaine Martianne, and the siege of Nisibis.

In the meane while he sent Capitaine *Martianne* his kinsman into the East, not furnishing him with souldiers & armoz, & other necessary prouision to giue the enemy battell: so that he came into Mesopotamia, not without plaine danger & wicke to the state, hauing with him a few naked souldiers, of which number some were tributary ditchers & carters. He gaue certaine Persians a very slender battell (God wot) about Nisibis, while as yet the other Persians were not in armour, and by chance getting the upper hand, he besieged the citie. But the Persians thought good not to shut their gates at all; they reuiled very contumeliously the Romane host, and made no account of them, as if they had bene set there to keepe sheepe. For all this there were many strange monstres seen about that time, which prognosticated the calamities that were shortly to ensue, & among others a calfe newly calued, was seene to haue two heads, yet but one necke.

CHAP. IX.

How Chosroes when he had sent Capitaine Adaarmanes against the Romans, who vexed them aboue all measure, went himselfe to Nisibis.

Chosroes being now furnished to battell, brought *Adaarmanes* on his way as farre as the other side of Euphrates, which was within his owne dominions, sent him with an army into the marches of the Empire of Rome, and commanded him to breake into the towne Circesium. Circesium is a towne very commodious for the Romans, situated in the furthest parts of the Romane dominions, not onely fortified with strong walls raised vp to a marvellous great height, but also enuironed with two riuers, Euphrates and Aboras, and become by reason of them as it were an Isle. When he himselfe went with his power ouer the riuier Tigris, and got him straight to Nisibis. But the Romans of a long time vnderstood not of these voyages: so that *Iustinus* gaue credite to a false report that was blazed abroad, how *Chosroes* was either dead, or at the point of death. They say againe, that he was sozr displeased, because the siege of Nisibis was lingred: and that he sent certaine men for to egge *Martianne* forward, and with all speed to bring the keyes of the citie. When their affaires took no prosperous successe, but *Iustinus* bore away great shame and reproch, because he wold seeme to attempt that which was impossible for him to do, that is, to besiege so great and so wide a citie, specially with so simple an army: first of all *Gregorius* bishop of Antioch, was certified of the whole. For the bishop of Nisibis was his deare friend, & liberally rewarded of him: and therefore being very sozr that the Christians sustained such losses and such vexations of the Persians, being also desirous that the city whereof he was bishop, were part of the Romane dominions, signified unto him all that was done about Nisibis, without the bounds of the Empire of Rome. *Gregorius* wrote immediatly of these tidings unto *Iustinus*, and told him with all speed how *Chosroes* invaded the countries. But he wallowing still in the filth of his wonted voluptuousnesse, neither gaue care vnto *Gregorius* letters, nor beleued them, but thought

thought that onely to be true, which his owne sick braine had conceiued. For he imitated the maner of intemperate and riotous persons, who as they are lither & rethlesse, so they build too much vpon prosperous successe & fortune: and if any thing happen contrary to their mind, they will in no wise be brought to beleue it for true. Wherefore he wrote backe againe vnto *Gregorius*, reiecting his letters for false reports. If they were true, that the Persians should not win the citie and raise the siege before his power came: or if they won it before, they should be met withall ere they left the countrey. Afterward he sent *Acacius* a proud man, of a disdainful condition, vnto *Martianne*, with this commandement, that if *Martianne* had before put one foot into the citie, he should put him beside his honor and dignitie. The which he did in all the haste, to the great hurt of the common weale, thereby to satisfie the Emperours will. For he went into the Romane campe, and took *Martianne* being out of the empire, and depriued him of all martiall dignitie, briknowing vnto the army. The Captaines of the bands and Centurions, after their watch was ended, vnderstanding that their Capitaine was put out of office, shooke off their armour, stole away priuily, scattered themselves here & there in their flight, and left the siege, to the great laughter of all men. *Adaarmanes* therefore who had a mighty army of the Persians and barbarians called Sceneta, passing by Circesium, destroyed all the Romane countries before him with fire and sword, and euery other sort of lamentable inuasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the Romane host wanted a head or capitaine: next, for that *Chosroes* had beset all the souldiers about Daras; and therefore the country was overrun and destroyed freely without any feare at all. Furthermore, *Chosroes* invaded Antioch by his souldiers onely (for he himselfe was absent,) who were repulsed beyond all expectation, when as very few remained in the citie, when as also the Bishop fled away, and conueyed with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people, as it falleth out at such times, were by all on rebellion: and when they were gone, the citie was left desolate, neither was there any one that deuised engines to repell the violence of the aduersary, or that was disposed to resist the enemy any kind of way.

CHAP. X.

The winning of Apamia and Daras.

After that the assault of *Adaarmanes* took no prosperous successe at Antioch, and the citie Heraclea, afterwards called Gallica, was by him set on fire, he made his voyage straight into Apamia, the which *Seleucus* the sonne of *Nicanor* builded, a citie sometime flourishing, yet by long tract of time fallne to great decay and ruine. And when he had gotten the citie vpon covenants concluded betwixt them, (for the citizens could not resist, their walls being so old that they fell to the ground) he burned the citie, bereaued them of all their substance, destroyed all, contrary vnto the covenants & a truce betwixt them, subdued not onely the citie, but the countrey about, went his way, and took with him not onely the Bishop, but also the Lieutenant of the citie. Again, in his iourney homewards he wrought great mischief without let or resistance, a few souldiers onely excepted, whom *Iustinus* had sent thither, whose Capitaine was *Magnus*, passer sometime of the Exchange at Constantinople, and afterward by the commandement of *Iustinus*, put in trust with one of the Emperours pallaces: the which souldiers were so discouraged, that they fled away, and were almost taken. These things being brought to this passe, *Adaarmanes* returned vnto *Chosroes*, who as yet had not taken the citie which he besieged. As they ioyned powers together, their army became very strong, the souldiers were animated, and last of all the enemy terrified & altogether dismayed. He found the citie trenched about, with a great contremure raised nigh the walls, all warlike engines prepared for the winning of the citie, as the great hollow catapults, which shote the darts from aloft, commonly called bakes or slings. *Chosroes* with these helpes won the citie by force in the winter season, when as *Iohn* the Patriarch of the towne took no thought at all how he might repell the violence of the enemy; nay rather he betrayed the citie, for both is reported. *Chosroes* had besieged the citie aboue fide moneths, and in all that while there was not one that withstood him: last of all, when they had ransacked the citie of all that was in it, and slain many after a lamentable sort, and taken many also aliue, he fortified the citie, lying very commodiously both for him and his subjects, and so returned home.

CHAP. XI.

Iustinus the Emperour fell into frensie, and Tiberius tooke the government of the whole Empire.

In Iustinus understanding that his dominions were invaded in such sort as we have declared before, by reason of his overmuch insolency and pride, banished wit, remoued reason out of her seate, tooke his infortunate successe farre more grievous then the common course of nature could beare, and fell into frensie and madness, so that he had no sence or understanding of any thing that was done. Wherefore Tiberius a Thracian boyne, one that was of chiefest authority and estimation with Iustinus, tooke in hand the government of the Empire. This man had lately bene sent by Iustinus, with great power to give battell vnto the people Abari: who when as his souldiers could not find in their hearts to behold the barbarians in the face, had without all peradventure bene taken, had not the diuine prouidence of God beyond all mans expectation saued & restored him aliue into the Romane dominions. For by following the rash and heady aduilement of Iustinus, he together with the whole Commonweale of Rome, was in great danger of bitter foile, and of losing vnto the barbarians the great renowne of the Romane Empire.

CHAP. XII.

How Traianus went in Embassie vnto Chosroes king of Persia, and concluded a league betweene the Romanes and the Persians.

Wherefore speedy counsell was taken, such as was meet and conuenient for the Romane affaires, to the end that which they had lost with rashnes, might be recovered with reason and sobriety. They sent vnto Chosroes king of Persia, Traianus a man of great renowne, by office a Senator, of great honour & estimation with all men, partly for his boze haire, and partly also for his great wisdom. His Embassie was not in the person of the Emperour, or in the name of the Romane Commonweale, but onely a message from Sophia the Emperesse. For the wrote letters vnto Chosroes, wherein she lamented the woofull plight her husband stood in, and the lamentable state of the Commonweale wanting a head, that it stood not with his honoz to triumph ouer a silly widow, to insult ouer an Emperour that was sicke and bedded, and to invade a Commonweale that was destitute of aide and succoz: That he of old being diseased, had not only the like humanity shewed vnto him, but also of the best physicians sent vnto him from the Empire of Rome, which might ease him of his griefe. Chosroes being perswaded with these circumstances, although he had determined immediatly to ouerrun the Romane dominions, yet confirmed he a league for thre yeaeres space concerning the East countreys; and decreed withall, that Armenia should enioy the like benefite, that no battell should be fought there, & that none throughout the East countreys should be molested at all. While the affaires of the East stood in this sort, Serraium was taken of the barbarians, a city of old inhabited of the people Gepædi, and afterwarde by them deliuered vnto Iustinus.

CHAP. XIII.

Of Tiberius who was made fellow Emperour, and his disposition.

In the meane while Iustinus through the counsel of Sophia the Emperesse, proclaimed Tiberius Cæsar, and vttered such lamentable wordes at his coronation, as no histozy either ancient or otherwise holdeth but hath recozded vnto this day, God no doubt of his mercy granting vnto him so much time & space as might suffice him both to confesse his owne sins, & also to pronounce such things as were for the profit and comodity of the commonwealth. For when Iohn the bishop together with his company, the princes & magistrates, last of all the Hæretorian souldiers were assembled in the open hall, where of old such solemnities were vsually celebrated: Iustinus clad Tiberius in the Imperiall robe, & compassed him with the souldiers cloake, saying aloud as followeth: Let not the glory of this garment leade thee into error, neither be thou decciued with the glorious shew of such things as are subiect vnto the senses, wherewith I my selfe now (alas) being inared, haue brought my selfe foolishly into these grievous torments. Wherefore in gouerning the Empire with great moderation & mildnes of spirit, redresse what is amisse, and correct what I haue leudly committed. And pointing at the magistrates with his finger: Thou

Iustinus the Emperour being fallen into frensie and madness, counleth Tiberius his successor in these wordes.

must in no wise (saith he) be ruled by these men, for these be they which brought me into this lamentable plight, & the misery thou seest me in. These with other sorrowful wordes he vttered with many sobs and sighes: which made all that were present wonderful penne, & the teares to trickle downe their cheeks. This Tiberius was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not only kings & Emperours, but also all other sorts of men. And first of all as touching the maner of his person, it became very wel the maiesty of the Imperiall scepter: and as for his mind it was adorned with modesty, gentleness and curtesie. His gracious fauour was such, that it allured all men at the first sight to loue him. He supposed that to be riches which sufficed euery man, to giue not only for necessity, but also for plenty & abundance. For he was of opinion, that not they only were to receiue benefites which wanted, but that it became the Emperour of Rome to be bountifull, and liberally to giue. He took that gold to be counterfeite, which was gathered with the teares of the Commonalty. He was so moued with these circumstances, that he forgau vnto them that were tributaries vnto the Empire, one whole yeaeres tribute. Againe, such mannozs and farmes as Adaarmanes had in maner brought to decay, by seizing them at grievous tribute, he restored vnto their former liberty, and not only condoned their losse, but recompensed them ouer and besides. He forgau the inuicous exactions and pensions, for the which other Emperours accustomed to deliuer, and in maner to sell the subjects to be abused of the magistrates at their pleasure, and made a law there should no such thing afterwarde be committed.

CHAP. XIII.

Tiberius the Emperour sent Iustinianus with a great armie against Chosroes, and droue him out of the Romane dominions.

The aforesaid Tiberius hauing set in order, as right and reason did require, such sums of money as his predecessoz had both wickedly and inuicously appointed to be gathered, made ready for battell, gathered together a great army of valiant souldiers and noble persons beyond the Alpes about Rhene, and on this side of the Alpes, of the nation called Mafageta, with other Scythian nations, out of Pegonia, Mysia, Illyria and Isauria, so that he had wel nigh an hundred & fifty troupes of chosen horsemen ready & wel appointed, by means wherof he gaue the bitter foile vnto Chosroes, who immediatly after the winning of Daras, had in the Sommer time ouerrun Armenia, and thence marched forwarde towards Cæsarea the head citie of Cappadocia. This Chosroes behaued himselfe so insolently towards the Empire of Rome, that when the Emperour sent Legats vnto him, he would not once vouchsafe to giue them the hearing, but very disdainfully bade them follow him to Cæsarea. And that there he would sit and heare what they had to say. When he saw the Romane hoast (whose Captaine was Iustinianus the brother of Iustinus that was piteously murdered at Alexandria) all in armour, coming of the contrary to meet him, the trumpets sound to battell, the armies ready to ioyne together, the clamour of the souldiers piercing the clouds in the skie, orderly placed in the front in battell aray, coming out with great fury present death: last of all, when he espied so great and so goodly a troupe of horsemen, as none of the Emperours before euer thought of, he was greatly affonied, and by reason it so fell out vnlooked for and vpon a sodaine, he sighed heauily, and would not giue the onset. As he deferred the battell, lingred still, spent time idly, and craftily went about to decciue them; Curs a Scythian Captaine of the right wing of the battell set vpon him, and when the Persians could not withstand his violence, but quite forsoke the front of the hoast, Curs made a great slaughter of the enemies. Last of all he pursued the souldiers at their backs, where the artillery and preparation of Chosroes, and of his whole army lay. He took all the kings treasure and iewels, and all his ordinance for war, yea when Chosroes both saw and suffered it, thinking that to be far better, then that Curs should set on him. Curs with his souldiers got great spoile and sums of mony, and take away their beasts laden with fardels and packes, where also the fire lay which Chosroes king of Persia worshipped for his god. Thus hauing spoiled the Persian Army, and singing an hymne to the praise of God, he returned in the euening about candlelight vnto his company, who by that time had left the aray they were set in. Chosroes all this while stirred not, neither as yet was the battell begun, but onely light skirmishes, one while of this side, another while of that side, as the maner is. Chosroes set a mighty beacon on fire in the night, and purposed then to giue the ene-

If Tiberius were now aliue, to execute for such counterfeite coyne, no doubt he would hang a great many, and perhaps a few lawyers.

* In Latin turma a troupe as Varrothineth, quasi eridnathurme: their captaine is called decurio. Some take the troupe to be 30 horsemen, some other 64 horsemen.

Curs a Scythian.

A wife god, that could be taken in war.

my battell: the Romanes hauing two armies, he set about midnight on that hoast which lay in campe of the South side: they being suddenly taken and vnprovident, recoiled & gaue backe: he went forwards, toke Meletina a citie not far off, that was destitute of a garrison & citizens to repell his violence, set all on fire, & sought to cut ouer the riuier Euphrates. When the Romane armies ioyned together & pursued after him, he fearing himselfe, got vpon an Elephant, & passed ouer Euphrates: but the greater part of his army in swimming and conueying themselves ouer, were drowned in the depth of the water. The vnderstanding of this misfortune, got him away with all speed. Wherefore Chosroes in the end being thus plagued and recompensed for his infolencie & disdain towards the Romanes, returned into the East with as many as were left him alive. Where the league was of force, that none should assault him. Justinian after all, ouerran the marches of the Persian dominions, continued there all winter long, without let or annoyance. About the eight kalends of Iuly he returned backe without the losse of any one part of his hoast, and spent all Sommer with the prosperous successe and ioy of martiall prowesse about the bounds where the Romane and Persian dominions do part asunder.

CHAP. XV.

How Chosroes after great sorrow that he was foiled in battell, died, and bequeathed the kingdome of Persia to his sonne Hormisdas.

Hormisdas
king of Persia

Chosroes being on every side beset with misery, all dismayed & discouraged, languishing for sorrow, and pining away with care and penitencie, and as it were swallowed vp in the gulfs of his depe sighes and heauie sobes, died after a lamentable sort: leaning behind him a law the which he made, that the king of Persia should neuer after that day take armour against the Romanes, as an euermore lasting memoriall of his flight and bitter foile. After his decesse, his son Hormisdas was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiasticall affaires do call me away, and looke that now I should thytherwards direct my pen.

CHAP. XVI.

Of the chiefe Bishops which flourished about that time.

This Bonifas
is of other
writers called
Benedictus.

When Iohn otherwise named Cateline departed this life, Bonifas became Bishop of Rome, whom another Iohn succeeded, and after him Pelagius. In the sea of Constantinople, after Iohn came Eutyches, who had bene bishop there before. The citizens of Alexandria after the death of Apollinarius, had Iohn to their Bishop, whom Eulogius succeeded. The bishopricke of Ierusalem, when Macarius had finished his mortall race, was gouerned by Iohn, who sometime led a very poye and austere life in the monastery of the vigilant Monks, during whose time the Church continued at one stay, without change or alteration.

CHAP. XVII.

Of the earthquake at Antioch, in the reigne of Tiberius.

An. Dom. 580

In the third yeare of Tiberius Caesars reigne, there arose about noone day so great earthquake at Antioch and Daphne adioyning therunto, that all Daphne, with the force and violence thereof fell to the ground, and many both publike and priuate buildings within the citie of Antioch were vniointed and broken asunder, yet not so much that they fell to the ground. There happened both at Antioch and at Constantinople other calamities, which require a long discourse, and vbered out of measure either of the cities with great tumults and sedition: yet as they arose vpon a godly zeale, so ended they very strangely. But of them afterwards.

CHAP. XVIII.

Of the tumults at Antioch and Constantinople, about wicked Anatolius.

Anatolius one sometime that was but a light and a common selow, yet afterwards crept through wiles, I wot not how, to be a magistrate & to beare office in the commonweale. He liued at Antioch, where with great diligence he went about such affaires as he had in hand, there he grew into great familiarity with Gregory bishop of that city, & had oft recourse vnto him, partly to confer about his busines, & partly by frequenting thither to purchase vnto him

Anatolius an
Libnicke.

himselfe greater authoritie and estimation. It fell out that this Anatolius was found to haue sacrificed to Idols: and being examined, he was manifestly proued a wicked man, an enchanter, and entangled with diuers other enormities. Yet this magistrate together with his companions (for he had others that held with him, & were conuincd of idolatricall sacrifice) had almost escaped without punishment (had not the people made an insurrection, & set all on tumults) that the hearing and examination of their impietie would by that meanes haue bene quite omitted. Forcouer, they exclaimed at Gregorie the Bishop, and said openly that he was altogether of Anatolius counsell. For the cursed diuell, disquieter of mankind, perswaded many of the citizens to accompany Anatolius in his abominable sacrifice. Whereupon it arose that Gregorie was in great suspition: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Empero; Tiberius himselfe laboured to sift out the truth of Anatolius owne mouth. Wherefore he gaue out commandement, that both Anatolius and his company should with all speed be brought to Constantinople. Anatolius hearing of this, ran vnto the picture of Marie the mother of God that hung aloft in the prison by a cord, set his hands behind him, made supplication and praied vnto it. The image detested him as a wicked person and one that God abhorred, and turned it selfe from him: a spectacle very strange, and worthy of euermore lasting memorie. The Jailers and keepers with the souldiers of the garrison saw it, and reported it to others. The holy virgin appeared vnto diuers of the faithful, and set them against wicked Anatolius, saying that he had reuiled her Son. Anatolius being brought to Constantinople, and there chastised very extremely, could not charge the Bishop with any thing, but together with his company, was an occasion that the citie was on farre greater sedition and vprore. For when some of these idolatricall sacrificers were condemned, not to die, but to perpetuall banishment: the people of a godly zeale boiled with anger, and would not suffer them to be banished, but took them in a fisherboate where they were set, & with vniforme consent of all the people, they were burned quick. They cried out also against the Empero; and Eutychus their bishop, as traitors to the faith. For without doubt they had dispatched both Eutychus and such as were in commission to arraigne Anatolius and his company, (for they sought them in every place, and beset them on every side) had not the prouidence of God which preseructh his people, taken them out of their enemies clawes, and appeared by little and little the rage of so furious a multitude. So it came to passe, that they committed no horrible act: that Anatolius was first throwne to the rauenous beasts in compasse of the Theater, of them to be torne in peeces, next hanged on the gallowes. Neither ended he his life with those punishments, but the Molues came, pulled his carcase to the earth (which was neuer scene before) and cruelly rent it in peeces with great rauening. There was a Childe in that said before these things came to passe, that in his drepe he saw the people pronounce the sentence against Anatolius. And again, a Noble man President of the Emperors pallace, one that made great friends for Anatolius, said, he saw Mary the mother of God, and that she spake vnto him in this sort: How long dost thou take part with Anatolius, who dealt contumeliously, not onely with me, but with my Sonne also: But thus much of these things shall suffice.

CHAP. XIX.

Of Mauricius the valiant Captaine, and his vertues.

Tiberius being clad with the Imperiall robe, after the decesse of Iustinus, deposed Iustinianus of his dignitie, because his latter enterprises against the barbarians toke not such prosperous successe as afore time, and appointed Mauricius Captaine of the Gallernie power, who by birth and by name was of old Rome, yet because of his ancestors and parents, he toke Arabissus a citie of Cappadocia for his countrey. He was a politicke and wise man, very diligent and carefull in all his affaires, of a firme and constant mind, of good gouernment in lre and conuersation, and well disposed. He so bielded fleshly desires and feeding of the panch, that he abstained not onely from necessaries, and such things as might easily be gotten, but also from other things whatsoever prouoked to intemperate lust and sensuality. He would not giue the common sort of men the hearing, neither hearkened he to eury mans tale: for he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldom grant his presence vnto any, yea and that to, when he was earnestly sought vnto. He stopped his eares from hearing of idle talk, not with ware (as the Poet counselleth)

The vertues
of Mauricius;

fellet) but with wisdom & reason, which was vnto him in stead of a key, both to open & to shut them, as time and occasion did require. Ignorance the mother of boldnesse (for none is more bold then blind bayard) and faint courage her next neighbour, he so banished from him, that he thought berily in rashnes there was peril, & in pausing great securitie. For wisdom and fortitude which were resiant in his breast, so ruled his affaires as time and occasion required, without giuing appetite the bidle, that measure and moderation both set them vp, and pulled them downe. But of this more at large hereafter. Rule and government do most commonly declare how excellent a man is, and what his nature and manners be: and this onely thing plainly sheweth what man is: for when life hath libertie and power to do what her list, then reuealeth she the secret closets of her mind, & sets them wide open to the face of the whole world. This *Mauricius* waging battell in forreine countries, took both cities and castles that lay most commodious for the Persians, and caried thence so great a prey, that he filled with the captiues he had brought with him, Cities, towne and countries, that lay a long time desolate and not inhabited: the land also that was vntimured, he caused to be tilled and made arable soile: of these men he had to serue his turne great armies, which both valiantly and courageously fought against other nations: and last of all he scozed euery family of seruants, for then there were captiues great store, and cheape enough.

CHAP. XX.

Mauricius foiled both Chosroes and Adarmanes, which led the Persian armies.

Furthermore, the same *Mauricius* waged battell with the head and chiefe of all Persia, namely, *Tamochosroes* and *Adarmanes*, which led great armies to the field. But after what sort, when, and how prosperously his enterprizes went forward, either we giue or ther men leaue to commit them to letters, or peraduenture we our selues (seeing that in this present volume we have promised to discourse of other matters) will intreate of them in another seuerall work. Yet thus much will I now say, that *Tamochosroes* was ouerthrowne in the front of the host, not with the fortitude of the Romane armie, but with the onely pietie of the Captaine, and his faith in God: that *Adarmanes* was foiled with plaine force of armes, and after great losse of his power, put to flight, yea and that not onely when *Alamondarius* captaine of the barbarian nation called *Scenetz* betrayed *Mauricius*, in that he would not come ouer the riuer *Euphrates*, and aide him against *Scenetz*, which fought against him (these *Scenetz* are so swift on horsebacke that they can hardly be taken, yea though their passage be stoppt, but when it stands them vpon, they far outrun the enemy) but also when *Theodorichus* Captaine of the *Scythians* durst not farry within their reach, but shewed them immediately a faire paire of heeles together with his souldiers.

CHAP. XXI.

Of the signes prognosticating the reigne of Mauricius.

There were signes which went before, and foreshewed that *Mauricius* should be crowned Emperour. As he offered frankincense very late in the night, within the chancel of *S. Maries* church, which the people of Antioch do call the temple of *Iustinian*, the curtaine or canopie was all set on fire, and therewith he fell into such a dumpe, that he feared the vision exceedingly. *Gregorie* bishop of that citie standing by, said, that without all peraduenture the vision was sent from aboue, and foreshewed the brightnesse of glory, & the great renowne that was to befall him. Christ moreover appeared towards the East, seeking reuengement & vengeance on the enemies. In that vision also was the reigne of *Mauricius* plainly prognosticated. For of whom (I pray you) sought he that, vnlesse it were of the Emperour, and of such a man as serued him in holinesse? As I searched out the truth and certaintie of these things, his parents told me other things worthy of memory and the knowledge of posterity in time to come. His father remembred, that what time *Mauricius* was conceiued, he saw in his sleape a mightie line to burgeine out of his chamber, and that there hung thereon infinite clusters of ripe grapes. His mother told, that when she was deliuered, the earth beate with of her selfe a redolent sauour, that was strange, and varied it selfe by turnes. Also that a grieved ghost commonly called a Coblin, or a Hegge, tumbled the infant from place to place, as though he would deuoure him, yet had no power to hurt him. *Symon* likewise that dwelt in a pillar not

The dreame
of Mauricius
father.

There was
that a Cob-
lin.

far from Antioch, a man of great wisdom and experience, sufficiently adorned with all diuine gifts, gaue forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperour. Concerning which *Symon*, if ought seemed expedient to be written, the next booke shall performe it.

CHAP. XXII.

Of the coronation of Mauricius and Augusta.

When *Tiberius* was ready to yeld vp the ghost, and not come vnto deaths doore, he gaue vnto *Mauricius* who then was proclaimed Emperour, his daughter *Augusta* in marriage, and the Empire for dowrie: who though the terme of his reigne was prolonged but for a short space, yet because of his noble acts (which conueniently may not presently be committed to writing) he left vnto the Common weale both an immortal memoire of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperour: neither onely this, but he gaue him also his owne title, for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next booke, God willing, shall declare.

Mauricius
was crowned
Emperour,
An Dom. 583.

CHAP. XXIII.

A supputation of the times from Iustinus the second Emperour of that name, vnto Mauricius.

At the end we may diligently note the succession of times, we haue to learne that *Iustinus* the yonger reigned by himselfe alone twelue yeares, ten moneths and odder dayes; together with *Tiberius*, three yeares and eleuen moneths: so that his whole reigne comes to sixtene yeares, nine moneths and odder dayes. *Tiberius* was Emperour by himselfe alone foure yeares, with *Iustinus* three yeares and eleuen moneths: so that if we number the yeares from *Romulus* vnto the reigne of *Mauricius*, they will appeare iust according vnto the supputation which went before, and this present rehearfall.

From the building
of Rome and
the kingdom
of *Romulus*,
vnto the reiga
of *Mauricius*,
there are
1143 yeares,
Euag. lib. 3.
cap. 20.

CHAP. XXIII.

A recitall of such as continued their histories one after another from the beginning vnto this time.

As touching the order and continuance of times agreeable vnto the Ecclesiasticall history, it is come to passe by the goodness of God that we haue it at this day compendiously deliuered vnto vs by the workes of such famous Historiographers as haue written the said history vnto the posterity following. For *Eusebius Pamphilus* hath written from the birth of Christ vnto the reigne of *Constantinus Magnus*: *Socrates*, *Theodoret* and *Sozomenus* haue continued the times from *Constantine* vnto *Theodosius Junior*, of which Emperours doings, this work also of ours hath somewhat discoursed. As for the diuine and prophane histories from the beginning of the world vnto this day, they are orderly continued by painfull writers. And first of all *Moses* began to write (as it is declared by them which compiled these things together) of the things that were done from the creation of the world, euen as he had truly learned of God in mount *Sina*. After him, others following him, shewed the ready way to attaine vnto our Religion, and committed to writing the acts done since his time. Moreover, *Iosephus* wrote a very large story, full of euery kind of good matter. What fabulous things soeuer are reported to haue bene done either by the Grecians or barbarians of old time, who either were at ciuill warres within themselves, or waged battell with forreine enemies, or if any other thing can be remembred since the first mold of man was cast, all I say, besides sundry other writers, is laid downe by *Charaxes*, *Theopompus* and *Ephorus*. As for the Romane history, comprising in manner the acts of the whole world, or if any other thing fel out by reason of their ciuill discord or of quarrels risen betwene them and forreine nations, it is exquisitely handled by *Dionysius Halicarnassensis*, who began his story from the time of the people called *Aborigines*, and continued it vnto the reigne of *Pyrrhus* king of *Epirus*. From thence vnto the ouerthrow of *Carthage*, *Polybius Megapolitanus* hath excellently discoursed. All which treatises, though occasioned

Eusebius,
Socrates,
Theodoret,
Sozomenus,
Euagrius.

Moses.

Eldras and
the Prophets.
Iosephus.

Charaxes,
Theopom-
pus,
Ephorus,
Dionysius,
Halicarnas-
sensis,
Polybius

at

Appianus. at diuers and sundry times, *Appianus* with grane iudgement hath continued into order, and compacted together, adding therunto of his owne, such things as were worthy of memoie after their dayes vnto his time. *Diodorus Siculus* wrote vnto the time of *Iulius Cesar*, *Dion Cassius* likewise continued his story vnto the reigne of *Anonimus* of Emesa. The like matter and order hath *Herodian* in manner followed, ending with the death of *Maximus Nicestratus* also a rhetorician of Trapezus, began with the reigne of *Philip* the successor of *Gordianus*, & wrote vnto *Odenatus* of Palmyra, and the ignominious expedition of *Valerianus* against the Persians. Of the same thing intreated *Dexippus* at large, beginning with the reigne of the Macedonians, and ending with the Imperie of *Claudius*, the successor of *Galienus*. The said *Authoz* layd downe the wars of the Carpians, and of other barbarians in Hellada, Thracia and Ionia. *Eusebius* continued his story from *Othavianus* the Emperours reigne, vnto the time of *Traian*, *Marcus*, and the death of *Carnus*. *Arianus* and *Asinius Quadratus* wrote somewhat also of those times. The times following, reaching vnto the reigne of *Arcadius* and *Honorius* the Emperours, *Zosimus* hath prosecuted: and of the things which happened since their times, *Priscus Rheto* with others hath discoursed. All which histories *Eusebius* of Epiphania hath bytely run ouer, but very excellently, and deuised the whole into two volumes: the first contained the acts from the beginning of the world vnto the destruction of Troy, and the pallace of *Priamus*; the second continueth the story from that time vnto the twelfth yeare of *Anastasius* the Emperours reigne. There began *Procopius Rheto*, and ended with the dayes of *Iustinian*. What happened since vnto these our dayes, although *Agathius Rheto*, and *Iohn* both myr fellows to citizen and kinsman, haue orderly written of, vnto the time when *Chosroes* the yonger both fled vnto the Romans, and also was restozed vnto his kingdome by *Mauricius*, (who went not therein faintly to worke, but courageously as it became an Emperour, and brought *Chosroes* into his kingdome with great treasure and armed souldiers,) yet haue they not as yet published their histories. Of whom hereafter by the grace of God we mind to speake, as occasion shall serue.

The end of the fifth booke of Euagrius Scholasticus.



THE SIXTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

The solemne marriage of *Mauricius* and *Angustia*.

M*auricius* being crowned Emperour, first of all made preparation for the solemnitie of his marriage: next celebrated such rites as became the Imperiall scepter, and coupled vnto him in marriage *Angustia*, otherwise called *Constantia*, with great pompe and royaltie: last of all he made sumptuous feasts and costly banquets, with great glorie and renoune. *Theoschia* and the Emperesse came to this solemne marriage with a portly traine and rich presents. The one brought with her not onely the father and the mother of *Mauricius* (which was neuer sene to haue happened in any Emperour before) for to honour the marriage with their comely hozenesse and reuerend wordes, but also his brethren of godly stature and propozition, to set forth that royall solemnitie. The other presented a garment all of cloth of gold, garnished with purple and pearles of India: he brought also crownes couered with gold and precious stones of diuers sorts and sundry colours, together with all the Nobilitie, as wel such as were renowned for martiall prowesse,

Sophia the
wife of Ti-
berius.

as they that were made of, for their honorable order of the hall and pallace. All they bare in their hands burning torches, stood very maiestically in the sight of all men, beholding the glorie of that gorgeous spectacle, so that there was neuer sene among men a more excellent and a more royall shew. *Plutarchus Cheroneus* (sayth *Damophilus* a Romane Historiographer) sayd very well, that the puissance and prosperous successe, the fauour and fortune of Rome layned hands together: but I had rather say, that true piety and felicity so met together in *Mauricius* alone, that true piety forced felicity to be present, and would in no wise suffer her to be soiled and ouerthrowne. These things being finished, *Mauricius* couered not only his head with the Crowne, and clad not onely his body in purple, but also his mind with precious ornaments. For in manner he alone of all the Emperours fell a gouerning of his owne person, and so became an Emperour in deed: first he droue from his mind the popular state of affections: next, placing the order of his wordes and Nobilitie in the seate of reason, he made himselfe a liuely patterne of vertue for his subiects to imitate and follow. Neither do I reposit this of him, to the end to sothe him with faire wordes and flattery, (for to what purpose, I beseech you, should I so do, seeing he knoweth not of the things which I do write?) but because the gifts which God hath so bountifullly bestowed vpon him, and the affaires, which at sundry times enioyed such prosperous successe, do manifestly proue it to be most true. All which, will we, will we, we must confesse and acknowledge to be the goodnesse of God.

CHAP. II.

Of *Alamundarus* the Saracen and his sonne *Naamanes*.

This Emperour aboue all other men was carefull ouer such as had bene attainted of high treason, that none of them should be executed, and therefore he beheaded not *Alamundarus* Captaine of the Sceneta in Arabia, who (as I mentioned before) had betrayed him, but was dizen out of one onely Ile with his wife and certaine children, and banished for punishment into Sicilia. And moreover *Naamanes* his sonne, who wrought infinite mischiefes against the common weale, who had destroyed the two Phoenicias and Palestina, who last of all subdued the same regions with the helpe of the barbarians round about him; yea at what time his father *Alamundarus* was taken, when all men craved his head, he kept him only in free ward, and enioyned him no other punishment. The like clemencie he shewed to infinite other persons, the which generally shall be spoken of when fit occasion is ministred.

CHAP. III.

Of *Iohn* and *Philippicus* Romane Captaines, and their doings.

I*ohn* a Thracian boyne, was sent by *Mauricius* to guide the Casterne armie, who preuailing but ill-faouredly in some battels, in some others againe patching that which was a dishonour. Next after him *Philippicus*, one that was allied vnto the Emperour, (for he had married one of his sisters) made a voyage into forreine countreys, destroyed all that lay before him, toke great spoyle, and slue many of the Nobles and wordes of Nisibis, and of others on this side the riuier Tygris. He fought hand to hand with the Persians, and giuing them a wonderfull foze battell, he overthrow many of the chieffest of Persia, and toke them alive. A band also of spearmen which fled to an hill, lying very commodious for them, he toke not, but let them go untouched, who promised him they would send to their king with all speed to perswade him to peace. Other noble acts did he while he led the Romane power, he brought the souldiers from riot and pleasure, and acquainted them with temperance and diligent seruice. All which circumstances, we giue other men leaue (if they please) who either haue written, or are about to write, so farre to wade into, as they haue learned by heare-say, or conceiued by selfe opinion: who most commonly by reason of ignorance are deceived and so halt, or through too much partialitie are negligent, or by reason of spite and hatred are so blinded that they cannot utter the truth.

CHAP. III.

Of Capitaine Priscus, and the insurrection of the souldiers against him.

Prisus succeeded Philippicus in the rooms of a Capitaine, and was so stately that none could speake with him, unlesse it were about weightie and great matters. For he was of opinion, that if he shed little familiarity, he might do what himselfe liked, and that his souldiers under him would stand in awe of him, and the sooner obey his commandement. But coming on a certaine time vnto his army with high looks and haughty disdain, with his whole body set vpon too arrogant gestures, he made them an occasion of souldiers patience in perill of warres, of fine and picked harnesse, and last of all, of the rewards they were to reape of the Commonweale for their trauel and service. They knowing these things as well as he, began openly to reueale their wrath and conceived displeasure against him, and rushing in thither, where he had pitched his tent, as if they had bene barbarians, they spoiled him of all his sumptuous cloze and precious treasure: and not onely this, but without doubt they had also dispatched him, had he not with all speed taken horse and fled vnto Edessa. Yet they besieged this citie, and commanded that Priscus should be deliuered vnto them.

CHAP. V.

Of Germanus, whom the souldiers made Emperour against his will.

When the citizens of Edessa would not bring forth Priscus, the souldiers left him, and by force took Germanus, Capitaine of the souldiers in Phoenicia of Libanessia, and proclaimed him their Capitaine and Emperour. While he refused the office, and they begged it vpon him, there arose great contention on either side, for he would not be constrained, and they would needs compell him: they threatened to execute him, unlesse he would willingly accept of the dignitie: he on the contrary protested openly, he was neither afraid, neither would yield one iota. At length they went about to lash him with whips, and to maim the members of his body: which torments they perswaded themselves verily he would not endure. Supposing there was in him no more hardnes to beare stripes, then nature & his peeres afforded him. They took him in hand, and knowing what he was able to suffer, dealt very circumspically, a caution being given lest they should wound him sore, until in the end they forced him to condescend, and with an oath to promise them his faith and fidelitie. Wherefore thus they compelled him whom they had ruled to rule, and whom they had gouerned to gouerne, and whom they led captiue to become their Capitaine. Furthermoze, they displaced all other officers as Captaines, Tribunes, Centurions, Decurions, and placed in their rooms whom pleased them best, and reuiled the Empire with railing speeches. And though they bare themselves towards such as were tributary milder then the common use and manner is of barbarians, yet were they altogether alienated from their companions and members with them of one common weale. For they took not their wayfaring victuals by weight and measure, neither were they pleased with such lodging as was appointed for them, but took their owne lust for lawes, and pleasure for prescribed order.

CHAP. VI.

The Emperour sent Philippicus againe among the souldiers, but the army refused him.

When the Emperour sent Philippicus to redresse the aforesaid enuities, the souldiers not onely rejected him, but menaced and conspired the deaths of such as seemed to take his part.

CHAP. VII.

Of Gregorie Bishop of Antioch, how he proued the report that was raised of him to be a meere slander.

The affaires of the commonweale being at this point, Gregorie bishop of Antioch returned from Constantinople, after the ending of a bitter conflict, the which I am now about to declare. When Asterius was Lieutenant of the East, and contention risen betwene him and Gregorie, first, all the head citizens took part with Asterius, next the artificers flacke vnto him, saying that Gregorie had iniured them every one: last of all it was permitted for the common

common people all to reuile Gregorie. Both high and low conspired together, and ceased not either in the streete or on the theater to raile very contumeliously at Bishop Gregorie. Neither were their scallottes & enterludes without scoffes. Wherefore Asterius was deposed of his Lieutenantship, and John elected to succeed him, whom the Emperour charged diligently to examine the circumstances of that seditious controuersie. This John was a man vnfit for the bearing of triuing causes, much moze for the examining of so weightie a matter, and the executing of so weighty a function. Wherefore when he had set the whole citie on tumults, & published an Edict, whereby it was lawfull for him that could say any thing, to come forth & accuse the Bishop: a certaine exchanger accuses him that he had companied with his owne sister, whom he married vnto another. Againe, others of that kind of people charged him that he had disturbed the quiet and good estate of the citie, and that not once, but verie oft. But Gregorie purged himselfe of that slander, and appealed vnto the Emperour, and to a Councell for the hearing of other matters. I was my selfe in his company, and present when he purged him of these crimes at Constantinople. And when as all the Patriarches either by themselves, or by their substitutes were at the hearing of Gregories purgation, and the cause heard of the holy Senate and many holy Bishops, after great strife and much ado, the sentence went with Gregorie, that his accuser should be racked, racked about the Citie, and banished the countrey. After all this Gregorie returned vnto his bishopricke againe: and in the meane while the souldiers ceased not from raising of sedition: for Philippicus the Capitaine made then his abode about Bercea and the citie of Chalcis.

CHAP. VIII.

How Theopolis, otherwise called Antioch, was againe tossed with earthquakes.

Foure moneths after the returne of Gregorie from Constantinople, in the six hundred thirtie and seuenth yeare after Antioch was so called, and the threescore and first yeare after the earthquake which went next before, when as I my selfe the last day of September had taken to wife a virgine of tender yeares, and the citie therefore kept holypday, and floured with great pompe and solemnity to my wedding chamber and feasting house: about the third houre of the night, there arose such an earthquake, that with the violence thereof it shook the whole citie, and so tossed the foundations, that all the buildings about the most holy Church fell downe to the ground, except onely the hemisphericall roffe that Euphrasius had made of Bay trees, which also was much hurt by the earthquake in the time of Iulianus, and so shaken by other earthquakes after that againe, that it leaned very much into the North, and thurst out of their place the mighty wooden beames which fel with marvellous great cracking, and immediatly the hemisphericall roffe shrank to his owne place, and stood perpendicular wise as it did before without bowing to either side. Many places of Othiacina and Piephium mentioned before, all the parts called Brisia, and moreover the buildings of S. Maries church, were quite ouerthrowne, saue one middle porch that was marvellously saued. All the turrets that stood on the plaine ground came tumbling downe, when as the rest of the building (the battlements of the wall excepted) stood still. Yet the stones of the battlements were broken backe, and not throwne downe. Other Temples moreover, and both the publike baths that were used at several times, were also partakers of that calamitie, and came to ruine. The people perished confusedly one with another (as it was coniectured by the bread which was spent in that citie) about threescore thousand persons. But the Bishop escaped very strangely, when the whole lodging he late in came to ruine, and all that were about him were onely saued, otherwise none: for they lifted him by with all speed, when the earthquake the second time shook the place, and as it were opened the lodging, so that they let him downe by a rope, and deliuered him out of danger. In that instantane successe, there fell out one thing most profitable for the citie. For it came to passe by the goodnesse of our mercifull God, mitigating his fury, and correcting with the rod of pitie and mercie the sinnes of his people, that no fire followed after, when as great flames dashed by out of herthes, and lights both publike and private, out of kitchens, bathes, and infinite other such like places in compass of the whole citie. Where died in this earthquake many noble and famous personages, and so did Asterius. But the Emperour repaired with money this lamentable ruine of the citie.

Et 2

Gregorie B.
of Antioch is
falsly accused
of incest.

The punishment
of Gregorie B.
of Antioch
of incest.

60000 persons
were
slaine with
the ruine of
buildings in
the earth-
quake at An-
tioch.

CHAP. IX.

The barbarians seeing the Romane armie falling to rebellion, set vp themselves, but they were foiled by Germanus.

As touching the army spoken of before, it stood in manner at such stay that the barbarians perswaded themselves verily, none would withstand them, but that after their wonted manner they might destroy & invade the Romane dominions: but Germanus met them with his power, and so foiled them by force of armes, that there was not one left to bring the Persians tidings of their slaughter.

CHAP. X.

The Emperours clemencie towards the souldiers which rebelled and forsooke their Captaine.

The Emperour gave money vnto the army, but Germanus and others he arraigned: and although they were all condemned to die, yet would he not haue them executed, neither otherwise punished, but gave them rewards. When these things went in this sort, the people Abiri came thwice as far as the Long-wall, invaded the countrey before them, subdued Singedon, Anchialus, all Hellada, with other cities and castles, destroyed all with fire & sword, yea although the Romanes had a great army in the East: wherefore the Emperour sent Andreas Captaine of his guard, to perswade the army to take againe such officers and captaines as they had ouer them before.

CHAP. XI.

Gregorie Bishop of Antioch is sent to reconcile the armie that refused their Captaine: and of the Oration he made vnto them.

When the souldiers would not giue eare vnto Andreas exhortation, the commission was directed vnto Gregorie, not onely because he was the man that could bring weightie matters about, but for that the army of right and dutie owed him great honoz: for he had liberally bestowed vpon diuers of the souldiers great sommes of mone, vpon others apparell, relieved other some with food, when they were admitted by him, and matriculated in the catalogue of souldiers. Wherefore he sent posts into every place, and warned all the chiefe of the army to mete him at Litarbis, out of Antioch about thre hundred furlongs: when he came vnto them, downe he fell vpon his knees, and made them this Oration. I had determined with my selfe now a good while ago (O ye valiant Romanes which worthily deserue this name) to make a voyage vnto you, partly to conferre of present affaires, and partly to consult together with you, bringing to your remembrance (that you need not suspect my dealing) how of mine owne free accord and hearty good will, the which I am sure you are fully perswaded of, I found you commodious reliefe and necessary prouision, when you fought by sea, and were driven by tempest here and there to shift for your selues. But hitherto my coming hath bin deferred, peradventure by the prouidence of God which permitted me no licence, that both the Persians may haue sufficient triall of the Romane power and fortitude, which foiled them without a captaine and guide; and your sincere and faithfull mind also borne vnto the commonweale may in time be thoroughly knowne, by your deeds approved and confirmed in all respects. For you haue made manifest this one thing vnto the whole world, that though you were offended & highly displeased against your Capitaines, yet you esteemed nothing more then the good estate of the commonweale. And seeing it goeth so happily with vs, let vs now consider what it stands vs vpon to do. The Emperour greets you wel, and gladly would see your reconciliation: he prometh to forget all that is amisse and now past: he thinketh the goodwill you owe vnto your countrey, the valiant courage and noble mindes ye haue in waging of battell, to be spoken-men good enough for your pardon. And all these sure and certaine tokens layeth he wide open before you, that ye may assure your selues of forgiveness at his hands, and of his lawfull fauour. He saith againe, I will vie his owne words: If God esteemed so highly of the loue you beare vnto the Empire of Rome, and therefore brought to passe, that after the remitting of your faults, there reigned in you no lesse fortitude and courage then was scene in times past (which verily is an euident argument that all old iniury is forgotten,) how can we possibly chuse, but yeeld vnto that which

The Oration
of Gregorie
b. of Antioch
vnto the souldiers
which rebelled and
shooke off
their captaine
and Emperour.

which the holy Spirit leadeth vs vnto. Wherefore (O ye Romanes) condescend with all speed vnto my friendly aduice, let vs not lose the present occasion that is offered vnto vs, let not this opportunitie through our negligence slip out of our hands. For when she passeth by, she detesteth delay: and being offended that we tooke her not vp as she came by, she puts vs euer after without hope of obtaining her againe. Wherefore succeed your fathers and ancestors in obedience, take possession of the loyall patrimonie they bequeathed vnto you: let me (your poore Bishop) obtaine this at your hands, as you are valiant and shew your selues in all respects no lesse then Romanes indeed, that no backbiter may haue occasion to blemish your fame and renowne, saying, you are bastards, and a brood that degenerateth from their noble linage. For your fathers and ancestors being governed by Consuls and Emperours, haue through obedience and noble prowesse brought the whole world subiect vnto them. What should I bring you in remembrance of *Ma- Occasion a slipperie thing.* *Maenius Torquatus.* *lius Torquatus*, who executed his owne son (although he had done many feates and noble acts) for disobedience and rebellion? For, notable and worthy deeds are most commonly wrought by the wise counsell of politicke Capitaines, and willing obedience of souldiers. But when either of these two faileth, the counsell halteth, the enterprize faileth vnto the ground, and hath illaured successe: and no maruell at all, specially when two things which should be linked together are loosed and parted asunder. Let there be no delay in you, (I craue it vpon my knees) yeeld vnto me forthwith, let a Bishop this once pleade and preuaile betwene the Emperour and his armie: let all the world vnderstand, that in you there is no signe of rebellion, but that you had good cause for a time to be displeased with your Capitaines which offended you. If it so fall out that ye embrace not in time this wholesome counsell, yet will I take vpon me the perfon of loue owed vnto the Empire of Rome, and of friendship and heartie goodwill borne vnto you, and marke well what I haue to say vnto you. Do ye see what ends tyrants and rebels most commonly haue? Ponder, I pray you, with your selues how ye can compass such things as ye go about, seeing (in my opinion) it is vnpossible for you to continue all together. For how can either the foules of the aire, or fish, with other food which the sea bringeth to land, be transported vnto you, vnlesse ye will shed the blood of Christians in battell, and your selues be slaine too, which is both a great shame and reproch? And what, I pray ye, will become of you? Verily you will be scattered here and there, and constrained to leade miserable liues. Immediately after, vengeance will ensue, so that ye shall neuer be pardoned. Wherefore giue me your hands, and let vs louingly consult together what shall be expedient for our selues, and for the profite of the common weale, specially seeing we haue the feast of our Saviours passion and Christs most holy resurrection, as it were in manner assisting and alluring vs to reconciliation.

CHAP. XII.

The souldiers after the Oration of Gregorie Bishop of Antioch, changed their mind, and tooke againe Philippicus to their Captaine generall.

When Gregorie had pronounced his oration, and shed infinite teares, all their minds vpon a sodain were turned by diuine power and inspiration, insomuch as they craued licence to depart out of the assembly senerally to deliberate with themselves what was best for them to do. This being done, not long after they come againe, saying, they would yeeld vnto the bishops sute and request. And when Gregorie nominated Philippicus, who he was desirous they should craue to their Captain, their answer was, that both they and the whole army had solemnly made an oath, they would neuer do that. When said he immediately, the Priest hath power and authoritie to bind and to loose in heauen and in earth; and rehearsed vnto them the saying of Christ in the Gospell. When they replied, that herein also they would yeeld vnto him, he fell a pacifying of God with prayers and supplications. He distributed vnto them the immaculate body of Christ: it was vpon Maundy Thursday: the number of them was about two thousand: he entertained them all that night, made them couches in the greene grasse, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent for Philippicus, who then abode at Tarsus in Cilicia, that with all speed he should repaire to Constantinople. He made the Emperour also priuy vnto these circumstances, and layd downe in his letters the requests and demands of the armie

Math. 16. 18.
Ioh. 20.

as concerning *Philippicus*. When *Philippicus* shortly after came to Antioch, the souldiers met him, they intreated the Christians to be a meane vnto him for them, and they set at *Philippicus* fate. He gaue them the right hand, told them all old iniury was forgotten, and immediatly they folloiw him in warfare. Thus was that boile taken bp.

CHAP. XIII.

The winning of Martyropolis.

SITAS one of the Senators of Martyropolis, bearing spite & hatred vnto one of the Captaines, betrayed the citie, and tooke opportunitie to worke this feate when the garrison was absent. Wherefore vnder colour of the Romanes the Persians were brought in, and tooke the citie, which lay wonderfull commodious for the Romanes. Many women that were in the prime of their flourishing yeares they kept within the citie, all others (a few seruants onely excepted) they dyone out. Immediatly vpon this, *Philippicus* came thither, and besieged the Citie: and although he wanted necessaries for the siege, yet he encountred with them with such things as he had. He cast vp certaine ditches, and ouerthrew one of their turrets, yet could he not take the Citie, because the Persians watched all night, and repaired againe such places as were battered to the ground. When the Romanes made many an assault and had the repulse, (for the darts were cast at them with great diligence from high turrets, and they themselves had more harme then they could worke vnto the enemye within) they raised their siege, remoued a little off, and there pitched their campe, taking diligent heed onely to this, that no other Persians ioyned with them that were in the Citie. Wherefore *Gregorie* by the commandement of *Mauricius* the Emperour, went to the campe, and perswaded them to returne to besiege the Citie. But they could not puenail, because they wanted engines of warre for the winning of cities. Wherefore the armie was sent abroad to winter, leaving many garrisons in the Castles about, lest the Persians should come on a sodaine and step into the Citie. The next Sommer following there was great power gathered together, and a soie battell fought with the Persians about Martyropolis. And although *Philippicus* had the vpper hand in that field, and many of the Persians together with one of their captains ouerthrome, yet there escaped too many of them into Martyropolis, for that was one of their principall drifts, to be sure of taking that citie vpon them. From that time the Romanes despairing of winning the citie by siege (for it was not possible to overcome it by force) they went seven furlongs off, and built another citie ouer against it vpon the top of an hill, well fortified of it selfe, there to inuent engines, and to assault Martyropolis. This did they in Sommer, but in Winter they dissolved the armie.

CHAP. XIII.

Of Captaine Comentiolus, and the winning of Ocbas.

COMENTIOLUS bozne in Thracia was sent into the East to be a Captaine of the armie in the romme of *Philippicus*: who though he had prosperous success against the Persians, yet had he bene ouerthrowne horse and all, had not one of his guard got vpon a packhorse, and carried him away out of the field. The Persians which were left alieue, hauing lost all their captaines, ran away, and tooke Nisibis vpon them. And because they feared to returne vnto their king (for he had told them they should lose their heads vnlesse they brought their captaines safe and sound againe) they fell a conspiring against *Hormisdas*. *Barames* also a Persian captaine who was newly come with his army from the warre against the Turkes, perswaded them to do no lesse. In the meane while *Comentiolus* besieging Martyropolis, left there the greater part of his power, and went himselfe with certaine chosen souldiers to take Ocbas, a strong castle vpon the further banke ouer against Martyropolis, lying vpon a steepe rocke, where he might view the whole citie of Martyropolis. The which castle he besieged, lest nothing vnattempted that might seme auailable for the winning of it, battered downe certaine peeces of the walls with Catapults or bakes, entred in that way, and tooke it by force. Whereupon the Persians despaired thenceforth of keeping Martyropolis any longer.

CHAP.

CHAP. XV.

The murdering of Hormisdas king of Persia.

WHILE the aforesaid stirre was in handling, the Persians tooke *Hormisdas* the most tolked and vniust king, and slew him, because he had plagued his subiects not onely with extortion, but also with sundry kinds of death.

CHAP. XVI.

The flight of Chosroes the younger vnto the Empire of Rome.

AFTER the death of *Hormisdas* the Persians crowned *Chosroes* his son to reigne ouer them, against whom *Barames* tooke armour with his whole power. *Chosroes* went forth to meet him with no great army, and perceiving that his souldiers left him and dropped away, he fled straightway (as he reported himselfe, after he had called vpon the God of the Christians, that his horse should beare him where he purposed to go) vnto Circesium. When he came thither together with his wife, two yong childzen, and certaine of the Nobles of Persia which accompanied him of their owne accord, he sent Embassadors vnto *Mauricius* the Emperour. He after deliberation and aduisement taken in that matter, pondering with himselfe the mutable race and variable course of mans life, the sodain change and alteration not onely of his state, but of other things in like sort, accepted of his suite and Embassage, and made *Chosroes* in stead of a banished man his guest, in stead of a sorrowfull fugitiue his louing sonne, and gaue him royall presents for to allure him to rote his loue in his breast. Neither did *Mauricius* onely send him such bountifull gifts, but the Emperesse also vnto the wiues of *Chosroes*, and the sonnes of *Mauricius* shewed the like humanitie vnto his sonnes.

CHAP. XVII.

The Emperour sent Gregorie and Domitianus to meete Chosroes, and to giue him entertainment.

FURTHERMORE *Mauricius* sent all his guard, and the whole host of the Romanes with a Captaine, to meete *Chosroes*, and to conduct him whither soeuer it pleased him to go. And to the end he might do him the more honoz, he sent also *Domitianus* his kinsman that was Bishop of Melitina, a man that excelled for wisdome and policie, very fit both in word and deed to handle graue matters, and to heare weightie causes. He sent againe *Gregorie*, which made *Chosroes* to haue him in admiration for the wise conference he had with him touching all other matters, for his bountifull presents, and the graue counsell he gaue of him concerning his trouble and molestation.

CHAP. XVIII.

Chosroes recovered againe the kingdome of Persia by the meanes of the Empire of Rome.

CHOSROES coming to Hierapolis the head citie of Euphratesia, returned homewards. *Mauricius* vnderstanding thereof, weighing more the furtherance of *Chosroes* then his owne fame and renowne, holpe him to a great summe of money, which was not lene before, made him an army of Persians vpon his owne costs and charges, furnished *Chosroes* both with Romanes and with Persians, and safe conducted him out of the Romane dominions as farre as Martyropolis. And first of all, *Sittas* the traitor was deliuered vnto him: next, the people of Martyropolis stoned him: and last of all they hanged him on the gallows. The citie of Daras was also giuen vnto him, after that the Persians had priuily stolen away: and after that the Romanes alone had foiled *Barames* in one battel, and he fled away alone with great ignominy, *Chosroes* was restozed vnto his kingdome.

Et 4

The holy Martyr Gelanduch lived about this time.

ABout this time lived *Gelanduch* among vs, who suffered great torment, and was pitifully handled by the Magicians of Persia, and at the last crowned with Martyrdom after she had wrought many miracles. *Stenen* the first of that name Bishop of Hierapolis wrote her life.

Of the presents which Chosroes king of Persia, being an heathen, sent unto Sergius the Martyr.

Chosroes being now restored vnto his kingdom, sent vnto *Gregory* a crosse curiously wrought of gold and precious stone, wherewith he would haue the honoz of *Sergius* the renowned Martyr set forth and extolled. *Theodora* the wife of *Iustinian* had first dedicated this crosse vnto him: after that, *Chosroes* the elder had taken it thence away (as I haue remembred before) together with sundry other monuments. He sent another crosse, where he caused these wordes to be ingrauen in Greeke letters: I *Chosroes* king of kings, the son of *Hormisdas*, haue sent this crosse. For when we were constrained to flie vnto the dominions of the Empire of Rome, through the diuellish procurement and false trecherie of the most unfortunate *Barames* and his armed horsemen, and by reason of *Zadespram* the traitor his coming with an army to Nisibis, for to pull backe the horsemen which tooke part with the citizens of Nisibis: we sent horsemen with a Captaine as far as *Charchas* to withstand *Zadespram*, and to abate his courage, trusting in holy *Sergius*, the most honorable & renowned Martyr: for we heard in the first year of our reigne that he was wont to grant such petitions as were made vnto him. The seuenth day of January we cried vnto him for help, and made a vow, that if our horsemen either slue *Zadespram* or tooke him captiue, we would send vnto his temple a golden crosse garnished with pearles for to set forth his reuerend name: and to be short, about the beginning of February next following, the head of *Zadespram* was brought vnto vs. Wherefore hauing obtained our request, (that no man need to doubt of the circumstance) we haue sent to holy *Sergius* temple for to honor his reuerend name, this crosse, which we made our selues, together with the crosse which *Iustinian* late Emperor of Rome, had sent to the same temple, yet was taken away & brought hither by *Chosroes* king of kings, the son of *Cabades* our great grandfather, at what time the Romanes and Persians were at great variance. We found this in our treasure, and sent it to holy *Sergius* his temple. *Gregory* receiuing these crosses, with the consent of *Mauricius* the Emperour, carried them with great solemnitie into the Martyrs temple, and there laid them vp. Shortly after *Chosroes* sent other gifts vnto this holy temple, namely among others, a dish made of gold, wherein these wordes were written: I *Chosroes* king of kings, the sonne of *Hormisdas*, caused these things to be written in this dish, not for men to gaze at, neither that the worthinesse of my reuerend name should be known by my words; but partly for the truth therein contained, and partly for the manifold benefits & liberalitie I receiued at thy hands. For I thinke my selfe happie that my name is ingrauen in thy holy vessels. At my being in *Beramis* I made humble sute vnto thee holy *Sergius*, that thou wouldst come & help me, and that *Sira* my wife might conceiue. And though *Sira* were a Christian and I a Pagan, and our law forbid vs to take a Christian to our wife, yet for the singular loue I bare vnto thee, the law in this woman tooke no place, and I haue not ceased, neither do I cease day and night to loue her entirely among the rest of my wiues. Wherefore O holy *Sergius*, I thought good to beseech thy goodnes, that she might be with child. And moreover I made thee a vow, and promised if *Sira* did conceiue, I would send the crosse which she weareth, vnto thy most holy temple. Therefore I verily and *Sira* pondering this with our selues, and purposing to keepe this crosse for a memoriall of thy name, O holy *Sergius*, I haue thought good in stead of the crosse, to send the price thereof: and because it exceedeth not foure thousand and foure hundred staters, we haue augmented it and made it vp fife thousand. And fro the time we made this petition, and determined this with our selues, vnto our coming to *Rhodon* *Chosron*, there were not expired past fourteen dayes: at what time, O holy *Sergius*, not that I my selfe was worthy, but of thine owne goodnesse, thou didst appeare vnto me in my sleepe, and toldest me the third time that *Sira* had conceiued. And I also in the same vision answered thee plainly the third time, that

In these words of Chosroes, if ought fauour of idolatry, remember that a pagan hath written them.

Happie is he that hath his name written in the booke of life, but it is enough for a Pagan to haue his name written in a platter.

This king was fouly deceived in the Martyr: for it is not with the Christians as with the Magicians in Persia, which at their night sacrifice, could make his wite quickly to conceiue.

* Stater is a currense of the Persians.

which was conuenient and became my person. Wherefore because thou granteest such petitions as are made vnto thee, from that day forth *Sira* felt not the common disease of women. I of mine owne part, although I cast doubts with my selfe, whether I were best to credit thy words or no, although thou art a granter of requests: yet seeing that *Sira* had not the womens disease, then was I sure of the vision, and that thy words were true. Wherefore without any more adoe I sent this crosse, together with the price thereof, vnto thy most holy Temple, and commanded that with the price one dish and one cup should be provided for the celebration of the diuine mysteries: yet againe there should a crosse be made and a censar, both of gold to serue the holy Table, and an *Vnicorne* open of either side and gilded ouer: last of all, that the rest of the summe which remained, should be put vp to minister necessities for thy holy house, that thou O holy *Sergius* wilt helpe both me and *Sira*, not onely in other things, but specially in this request: and that which happened vnto vs through thy intercession, by thy mercy and goodnes may take prosperous successe, and fall both vnto me and to *Sira* as we wish our selues. To the end both I and *Sira*, and all others throughout the world, may put their trust in thy power, and beleue in thee. These presents of *Chosroes* seeme to vtter such things as are agreeable with the prophetic of *Balaam* which no doubt came to passe by the prouidence of God, that pagans should pronounce godly sentences.

* They that like of this doctrine, let them note that Euagrius calleth the author thereof *Balaam*, and for company take *Cassiodorus* he was also such a prophet.

Of Naamanes the Saracen.

ABout that time *Naamanes* tribune of the people *Sceneta*, so wicked a person that heauen picture of *Venus* to be melted with fire, and turned to the use of the poyze: he became so zealous, that he perswaded as many as belonged vnto him to embrace the Christian faith. *Gregory* after the crosses were given by *Chosroes*, was commanded of the Emperour to visite all the monasteries called *Limeta* throughout the wilderness, but specially where the wicked doctrine of *Semerus* reigned: so that he expounded vnto them the sincere and true faith, and conuerted many towncs, villages, monasteries, and whole nations vnto the Church of God.

The death of holy Simeon that dwelt in a pillar.

In the meane space when most holy *Simeon* was so dangerously sicke, that there remained for him no hope of longer life, *Gregory* being by me certified thereof, made all the speed he could to be present when *Simeon* gaue vp the ghost. But he had not his desire. For this *Simeon* in rare gifts & excellent vertues passed all the men of his time: he led in a pillar a seuerall life euen from his tender youth, insomuch that he changed his teeth in that mansion. He was playing, leaping and skipping to and fro about the tops of hills and grænes, as the manner is of children, he lighted by chance vpon a *Lybard*, toke his girdle and tied him about the neck, and brought him home to his monastrie. His maister who led his life in a pillar, seeing this, enquired of him what he had in his girdle: the boy answered, it was a cat. His maister gathered hereby, that he would proue hereafter a worthy man, trained him vp to leade his life in a pillar. In which pillar, together with another also standing vpon the top of an hill, he liued threescore and eight yeares, replenished with all graces from adoue: he cast out Diuels: he cured euery disease and infirmite: he saw things to come, as if they had bene present: he foretold *Gregory* that he should not be present at his death, and that he knew full litle of the things which were like to ensue after his death. And when as I also mused with my selfe after the losse of my children, and examined what the cause was, why the Centiles which had children at will, were not visited in like sort; *Simeon*, although I vttered my secrets to no man, wrote vnto me, that I should refraine from such cogitations, in as much as they offended God. Furthermore, when the wife of my Clerke had her milke after she was deliuered so stopped in her breasts, that there would not a drop come forth, and therefore the infant was like to die: *Simeon* toke her husband by the hand, bad him go and lay it on his wiues breast. This being

being done, immediatly the milke came running out as if it had bene a streame, and wet all the womans garments. Unto these that went before, we may adde this also, how certaine travellers, in whose company *Simeon* was, left behind them a child: about midnight a Lion came and toke vp the child on his backe, and brought him to *Simeons* monasterie. *Simeon* had the seruants go forth, and take in the child which the Lion had carried thither. He did many other notable acts, which haue need of an eloquent tongue, leisure conuenient, and a peculiar volume, all which are well knowne and rise in euery mans mouth. There resorted vnto him of all nations, not onely Romanes but also barbarians, and obtained their suits. This *Simeon* in stead of meate and drink, fed vpon certaine branches of thyrs that grew in the mountaine hard by him.

CHAP. XXIII.

The death of Gregorie Bishop of Antioch.

Shortly after, *Gregorie* bishop of Antioch being soze pained with the gout, toke a certaine medicine made of *Hermodactylus* (soz so was it called) the which a certaine Phyttion ministred vnto him, and after the drinking thereof died immediatly. He departed this world when *Gregorie* the succesor of *Pelagius* was bishop of old Rome, *Iohn* of Constantinople, *Eulogius* of Alexandria, *Anastasius* of Antioch, who after twenty and thre yeares was ressozed vnto his bishopricke, and also when *Iohn* was Bishop of Ierusalem, which died shortly after, and as yet there was none chosen in his roome.

Euagrius con-
deth his histo-
rie An. Dom.
595.

Here do I wind to cut off and make an end of writing, to wit, in the twelfth yeare of the reigne of *Mauricius Tiberius* Emperour of Rome, leauing such things as follow after for them that are disposed to penne them for the posteritie in time to come. If I haue omitted ought through negligence, or lightly runne ouer any matter, let no man blame me therefore: remembzing with himselfe that I gathered and collected together a scattered and disperfed historie, to the end I might profit the Reader, for whose sake I toke in hand so great and so wearisome a labour. I haue finished another worke, comprizing Reports, Epistles, Petres, Orations, Disputations, with sundry other matters: but the relations therein contained are for the most part of the person of *Gregorie* bishop of Antioch. For which I was preferred vnto two honorable offices: *Tiberius Constantinus* made me Treasurer, and I was preferred to be Maister of the Rolles, where the Lieutenants and Magistrates with their monuments are registred, by *Mauricius Tiberius*: during whose reigne I compiled the reports, at what time he brought to light *Theodosius*, who was both vnto him and to the Commonweale a preamble of entrance to all kind of felicitie.

The end of the sixt booke of the Ecclesiasticall historie
of Euagrius Scholasticus.



THE LIVES, THE ENDS, AND THE MAR- TYRDOMES OF THE PRO-

PHETS, APOSTLES, AND SE-
VENTIE DISCIPLES OF
OVR SAVIOVR.

Written in Greeke by DOROTHEVS Bishop of Tyrus
about a thousand yeares ago:

And now translated by
M. H.



LONDON,

Printed by RICHARD FIELD, dwelling in Great Wood-streer.

1619.

THE LIFE OF DOROTHEVS gathered by the Translator.

Euseb. eccl. h. 7. ca. 31.

Democh. inst. Christi. relig.

Petr. de natal. lib. de Sanctis.

Dorotheus was a rare and singular man, well seene in the Latine, Greeke, and Hebrew tongues. He flourished in the time of Dioclesian, Constantinus Magnus, Constantius and Iulian the Apostata. Eusebius Pamphilus one that knew him very well, and heard his gift of utterance, writeth thus of him: Dorotheus minister of the Church of Antioch was a very eloquent and singular man. He applied holy Scripture diligently: he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chiefe discipline of the Grecians, by nature an Eunuch, so disposed from his natiuitie: for which cause the Emperour for rarenesse thereof appropriated him, placing and preferring him to be magistrate in the citie Tyrus, and to ouersee the dying of purple. We heard him our selues expounding holy Scripture with great commendation in the Church of God. So farre Eusebius. Antonius Demochares saith of him, that he was exiled in the persecution vnder Dioclesian, and that he returned from banishment after the death of Dioclesian and Licinius, and recovered his Bishopricke againe, where he continued untill the reigne of Iulian, about the yeare of our Lord 365. And because Iulian persecuted not the Christians openly himselfe, but secretly by his gouernours and magistrates, Dorotheus was faine againe to flie vnto the citie of Odissus, where (as Petrus de Nasalibus writeth) the officers of Iulian apprehended him, and tormented him to death for his testimonie of Christ Iesus. There he died and was crowned Martyr, being an hundred and seuen yeares old, Anno Dom. 366. Of his works there is none extant, saue this Treatise, containing the liues and ends of the Prophets, Apostles, and seuentie Disciples of our Saviour mentioned in the Gospell after Luke, the which he entituled *ζωὴν καὶ*, by translation, a Compendium or brieue Tract.



THE TRANSLATOR VNTO THE READER, TOVCHING DORO- THEVS, AND THE LIVES HE WROTE OF.

BY this short Treatise of DOROTHEVS (Christian Reader) we may take occasion to behold the providence of God ouer his Church, scattered farre and nigh ouer the face of the earth, and praise him therefore: inso- much that of his great care and entire loue, the inheritors of the king- dome of heauen, his chosen people, the Saints of God, whose names were written in the booke of life, were neuer left desolate without guides and teachers. Adam in Paradise heard the voice of God himselfe; there followed him such as called vpon the name of God, erected diuine worship, and taught their posteritie the same, namely Abel, Seth, Enos, Cainan, Mahalaleel, Iered, Enoch, Methusalem, Lamech and Noe, whom Peter calleth the eight person after Seth the sonne of Adam, and a Preacher of righteousness. When as the old world and the first age, numbered from Adam to Noe (I meane as many as liued in his time) were drowned for the sinnes and iniquities of the whole world, yet saued he eight persons to reueale his will vnto all nations, to vphold his Church, to multiply and increase the world. In the second age of the world after Noe there liued Sem, Arphaxad, Sale, Heber, Peleg, Reu, Serug, Nachor, Terah and Abraham, vnto whom God reckened faith (as S. Paul saith) for righteousness. In the third age of the world after Abraham liued Isaac, Iacob, otherwise called Israel, with the twelue Patriarches, Ruben, Simeon, Levi, Iuda, Zabulon, Issachar, Dan, Gad, Aser, Nephtali, Ioseph and Benjamin. Threelcore and fife yeares after the death of Ioseph, Moses was borne: he gouerned Israel, he guided the people: God gaue him three signes from heauen to confirme his doctrine, and to assure him of his vocation. He receiued the ten commandments and the law of God in mount Sina, and deliuered it vnto the people. Iosue succeeded him: after Iosue Captaines and Iudges, namely Othniel, Aod, Debora and Baruch; Gideon, Abimelech, Thola, Iair, Iepthe, Abeson, Aclon, Abdon, Sampson; Heli the Priest and Samuel the Prophet iudged Israel. After these came in the Kings, good and bad, Saul, Dauid, &c. In the fourth age of the world there reigned after King Dauid, Salomon ouer Israel, ouer Iuda Roboam, Abia, Aza, Iosaphat, Ioram, Ochozias, Athalia, Iosias, Amasias, Azarias, Iotham, Achaz, Ezechias, Manasses, Amon, Iosias, Iochaz, Iocim, Iechonias, Sedechias, vnder whom the captiuitie befell, both Citie and Temple were destroyed, and the people led into Babylon: yet during the seuentie yeares of their captiuitie, there wanted not such as taught them, such as prophesied vnto them of their deliuerance, and comforted them in their miserie. In the fift age of the world after the captiuitie the Israelites were gouerned by Zorobabel, Resa, Ioanna, Iudas, Iosephus, Abner, Semei, Mattathias, Aser, Maath, Nagid, Arphaxad, Agar, Heli, Masbot, Naum, Amos, Sirach, Mattathias, Siloz, Ioseph, Arses, Ianneus, Hircanus, Iudas Machabeus, Ionathas, Simon, Ionathas, Iohannes, Hircanus, Aristobulus, Alexander, Hircanus, Antigonus, Aristobulus, and Herod the aliene, in whose time Christ Iesus was borne in the flesh. These are the successions of the Magistrates and Gouernours of all sorts, as well

Gen. 3.

Gen. 4. 5.

2. Pet. 2.

Gen. 7.

1. Pet. 3.

Gen. 11.

Rom. 4.

Gen. 21. 25. 35.

Exod. 4.

Exod. 10.

Iudic. 3. 8. 9.

10. 12. 16.

1. Sam. 1. 3.

3. Reg. 2. 11. 6.

14. 1. 2. 20.

4. Reg. 8. 11. 12.

14. 15. 16. 18.

21. 22. 23. 24.

1. Esdr. 5.

1. Esdr. 2.

V v of

Nicephorus
Ecclesi. lib. 1Ioseph. antiq.
Iud. lib. 1. c. 4.
Iude epist.

Gen. 48. 49.

Gen. 50.

A. 2. 3.

Anton. Chron.
part. 1. tit.
3. cap. 4.

of the wicked to chastise, as of the godly to cherish, whom God appointed to gouerne his people, to vphold the truth, to extoll vertue, to roote out vice, and to praise his holy name. From Aaron vnto the birth of Christ there were Priests ordained to offer sacrifice vnto God, to pray for the sinnes of the people, and to preach the word of truth: whose names (as I reade in the Ecclesiasticall historie of Nicephorus) are these, *Aaron, Eleazer, Phinees, Elezer, Bochehi, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimaas, Azarias, Ioram, Iodas, Axioram, Sadaus, Phadaus, Iculus, Ioatham, Vrias, Meri, Ioas, Selam, Helchias, Sareas, Iosedech, Iesus, Ioachim, Eliasib, Ioachaz, Ioannes, Iaddaus, Onias, Simon, Eleazar, Manasses, Onias, Simon, Onias, Iesus, Onias, Alcimus, Onias* the sonne of *Onias, Iudas Machabeus, Ionathas* his brother, *Simon* his brother, *Ioannes Hircanus, Aristobulus, Ianneas, Alexander, Hircanus, Antigonus, Anaelus, Aristobulus, Anaelus, Iesus*, and *Simon*, in whole time Christ Iesus was borne. From the birth of Christ (as it is to be seene in the Chronographic following) vntill the destruction of Ierusalem vnder *Titus*, there were these high Priests, *Matthias, Iosephus, Ioazarus, Eleazar, Iesus Sea, Ananus*, otherwise *Annas, Ismael, Eleazar, Simon, Caiphas, Ionathas, Theophilus, Simon, Ionathas, Matthias, Elionus, Ioseph, Ananias, Ionathas, Ismael, Iosephus, Ananus, Iesus, Danneus, Iesus* the sonne of *Gamaliel, Matthias*, and *Phanes*, in whole time the citie of Ierusalem was taken, the Temple set on fire, and the high Priests ceased. There were also from the beginning of the world vnto the birth of Christ, Prophets forth shewing (as *Dorotheus* writeth) the promises of God made vnto the Fathers, wherein he promised to blesse all nations in the seede of *Abraham*, through the saluation that was to come by our Sauour Iesus Christ. *Iosephus* in his Iudaicall Antiquities writeth, that *Adam* prophesied and foretold his sonnes the world should be twise destroyed, first by water, afterwards with fire. *Iude* in his Epistle speaketh of *Enoch* the seuenth from *Adam*, that he prophesied, saying: Behold the Lord shall come with thousands of Saints, to giue iudgement against all men, and to rebuke all that are vngodly among them of all their vngodly deeds which they haue leudly committed, and of all their cruell speakings which vngodly sinners haue spoken against him. *Iacob* prophesied that his posteritie should be deliuered out of *Egypt*: of the comming of Christ: that the Scepter should not depart from *Iuda*, and a law-giuer from betwene his feete vntill *Siloh*, that is, the *Messias* came. *Ioseph* foretold likewise the children of Israel of their deliuerance out of *Egypt*: saying: I die, and God will surely visite you, and bring you out of this land vnto the land which he sware vnto *Abraham, Isaac*, and *Iacob*: God will not faile but visite you, and ye shall carie my bones hence. *Moses* the great worshipper of the high God, prophesied of the creation of the world, and of such things as were done vnto his time, the space of two thousand yeares before he was borne: againe, of Christ he said, as *Peter* hath alledged him in the Acts of the Apostles: A Prophet shall the Lord your God raise vp vnto you of your brethren like vnto me, him shall ye heare in all things whatsoever he shall say vnto you. *Samuel* was both a Iudge ouer Israel, a Priest and a Prophet. *Dauid* and *Salomon* also is said to haue bene endued with the spirit of prophetic, though *Dorotheus* be of the contrary opinion: both old and late writers do thinke no lesse then that he was a Prophet. *Antoninus* hath a tract, intituled, *de Prophetijs Dauid & Salomonis*, of the propheties of *Dauid* and *Salomon*. There prophesied moreover, as we find in holy Scripture, *Nathan, Gad, Abias, Asaph, Idithun, Addo, Semeia, Ioath, Oded, Azarias, Hanani, Iehu, Iehaziel, Eliezer, Elias, Zacharias, Elisaus, Ossee, Abdias, Micheas, Amos, Ejaia, Iel, Ionas, Sophonias, Ieremie, Hulda, Naum, Abacuck, Ezechiel, Daniel, Baruch, Vrias, Aggeus, Zacharias, Malachias* and *Iohn* the Baptist. Whose liues this Author hath briefly

run

runne ouer. These Prophets in some places of holy Scripture are termed Seers, in some other places the men of God, againe in other places the seruants of the most high God. In the time of King *Achab, Obadiah* the gouernor of his house, one that feared God, hid an hundred Prophets in caues, yet their names are not knowne. Of all the Prophets generally, *Peter* the Apostle writeth in this sort: It is of the saluation of your soules that the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you, searching when or at what time the spirit of Christ which was in them should signifie, which spirit testified before, the passions which should happen vnto Christ, and the glorie that should follow after: vnto which Prophets it was also declared, that not vnto themselves, but vnto vs they should minister the things which are now shewed vnto you of them. Such was the goodnesse of God towards mankind, that in times past (as *S. Paul* saith) he spake at sundry times, and in diuers sorts vnto the Fathers by Prophets: also by the ministry of Angels, sent forth for their sakes which shall be heires of saluation. In these latter dayes being the sixt age of the world, beginning at Christ, and continuing vnto the day of iudgement, that is, vnto the seuenth age, and the Sabbath of rest, we haue had the twelue Apostles, *Peter, Andrew, James, John, Philip, Bartholomew, Mathew, Thomas, James* the sonne of *Alphaus, Iude, Simon*, and *Matthias*, which was chosen in the roome of *Iudas* the traitor. *Paul* is termed also an Apostle, and called to the function by our Sauour himselte, crying vnto him from heauen after his ascension. We haue also the foure Euangelists, *Mathew, Marke, Luke* and *Iohn*. We haue moreover here laid downe by *Dorotheus* the catalogue of the seuentie Disciples, which our Sauour ordained in the Gospell, and appointed to go by two and two into euery citie and place where he himselte should come. The first, after *Dorotheus*, is *James* the brother of the Lord called *Iustus*, and the first bishop of Ierusalem: yet *Petrus de natalibus, Volateran* and *Demochares*, all which three wrote the catalogue of these Disciples, do name no such one: *Eusebius, Clemens Alexandrinus* and *Paul* himselte do call him an Apostle, and no Disciple. The second is *Timothie*, whom the three aforesaid writers do not number. The third *Titus*. The fourth *Barnabas*, so doth *Clemens Alexandrinus* and *Eusebius* call him: this is that *Barnabas* which in the Acts of the Apostles (as *Antoninus* writeth) was otherwise called *Ioses*, and hauing land, sold it, and layd the price downe at the Apostles feete. The fift *Ananias*. The sixt *Stephen*. The seuenth *Philip* Bishop of Tralleis in Asia: *Volateran* saith, he was bishop in Thracia: *Demochares* and *Petrus de natalibus* do say he was bishop in Thracia, afterwards in Scythia: *Antoninus* saith he died at Cæsarea. The eight *Prochorus*, whom *Volateran* called *Proculus*. The ninth *Nicanor*. The tenth *Simon*, Bishop of Bosra in Arabia: *Demochares, Volateran* and *Petrus de natalibus* do say he was Bishop of Tyre and Sidon. The 11. *Nicholas* Bishop of Sapia, yet the aforesaid three authors say it was in Samaria. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Siluanus*. The 16. *Crescens* Bishop of Chalcedonia in France: *Volateran* calleth him *Criscus*, Bishop of Chalcedonia: *Demochares* and *Petrus de natalibus* do call him *Chrysches* bishop of Chalcedonia: *S. Paul* saith he sent this *Crescens* into Galatia: *Eusebius* saith the Apostle sent him into France, whereby it appeareth by some mens coniectures, that the Epistle vnto the Galathians was written by *S. Paul* vnto the French men. The 17. *Epenetus*, yet *Volateran* hath none such. The 18. *Andronicus*. The 19. *Amplias* Bishop of Odissa: *Demochares* and *Petrus de natalibus* do call him *Ampliatius* and bishop of Edissa, *Volateran* saith of Edessa. The 20. *Vrhanus*. The 21. *Stachys*, the aforesaid authors do call him *Status*. The 22. *Apelles* Bishop of Smyrna, *Volateran* saith of Heraclea, *Demochares* and *Petrus de natalibus* do say it was of Eradia. The 23. *Aristobulus* bishop of Brettania, *Volateran* saith

V v 2

Betania,

Ambrose in
Ep ad Rom.
Origen in E-
pist ad Rom.

AA. 13. 15. 18.
19. 20. 21.
1. Cor. 16.
Philip. 4.
Coloss. 1. 4.
1. Tim. 1.
2. Tim. 4.
Ep ad Philem.

1. Cor. 15.

Betania, Demochares and Petrus de natalibus do say it was Bethania. The 24. Narcissus Bishop of Patrae: Demochares and Petrus de natalibus do call him Tarcissus Bishop of Athens, and Volateran saith he was Bishop of Athens. The 25. Herodian, Volateran, hath none such. The 26. Rufus. The 27. Asyncritus. The 28. Phlegon. The 29. Hermes Bishop of Dalmatia, Volateran, Demochares and Petrus de natalibus do say he was Bishop of Philopolis. The 30. Hermas, but the other writers haue none such. The 31. Patrobas Bishop of Neopoliopolis, Demochares and Petrus de natalibus do say of the nation Peli. The 32. Agabus. The 33. Linus. The 34. Gaius Bishop of Ephesus after Timothy, yet Origen saith he was Bishop of Thessalonica. The 35. Philologus. The 36. Olympas, the aforesaid three authors haue none such: Ambrose taketh this Olympas for the sister of Nereus, but Origen doth not so. The 37. Rodion, the other writers remember none of that name. The 38. Iason. The 39. Sopater Bishop of Iconium, Origen taketh him to be that Sopater of Berea, mentioned in the Acts of the Apostles. The 40. Lucius, whom Origen taketh to be Luke. The 41. Tertius Bishop of Iconium, yet Demochares and Petrus de natalibus do say he was Bishop of Meiadum, Volateran hath none such. The 42. Erastus Bishop of Paneas, whom Volateran calleth Erastes Bishop of Meiadum, but Demochares and Petrus de natalibus haue none such. The 43. Phigellus, whom Volateran calleth Philetus and Philegus. The 44. Hermogenes. The 45. Demas. The 46. Quartus. The 47. Apollos Bishop of Caesarea, yet Petrus de natalibus saith it was of Connia. The 48. Cephas, who, as Dorotheus geseth, was he whom Paul reprehended at Antioch, but it is a fable, as is to be scene in the censure layd downe in Eusebius, pag. 15. 16. The aforesaid Latine writers haue none such among the Disciples. The 49. Sosthenes. The 50. Epaphroditus bishop of Adriana, as Demochares saith, of Andriaca. The 51. Casar. The 52. Marcus the cousin of Barnabas. The 53. Joseph. The 54. Artemas, whom Volateran calleth Antomas. The 55. Clemens. The 56. Onesiphorus or Onesimus, yet by the words of Paul they should not be one. The 57. Tychicus bishop of Chalcedon in Bithynia, or as the former authors do write, of Colophon. The 58. Carpus bishop of Bericea, Petrus de natalibus saith of Beronia, & Volateran saith of Cheronea. The 59. Euodius. The 60. Philemon. The 61. Zenas. The 62. Aquila, the aforesaid Latine writers doremember none such. The 63. Priscus, whom the Latines do call Priscus. The 64. Iunius, Origen and Ambrose do call him Iulias. The 65. Marcus, otherwise called John. The 66. Aristarchus. The 67. Pudus or Pudens. The 68. Trophimus. The 69. Marke the Euangelist: and the 70. Luke the Euangelist. Besides these 70, I find others also in holy Scripture worthy the noting, namely, Simeon Niger, Manahen, Iude, otherwise called Barsabas, Crispus, Alexander, one that behaued himselfe very stoutly at Ephesus, Secundus, Mnason of Cyprus an old Disciple, Mercurius, Nereus, Fortunatus, Achai-chus, Syntiches, Epaphras, Nymphas, Archippus, Eubolus the Eunuch baptizd of Philip in the Acts, whom Eusebius calleth a Disciple, with others. Other writers as Vincentius and Antoninus haue found out more: namely Sauinianus, Potentianus, Altinus, Cuius, Maximinus, Iohannes Senior, Arifion, Zozimus, Euphrates, Martialis, Sidonius, Lazarus, Vrsinus, Iulianus; & no maruell, for S. Paul witnesseth that Christ was scene after his resurrection of moe then fise hundred brethren. These be they whom God raised vp to plant the principles of his Gospell, and the found of their feete was heard throughout the world. These be they which fed with Angels, and became themselves foode for wilde beasts: they spared not their liues vnto the death: they quenched the heate of fire: they turned the edge of the sword: they stopped the mouthes of furious beasts: they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as Cyprian speaketh of the true Christians and Martyrs, *Occidi poterant, sed uinci non poterant*: Well might they

they be slaine, but it was vnpossible to ouercome them. And yet when the enemy triumpheth, that at leastwise he seemeth to haue brought his purpose about, we may comfort our selues with this saying: *Sanguis Martyrum, semen Ecclesie*: The blood of the Martyrs is the seede of the Church. Christ himselfe foretold that whosoever would be his Disciple, must take vp his crosse and follow him. These Prophets, and these Apostles, and these Disciples haue done no lesse. Abel was murdered by Cain. The children of Israel were oppressed vnder Pharaoh. Elias persecuted by Iezabel. The Prophet Ioth was threatned by Ieroboam, and slaine of a Lion. Zacharie the sonne of Iehoida was stoned to death. Michens was throwne downe, and his necke broken. Amos was smitten with a club on the temples of the head, and so brained. Esaias was sawed asunder in two parts with a wooden saw. Ionas was in the Whales bellie, yet hauing escaped that danger, he was not without miserie. Ieremie was persecuted oftentimes, imprisoned very sore, throwne into the deepe dungeon, where he stood in mire vp to the eares, at length stoned to death in Ægypt. Ezechiel was slaine in Babylon by the Duke of the people. Daniel was throwne among the hungrie Lions, yet God preferred him. The three children were throwne into the fierie fornace, but the fire did them no harme. Baruch was faine to flee away to saue his life from king Iochas hands. The Prophet Vrias was slaine with the sword by King Iochim. John the Baptist was beheaded of Herod the Tetrarch. Steuen was stoned to death. James was beheaded by Herod Agrippa. Peter was crucified at Rome vnder Nero with his head downwards. Paul was likewise beheaded at Rome vnder Nero. Andrew was crucified by Ægeas King of Edessa at Pataras a citie in Achaia. James Alphaus that was bishop of Ierusalem, was throwne downe from on high, and brained with a fullers club. Thomas was slaine at Calamina a citie in India: the Painims ran him through with a dart, the which some do call a speare or iavelin. Philip was crucified at Hierapolis in Asia. Bartholomew was fleine aliue in India, his skin pulled ouer his eares, and after all beheaded. Mathew was runne through with a naked sword in Æthiopia. Simon was crucified. Iude was slaine. John was scourged and often persecuted: it is said that Domitian the Emperour caused him to be throwne into a tunne of hote scalding oyle, yet he tooke no harme. Matthias was knockt on the head with an axe, and immediatly beheaded. Marke the Euangelist had a rope tied about his necke, and by that drawne through the streetes of Alexandria, that his flesh was rent in peeces, the stones coloured with blood, and in the end he was burned to ashes. Barnabas had a rope about his necke, and therewith pulled to the stake and burned. This is to beare the crosse of our Saviour: this is to drinke of one cup with Christ: this is it which Saint Paul saith: Whosoever liueth godly in Christ Iesu shall suffer persecution: for through many tribulations we must enter into the kingdom of heauen. This present Treatise of Dorotheus hath moued me thus to write, and the matter it selfe is so copious, that I can hardly hold my pen; yet I hope the reading of these brieue stories will not seeme tedious vnto any. As for the liues following, I would haue thee (gentle Reader) to know, that where Dorotheus seemed vnperfect, and to haue ouerskipped certaine liues worthy the noting and the knowledge of posteritie, I haue either borrowed the same of some other ancient writer, or gathered it my selfe out of holy Scripture. This is the marke to discern the one from the other, where any one life is altogether of Romane letters, the same is none of Dorotheus. If thou thinkest I haue done well, giue the praise to God: if in thine opinion it seeme otherwise, suspend thy sentence, and be not singular in reprehending that which peradventure after aduifement taken may

friendly be interpreted. Farewell.

DOROTHEVS OF THE PROPHETS, APOSTLES, AND SEVENTIE DISCIPLES.

Samuel.

SAMUEL was both a Prophet, a Priest, and a Iudge ouer Israel. He liued in the dayes of *Heli*, *Saul* and *Dauid*. His father was called *Elkana*, his mother *Hanna*. She was of a long time barren, and praying vnto God, made a vow that if shee bare a man child, shee would dedicate him to the Lord all the dayes of his life. She conceived, and bare a sonne, and called his name *Samuel*, who being a child, was girded with a linnen Ephod, and ministred vnto the Lord. All Israel knew him for the true Prophet of God; he rebuked the sinnes of the people, he exhorted them to turne vnto the Lord, he told *Heli* the high Priest that God would plague his house. When the people cried vnto him for a king, he vsed all meanes to perswade them to the contrary, and seeing they would not be answered, he tooke *Saule*, and annointed him king to reigne ouer them. This *Saule* was a wicked king, and because of his impietie the Lord sent *Samuel* vnto him, for to tell him that his reigne should not last long; but *Samuel* was sorrowfull, and rourned so long ouer *Saule*, vntill the Lord was angrie with him for it. Afterwards God sent him to annoint *Dauid* King ouer Israel. In the end this *Samuel* waxed olde, and died in the time of *Dauid* King of Israel, and was buried at Rama.

Samuel liued
about the
yeare of the
world 2910.
Afore Christ
was borne
1030 yeares
1 Reg. 1. 3.
7. 8. 9. 10. 13.
15. 16. 25.

Nathan.

Nathan was of Gabaon, in the time of King *Dauid*'s reigne: he instructed this King in the law of the Lord, & foresaw that *Dauid* would offend with *Beerfabea*. When he made speeche to admonish the King, *Belial* said him: for as he went, he found by the way a dead corse all bare, and because of that, continued there a while. This *Nathan* died, and was buried in Gabaon his owne land.

*Epiphanius Bishop of Cyprus, who liued
An. Dom. 401. writeth thus of Nathan.*

The Prophet *Nathan*, of the house of *Thack*, borne in Gabath a citie of Galilee, liued in the time of *Dauid*, and taught him the law of the Lord. He foresaw that *Dauid* was too farre in loue with *Beerfabea*, and therefore immediatly left Gabath, and got him towards Ierusalem, for to stay the king from committing so hainous an offence. And behold *Belial* stooped him. For when he found him dead, and lying all bare on the high way, he stayed as long as he was a burying of him, lest the carcassee of the man should

He liued An-
no mundi
3009. afore
Christ was
borne 960.
yeares.
2. Sam. 7. 12.
3. Reg. 1.
1 Paral. 17.
Eccles. 47.

vnreuerently be torne in peeces of brute beasts, and rauenuously deuoured. In the same night vnderstood *Nathan* that *Dauid* had committed that horrible offence, wherefore he mourned out of measure, and went backe againe to Gabath with great lamentation. When *Priss*, the husband of *Beerfabea* was slaine by the procurement of *Dauid*, the Lord sent *Nathan* vnto him, that he should rebuke him sharply for his offence. Then at length *Dauid* remembring himselfe, was astonished and trembled for feare of the Lord, because he perceiued plainly that the Lord was highly displeased with him for his adulterie. *Dauid* knew moreouer that the Prophet *Nathan* was inspired with the holy Ghost, he honored the man, & reuerenced his person as the true messenger of God. This *Nathan* became old, and died, and was buried at Gabath his owne land.

Gad.

The Prophet *Gad* liued in the dayes of King *Dauid*, and told him what he should do when he fled from the face of *Saul*. After *Dauid* had numbred the people, he brought a message

1. Reg. 22.
2. Reg. 1. 4.
1. Paral. 21.
vnto

vnto him from the Lord, and bad him chuse of three plagues: Whether he would haue ten yeares hunger, or lie before the enemie three moneths, or endure three dayes pestilence.

Abias.

Epiphanius writeth thus of Abias.

3. Reg. 11. 14.

This *Abias* was of Silon, where the tabernacle out of the citie of Heli was. He died, and was buried nigh the Oke in Silon. He is called also *Adonias*.

A *Abias* the Silonite, borne in Selom, of the tribe of *Iuda*, where the old tabernacle of the Arke, out of Armathen, the towne of *Heli* the Priest, was to be scene. This is that Prophet which prophesied of *Salomon* the sonne of *Dauid*, that he would fall from the Lord. He rebuked *Ieroboam*, saying, that when he came to be King, he would deale vnfaithfully with the Lord. He saw in a vision a yoke of oxen destroying the people, and assaulting the Priests. He prophesied vnto *Salomon*, that women would withdraw his mind from the Lord. This *Abias* became so old that his sight was dimme, he died not farre from the Oke in Silo, and there was buried.

Asaph.

1. Paral. 16.

2. Paral. 29. 35

A *Saph* was a Seer, that is, a Prophet, in the time of *Dauid*. He appointed him chiefe of those that praised the Lord in Psalmes.

Idithun.

1. Paral. 15.

2. Paral. 35.

I *Dithun* was one of King *Dauid*s Prophets, and appointed by him to prophesie with harpes, psalteries and cymbals.

Addo.

2. Paral. 9. 12. 13

He liued in

the yeare of

the world,

3069, he died

afore Christ,

about 900.

yeares.

3. Reg. 12.

2. Paral. 11. 12.

A *Ido*, of some called *Iddo*, was a Prophet in the time of *Salomon*, *Roboam*, and his sonne *Abia*. The doings of *Salomon* are said to be written in his visions. He is said to haue written the genealogie of *Roboam*. The maners and sayings of *Abia* the sonne of *Roboam*, are said to be written in the storie of the Prophet *Iddo*, which is not extant.

Semeia.

S *emeia* prophesied in the dayes of *Roboam* king of Iuda. And when *Roboam* would haue fought with *Ieroboam*, the word of God came vnto *Semeia*, saying: Speake vnto *Roboam* the sonne of *Salomon* king of Iuda, and vnto all the house of *Iuda* and *Beniamin*, and to the remnant of the people, Ye shall not fight against your brethren, &c. When *Roboam* forsooke the law of the Lord, *Semeia* was sent vnto him with this message: Thus saith the Lord, ye haue left me, and therefore haue I left you in the hands of *Sefac* king of *Egypt*.

Ioath.

Epiphanius writeth thus of Ioath, whom he calleth Ioam.

4. Reg. 15.

This *Ioath* was of the land of Samaria. A Lion smote him that he died, and was buried in Bethel, nigh the false prophet which deceived him.

The Prophet *Ioam* was of Samaria: a Lion met him by the way, and slue him. This is he that reprehended *Ieroboam* for the golden calves he erected, that tooke away also that wicked oblation and sacrifice. When *Ieroboam* stretched forth his hand against him, his hand was withered. Immediately after, an old Prophet deceived this *Ioam*: for when he had constrained him to eate bread, and to drinke water otherwise then the Lord had commanded *Ioam*, a Lion met him and killed him, without any harme done to his asse. He was buried in Bethel, hard by this old false Prophet. When that shortly after this false Prophet died, he requested of the priests he might be buried where *Ioam* was laid, because he had deceived him, and that either of them was to receiue at the resurrection, according vnto their doings. Wherefore they were both laid in one sepulcher.

Oded.

1. Paral. 15.

1. Paral. 28.

O *ded* the Prophet, and father of *Azarias* the Prophet, liued very long vnto the time of *Ahas* king of Iuda. His abiding was in Samaria. When the hoast of the king of Israel had taken great spoile, and made great slaughter of the tribe of Iuda, *Oded* the Prophet went forth before the hoast that came to Samaria, and said vnto them: Behold, because the Lord God of your fathers is wroth with Iuda, he hath deliuered them into your hand, and ye haue slaine them with crueltie that reacheth vp to heauen. And now ye purpose to keepe vnder the children of Iuda and Ierusalem, and to make them bondmen and bondwomen: and do ye not lade your selues with sinne in the sight of the Lord your God? Now heare me therefore, and deliuer the captiues againe which ye haue taken of your brethren, for else shall the great wrath of God be vpon you.

Aza.

Azarias.

This *Azarias* was of Synnath, & put away from Israel the captiuitie of Iuda. He died and was buried in his owne countrie.

Epiphanius writeth thus of Azarias.

A *zarias* the Prophet was of the house and linage of *Symphasa*. This is he that tooke away by his prayers the captiuitie that was threatned in Ierusalem to light vpon Iuda. He ptophecied somewhat of the coming of the Lord. He rested in the Lord in his owne countrey, where he was also buried.

Hanani.

The Prophet *Hanani* prophesied in the daies of *Aza*, king of Iuda. When *Aza* for feare of *Baasa* king of Israel ioyned in league with *Benhadad* king of Syria, *Hanani* the prophet came to *Aza* and said vnto him: Because thou hast trusted in the king of Syria, and not rather put thy trust in the Lord thy God: therefore is the host of the king of Syria escaped out of thine hand. Had not the *Ethiopians* & *Lubin* an exceeding great host with many chariots and horfmen? and yet because thou didst trust in the Lord, he deliuered them into thine hand. For the eies of the Lord behold all the earth to strengthen them that are of perfect heart toward him: herein thou hast done foolishly, and therefore from henceforth thou shalt haue war. And so *Aza* was wroth with the Prophet, and clapt him in prison, for he was displeased with him because of his prophesie.

Iehu.

I *ehu* the sonne of *Hanani* the prophet, liued in the dayes of *Iosaphat* king of Iuda. He prophesied against *Baasa* king of Israel, that God would roote him out with all his posteritie, for murdering of *Nadab* the sonne of *Ieroboam*. When *Iosaphat* tooke part with *Achab* king of Israel against the king of Syria, *Iehu* went forth to meete him, and said vnto him: Wouldst thou helpe the vngodly, and loue them that hate the Lord? Therefore is wrath come downe vpon thee from before the Lord. Neuertheless there are some good acts found in thee, in that thou hast hewen downe the groues out of the land, and hast prepared thine heart to seeke God. This *Iehu* is said to haue noted the acts of *Iosaphat* in the booke of the kings of Iuda.

Iehaziel.

I *ehaziel* prophesied in the dayes of *Iosaphat* king of Iuda. When all Iuda stood in great feare of the host and multitude of enemies that came against them, the Spirit of the Lord came vpon *Iehaziel* in the midst of the congregation, and he said: hearken all Iuda, and ye inhabitants of Ierusalem, and thou king *Iosaphat*, say: saith the Lord vnto you: Be not afraid, nor faint hearted by reason of this great multitude: for the battell is not yours, but Gods; to morow go ye downe against them: behold they come vp by the cliffe of *Ziz*, and ye shall find them at the end of the brooke before the wilderness of *Ieruel*; ye shall not neede to fight in this battell, but step forth and stand, and behold the helpe of the Lord which is with you. Feare not, nor let your hearts faile you, o ye of Iuda and Ierusalem, to morow go ye against them, for the Lord will be with you. When they came to the enemies they found them all dead carcasses.

Eliazer.

E *liazer* prophesied vnder *Iosaphat* king of Iuda. After that *Iosaphat* ioyned himself with *Ahasa* king of Israel, whose mind was to do wickedly, and together with him to prouide a navy to saile into *Tarsis*, *Eliazer* prophesied against *Iosaphat*, saying: Because thou hast ioyned thy selfe with *Ahasa*, the Lord hath broken thy works. And the ships were broken, that they were not able to go to *Tarsis*.

Elias.

This *Elias* was the first man that shewed men the way to heauen, he was the first man that shewed the way to be one for men and Angels. He dwelling sometimes vpon earth entred also into the heauens; being mortall, he had his conuersation with immortall creatures: he which walked vpon earth, liueth now like a spirit with the Angels in heauen. This is he that gaue his spirit to rest double vpon his disciple *Elisau*: this is he, though he continue a man, yet is he not old: this is he that is reserued for a captaine of war against Antichrist: this is he that will withstand him, & rebuke his pride and falsehood: this is he that in the end of the world will turne all men from lying and deceit, vnto God: this is he that receiued the gift of God to be the forerunner of the second and glorious coming of the Lord. Although his service was among the basest sort, yet is he now in company with the Angels. He was a Thesbite of Arabia, of the tribe of *Aaron*, his dwelling was in *Galaad*. For *Thesbit* was an habitation dedicated vnto priests. Afore his mother was deliuered of him, his father saw in a vision the Angels saluting of him all in white, wrapping him with flames of fire as it were swathing

2. Paralip. 16.

3. Reg. 16.

2. Paralip. 19.

20.

He liued an-

no mundi,

3134. afore

Christ about

840. yeares.

2. Paralip. 20.

2. Paralip. 20.

Elias liued

Anno mundi

3130. and

was transla-

ted afore

Christ about

850. yeares.

swathing bands, and nourishing him with fire, as if it had bene vsuall food oꝝ pay. He went to Ierusalem and told his vision; answer was made, he should not feare his dreame at all, for it wold come to passe that the child his wife was great of, should dwel in great light, that what soeuer he said should be of great force, and that he should iudge Israel with sword and fire.

Zacharie the sonne of Iehoida.

1. Par. 24.

Zacharie the sonne of Iehoida, prophesied in the time of Iosias king of Iuda. When the tribe of Iuda serued grones & idols, the wrath of God came vpon them for their trespasses. He sent Prophets vnto them to bring them againe vnto God, but they would not heare. The spirit of God came vpon Zacharie, the sonne of Iehoida the Priest, and he said vnto them: Thus saith God: Why transgresse ye my commandments of the Lord, that ye cannot prosper? Because ye haue forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king, even in the court of the house of the Lord.

Elisaeus.

Elisaeus died about 750. years before Christ was borne.

Elisaeus was of Abelbuel, the land of Rubim. And because of him there came a strange thing to passe, what time he was borne in Gargalis, a golden cote in Selom bellowed so loud, that he was heard at Ierusalem. Hereupon a certain prophet said: there is borne in Ierusalem a prophet which shall ouerthrow their carued images & molten Idols. He died & was buried in Samaria.

Osee.

He liued anno mundi 3286. and died before Christ about 630. years. Osee cap. 6. 2. Cor. 15.

Osee the prophet, spake by diuine inspiratiō, of our Lord Christ in this sort: In their aduersity they shall seeke me early, saying: Come, let vs turne againe vnto the Lord, for he hath smitten vs, & he shall heale vs; he hath wounded vs, & he shall bind vs vp againe. After two daies shall he quicken vs, in the third day he shall raise vs vp, & then shall we haue understanding, &c. It was by occasion of this prophesy that S. Paul said to the Corinthians: I haue deliuered vnto you first of all that which I receiued, how that Christ died for our sins, agreeing to the Scriptures: and that he was buried, & that he rose againe according vnto the Scriptures. For this it is that the Prophet saith here: and the third day he shall raise vs vp. There can no moze be found in any other place of the third day throughout the old Testament. Againe this prophet twiteth that which may be applyed vnto our Lord Christ: My flesh is of them. Againe: Ephraim compassed me about with lies, and the house of Israel with deceit, but Iuda yet ruleth with God, & is faithfull with the Saints. Because the Lord Christ is said to haue come of this tribe, therefore saith he that this tribe of Iuda is faithfull with the Saints. Againe in the same Prophet: I will redeeme them from the power of the graue, & deliuer them from death. O death where is thy victorie, o hell where is thy sting? S. Paul reasoning of the resurrection, alledged this prophesy. This Osee was of Belemoth, of the tribe of Isachar, & was buried in peace in his own country.

Abdias.

The grace of God gaue vnto this Prophet power and knowledge to speake of the mystery of Christ. For thus he saith: The day of the Lord is neare vpon all the heathen. This prophesy seemeth as if it had bene spoken against the Scythians; that is, against Gog and Magog, yet it is moze certaine and moze properly applyed to the Lord Christ. A little after he saith: Vpon mount Zion there shall be deliuerance. This Abdias was of Sychem, and the tostone Bethacaran, he was the disciple of Elias, and hauing endured great verberation for his sake, yet was he preferred. He was the third of the fifty sonnes of the Prophets whom Elias pardoned. He went vnto Ochozias, and after wards left his kings seruice, and gaue himselfe to the gift of prophesy. He died, and was buried with his fathers.

Micheas.

Miche cap. 5.

Matthew 2. Micheas 7.

Micheas was also endued from above, that he prophesied of the coming of our Lord Christ in this sort: And thou Bethelen, Ephrata, art not the least among the thousands of Iuda. Out of thee shall he come forth vnto me which shall be the gouernor in Israel, whose out-going hath bene from the beginning, and from euerlasting. This was the prophesy which the high priests & scribes of the Iewes brought forth, when as after Herod had demanded of the where Christ should be borne, they said: In Bethelen. Hereupon Herod sent the wise men into Bethelen. And gaue saith the Prophet: He shall turne againe and be mercifull vnto vs, he shall put downe our wickednesse, and cast all our finnes into the bottom of the sea. He will performe to Iacob the truth, and mercy to Abraham, as he swore vnto our fathers in old time. This Micheas was of Marathi, of the tribe of Ephraim, and after he had much ado with Achab, Ioram his sonne threw him

downe

downe for to breake his necke, because he had rebuked him for the finnes of his fathers. He was buried in his owne land, in the common buriall in Ephraim.

Amos.

Amos was the father of the Prophet Esay, God gaue him of his spirit to prophesy of Christ coming in this sort: For behold I frame the thunder, & create the wind, reuealing my Christ among men. Againe: In that day will I raise vp the tabernacle of David that is falne downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it as in the daies of old: That they may seeke the Lord which are the remnant of men, and all the heathen vpon whom my name is called, saith the Lord which doth this. Iames made mention of this prophesy in the Acts of the Apostles. This Amos was of Thecua. Amasias king of Iuda persecuted him very oft, & chastised him many times, at length the sonne of Amasias stroke him with a club on the temples of the head, and killed him. While as yet he drew breath after his wound, they brought him to his owne countrey, and within two dayes after he died, and was there also buried.

Esaias.

This great Prophet Esay the son of Amos, foresheweth in a figure the mystery of Christ, when he saw the Lord sitting vpon a high & glorious seate, where (saith he) the Seraphims stood about him, wher of one had sixe wings, & the other had six wings, wher with they covered their faces, and cried one to the other in this manner: Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. When was there one of the Seraphims sent, which took from the altar a hot coale with the tongs, & touched his lips saying: This taketh away thine vnrighteousnes. He was so fully instructed by the vision he saw, and perswaded of the type and figure, that he foreshewed the mystery of Christ. Again, he was so endued with grace from above, that he prophesied of the mystery of Christs passion in this sort: He was led as a sheepe to be slaine, yet was he as still as a Lambe before the shearer, and opened not his mouth. The Eunuch of Ethiopia reading this prophesy, requested Philip to expound it vnto him: who immediately declared that the Prophet had said this most truely of Christ our Lord. Againe he saith: He is such a man as hath good experience of sorrows and infirmities. And againe: He did none euil, neither was there guile found in his mouth, yet the Lord wil cleanse him of his wound, and shew light vnto him. Againe: Thus saith the Lord: Behold I lay in Zion for a foundation a stone, euē a tried stone, a precious corner stone, a sure foundation: and who so beleueth on him shall not be confounded. Againe: The Spirit of the Lord is vpon me, therefore he hath annointed me, &c. When the Lord read this in the synagoge on the Sabbath, he said: Verily I say vnto you, this day is this Scripture fulfilled in your cares. This Esay was of Ierusalem: he died at Ierusalem vnder king Manasses, being sawed asunder in two parts, and was buried vnder the oke, nigh the well of Rogel, hard by the place where the waters ranne which king Ezechias dammed vp. It was by this Prophet that God wrought the monument and memorial of the place called Siloam. For when breath failed him before death came, he called for a little water to drinke, which was immediately sent vnto him out of this brook: & therefore the place is called Siloam, which is by interpretatiō so much to say as sent. In the time of Ezechias before this lake or pond was made, there came out a litle water at the praiser of Esay. For the people were then in the plaine countries of the Moabites, who were aliens: and lest the city should perish by want of water (for the enemies enquired where they might drinke, the city being beset, they besieged also the brook Siloam which was by vnto them) there came forth water vnto the Iewes prayed together with Esay: therefore it runneth continually after a secret sort vnto this day, for to reueal this great miracle. And because this was done by Esay, the Iewes for memoriall thereof buried him with great care & honor nigh Siloam, that by his holy prayers they might in like sort enioy the benefit of this water after his departure out of this world: for he had an answer from above to do as he bid. His sepulcher is nigh where the kings are buried, behind the burial of the Iewes, towards the South. Solomon built the tombe of David vnto the East of mount Sina, hauing an entrance to go in from the way which commeth out of Gabaon, out of the citie about twenty furlongs. He made it so crooked and so awry, that it can hardly be perceiued: so that many Protestants, and in a manner the whole nation of the Iewes could not vnto this day and the way that goeth in. King Solomon had laid by there gold that came out of Ethiopia and spice. And because Ezechias shewed and dishonored the bones of his fathers, therefore God bad him assure himselfe it would come to passe, that his seed should serue his enemies, and he made him barren and fruitlesse from that day forth.

Isaiah.

Amos 4. cap. 9.

Act. 15.

Esay was before the incarnation of Christ about 600 years. Esay 6.

Esay 53. Act. 8.

Esay 58. 1. Pet. 2. Esay 61. Luke 4.

The martyrdome of Esay

When the Iewes came for water, it ranne: when their enemies were athirst, & sought it, it wold not run. The prayers of Esay while he liued were available before and after his death.

Joel.

Joel 2.

AOL 1

God gaue of his spirit vnto the prophet Joel, that he foresaw the mystery of Christ. For he saith. And it shall be in the last daies, saith the Lord, Of my spirit I will poure out vpon all flesh: your sonnes and your daughters shall prophesie: your yong men shall see visions, and your old men shall dreame dreames. On my seruants and on my handmaidens I will poure out of my spirit in those dayes, and they shall prophesie. I will shew wonders in heauen aboue, & tokens in the earth beneath, bloud and fire, and the vapor of smoke: the Sun shall be turned into darknes, & the Moone into bloud, before that great and notable day of the Lord come. And it shall come to passe, that whosoever shall call vpon the name of the Lord shall be saved. *S. Peter* rehearsed this prophesie in the Acts of the Apostles, & it was euen then fulfilled when as the holy Ghost came downe from heauen and rested vpon the Apostles on the day of Pentecost. This Joel was a neighbour vnto the city Bethomeron in Rubim, where he died, and was also buried in peace.

Jonas.

Jonas hath not barely in woꝝd, but truly in deed foresaw the mystery of our Saviours resurrection. For Christ saith in the Gospel: Euen as Jonas was three daies & three nights in the belly of the whale, so shall the Sonne of man be three daies and three nights in the bowels of the earth. Euen as the whale cast vp Jonas vncorrupt, so hath the sepulcher restoyed the Lord to the better life. This Jonas was of Cariatthaus, nigh Azotus, a City lying on the sea coast towards the Gentiles. After he came out of the whales belly, taking his way to the Citie of Ninive, he tarried not in that land, but toke his mother, & sojourned in Assur a foꝛeine soile. He thought with himselfe, by this meanes I shall take away the infamy which I haue purchased vnto my selfe by prophesying falsly against the Citie of Ninive. Elias hauing prophesied in those dayes against the house of Achab, and called foꝛ a famine to light vpon the earth, fled away, and being come to a widow to which had a child, he tarried there (foꝛ he could not abide among the vnchristianised) and blessed her. When Jonas died, God raised him to life by Elias, foꝛ he would haue him then know, that he could not die from the hand & power of God. After the famine was ended, Jonas left that countrey, and got him to the land of Iuda, and when his mother died by the way, he buried her by mount Libanus. He died also himselfe in Saar, and was buried in the caue of Cenzeum, who had bin made Iudge ouer one tribe in his countrey, what time the land wanted a Prince. This Prophet gaue strange tokens vnto Ierusalem and the whole land, to wit a stone crying very lamentably that the end was at hand. That when Ierusalem was troden and frequented of all nations, then the City should be destroyed.

Sophonias.

Sophon. 2.

Sophon. 3.

Sophonie was also thought worthy to prophesie of the Lord Iesus Christ. For thus he saith: The Lord shall be terrible vnto them, & destroy all the gods in the land, and all the Idols of the heathen shall worship him, euery man in his place. And againe: I will cleanse the lips of the people that they may euery one call vpon the name of the Lord, and serue him vnder one yoke: from beyond the riuers of Ethiopia will I take my dispersed, and they shall bring me an offering. And againe: Reioyce O daughter Sion, be ioyfull O Israel, reioyce and be glad from thy whole heart O daughter Ierusalem, for the Lord hath wiped away thy vnrighteousnesse, he hath redeemed thee from the hand of thine enemies, the Lord himselfe will reign in the midst of thee, so that thou shalt no more see any mischiefe befall vnto thee. These things do properly appertaine vnto the Lord Iesus Christ. This Sophonias was of the tribe of Simeon and the land Sabarthaia. He prophesied of the Citie, the end of Israel, and confusion of the wicked. He died, and was buried in his owne land.

Jeremie.

Jeremie was before the incarnation of Christ about 510 years. Math. 27.

Jeremie receiued grace from aboue to prophesie of the mystery of Christ. For he saith: And they tooke thirtie peeces of siluer, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field as the Lord had appointed me. Matthew remembred this prophesie in the Gospel, as then fulfilled in the passion of Christ. Againe saith the same Prophet: Behold the dayes will come, saith the Lord, and I will make a new covenant with the house of Israel, and the house of Iuda, not such a covenant as I made with their fathers what time I brought them with a mightie arme out of Egypt; for they kept not my covenant, and therefore I haue despised them, saith the Lord: but this is the covenant which I will make with the house of Israel: After those dayes, saith the Lord, I will set my lawes in their minds, and

I will write them in their hearts, and I will be their God, and they shall be my people; neither shall euery one teach his brother or his neighbor, saying, Know the Lord: for euery one shall know him from the lowest to the highest, because I will haue mercie on their iniquities, and their sins will I remember no more. *S. Paul* writing to the Romanes, put them in remembrance of this prophesie. This Jeremie was of Anathoth; the people stoned him at Taphnis in Egypt, and so he died, and lieth buried there, where Pharaos pallace stood. The Egyptians being greatly benighted by him, did him that honour: foꝛ he had paid foꝛ them when certaine Adders & beastes that were byed in the water molested them soꝛe, such as the Egyptians called Menephoik, and the Grecians, Crocodilis: and at this day also the faithfull thereabouts do pray in that place, and take vp dust from thence to cure such as are hurt of those beastes. Many of them also do use therewith to chase away these venomous creatures into other waters. We our selues haue learned of some that were of the line of Antigonius and Ptolomeus, ancient and elderly men, that Alexander king of Macedon coming vnto that place where the Prophet was buried, and hearing of the mysteries thereof, translated his tombe and reliques into Alexandria, placed them there with great pomp and gloꝛy on euery side: and so that kind of serpent was banished that land also, and that water in like soꝛt. Thus were the serpents whom they call Argolai, that is, Lizards, put away, being brought out of Peloponnesus, so & people there are called Argolai, that is, lazie lubbers. Their speeche is nice and fine, but altogether infortunate. This Jeremie gaue the priests in Egypt warning that their Idols must be broken and thꝛown to the ground by a Saviour, that was a babe that should be borne of a virgin, and layed in a manger. And therefore at this day they set a virgin in bed, and an infant in a manger, and adoe them. And when as of old, king Ptolomeus demanded of them, why they did so: their answer was, that their ancestors had deliuered them that mysterie, and receiued it of the holy Prophet. Before the Temple was taken, this Prophet toke out the Arke of couenant, and all that was layd vp therein, and hid it in a certaine rocke, saying vnto such as were present: The Lord from Sinai is gone vp into heauen; and againe, The Law-giuer shall come out of Sion with great power, and the signe of his coming shall be vnto you when all nations shall honour a tree: He said moꝛeouer, No man shall take away that Arke, except Aaron; and no man shall be thꝛe ables layd vp therein, be he priest or prophet, except Moses the chosen of God. And at the resurrection the Arke shall first rise and come forth out of the rocke, and it shall be laid on mount Sinai, and thither vnto it will all the Saints assemble together, looking foꝛ the Lord, and flying from the enemy which would haue destroyed them coming vnto this rock. He sealed by th's Ark with his finger, writing thereon the name of God: the soꝛme of it was like the ingrauing of iron, & a light cloud ouer shadowed and covered the name of God: neither knew any man this place, neither could any man reade the sealing vnto this day, neither shall but the end. This rock is in the desert where the Arke was made at the first, betwene two mountaines where Moses and Aaron lie buried. And in the night time a cloud, much like fire, couered this place, euen as it did of old. The gloꝛy of God can neuer be away from the name of God. Therefore God gaue vnto Jeremie the grace that he should finish his mysterie, and become companion with Moses and Aaron, who are ioyned together vnto this day: foꝛ Jeremie came of the line of the priests.

Hulda.

Hulda a Prophetesse, the wife of Saluum, dwelt in Ierusalem in the time of Iosias. The King sent Helkias the Priest, with many others vnto her, for to vnderstand what the will of the Lord was touching their doings. She answered in this sort: Thus saith the Lord God of Israel; Tell the man that sent you vnto me, thus saith the Lord: Behold I will bring euill vpon this place and vpon the inhabitants thereof, euen all the words of the booke which the King of Iuda hath read: because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the workes of their hands, therefore my wrath also shall be kindled against this place, and shall not be quenched. But to the King of Iuda which sent you to enquire of the Lord, so shal ye say vnto him: Thus saith the Lord God of Israel, as touching the words which thou hast heard, Because thy heart did melt, and thou hast humbled thy selfe before God when thou heardest what I spake against this place and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes and wept before me, I haue also heard thee, saith the Lord. Behold therefore I will gather thee vnto thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill that I will bring vpon this place.

X x

Nant.

The martyrdom of Jeremie: he was very oft persecuted by Iochas the son of Iosias, and imprisoned by Zedechias before his going into Egypt. Jer. 36 37, 38. Dorotheus talked with some of the posterities of Antigonius. A prophesie of the birth of Christ, & the overthrow of all Idols. A custome in Egypt to worship a virgin and an infant. This Ark was a coffer made by Moses in the desert, hie cubits in length & 3 in bredth: therein were put the table of the old law, the rod of Moses, & part of Noons. 2. Paralip. 34. 4. Reg. 22.

Nahm.

God endued *Nahm* with his spirit, that he prophesied of the resurrection of our Lord *Christ*. Keepe thy festiuall dayes O Iuda, pay thy vowe vnto the Lord, for the wicked shall passe no more through thee, the wicked is viterly cut off: he that rid thee out of trouble, riseth vp, breaching in thy face. This *Nahm* was of Elctis beyond Bethabara, and of the tribe of *Simoon*. After *Iona* he prophesied strangely of Ninive, that they should all be destroyed by sweet waters and fire vnder ground, which came so to passe: for the standing lake which compasseth the citie, at a certaine earthquake drowned and destroyed all, and fire that came out of the desert consumed the upper part of the citie. This *Nahm* died in peace, and was buried in his owne land.

Abacuk.

Abacuk, r.
Act. 13.
An Angell
took Abacuk
by the haire of
the head as he
had meate &
pottage in his
hand, and car-
ried him into
Babylon,
wher Daniel
the Prophet
was in the Li-
sons den: after
he had led &
releued Daniel,
the Angell
carried him
home the
same day.
Dan. 14.

The spirit of God came vpon *Abacuk*, that he prophesied of the resurrection of *Christ*: his wordes are these: Behold ye despisers, and wonder, and perishe ye, for I do a worke in your dayes, a worke which ye shall not beleue though a man declare it you. *Saint Paul* applied this prophetic verp well at Antioch in Pisidia, to haue bene spoken of the resurrection of our Lord *Iesus Christ*. This *Abacuk* was of the tribe of *Simoon*, and the land of Bithicuchar. He foresaw the taking of Ierusalem before the captiuitie, and therefore lamented greatly. And when *Nabuchodonosor* came by against Ierusalem, he fled into Ostracia, and dwelt in the land of the *IC* maelires. When as such captiues as were in Chaldaea returned againe, and such as were left in Ierusalem went downe to Egypt, he dwelt in his owne land. And when on a certaine time he ministred foode vnto the reapers of his land, and toke pottage, he prophesied vnto his seruants, saying, I will go into a farre countrey, but I will returne quickly againe: if ye see that I tary too long, giue you vnto the reapers their meate. When he had bene in Babylon, and giuen the Prophet *Daniel* his dinner, immediately he was by the reapers as they sat at meate, neither made he them priue to any thing that was done. He knew that the people would shortly returne out of Babylon, and two yeares before their returne he died, and was buried in his owne land. He prophesied also of the destruction of the Temple, that a nation should come out of the West and destroy it. Then (saith he) the *Cypres* silk robe of the inner temple shall be set abroade, and the pinnacles of the two pillars shall be taken away, and no man shall know where they shall be laid. They shall be carried by an Angell into the desert, fro whence the Arke of couenant did ascend at the first. And about the end the Lord shall be knowne in them, and he will lighten them that sit in darknesse, and such as suffered persecution of the Serpent, as he did from the beginning.

Ezechiel.

Ezechiel was
before the in-
carnation a-
bout 500.
yeares.

Ezech. 47.

The martyr-
dome of Eze-
chiel.

This *Ezechiel* prophesied in Babylon, and was endued with grace from above to prophesse of the mystery of *Christ*. For he saith: I will deliuer them out of all their trouble and iniquities: and I will cleanse them, and they shall be my people, and I will be their God. As for my seruant *Dauid*, he shall be a Prince in the midst of them, and there shall be one shepheard over them all: for they will walke in my commandements. And againe: These waters flow out into the sea towards the East, and runne downe into Arabia, and come into the sea, coming thither the water shall be wholesome. Yea it will come to passe, that all which liue and moue where this river cometh, shall be preferred. This *Ezechiel* was of the countrey *Sarira*, and of the line of *Yehoiada*: he died in Chaldaea in the time of the captiuitie, after he had prophesied very much vnto the captiued *Iewes*. The prince of the people of Israel due him at Babylon, because he reposed him of idolatry, and the people buried him in the field *Maur*, in the sepulcher of *Sera* and *Abphaxad*, the progenitors of *Abraham*. That monument is a double caue: for *Abraham* built in Chedron a sepulcher vnto *Sara* after that fashion. It is called double, because it is made of turnings & windings, standing vpon the plaine ground, yet hanging in a certaine rocke. He gaue the people a strange token, that they should note, when the river *Chobar* dried up, then to perswade themselves that the booke of destruction was at hand, euen to the ends of the earth: when it overflowed the citie of Ierusalem, that their returne was at hand. For the holy Prophet dwelt at that river, and thither it was that many resorted vnto him. It fell out that when there was a great multitude of people about him, the Chaldeans stood in great feare of the Hebrewes, lest they should molest them: & when they set vpon them for to slay them, the Prophet caused the water of the river to deuide it selfe, & to giue them passage to the further bank, and that as many of the Chaldeans as pursued after them that fled, should be drownded.

drownded. The same prophet prayed vnto God in the time of scarcitie & dearth, and in so doing procured vnto the people great store of fish: and againe, when many of them died, he intreated the Lord that they might be restored to life. When the people were in a manner destroyed, he wrought such wonderfull miracles, that he discouraged their enemies, and that God smote them from above. When the people said vnto him, we perishe, there remaineth no hope for vs, he perswaded them by prophesying of dead bones, that there was choyse enough left for Israel, both for the present, and for the time to come. This Prophet iudged Israel, and shewed what should become both of Ierusalem and the Temple. He was taken from Babylon, and he came to Ierusalem the same houre to rebuke such as beloued not in God. This prophet saw euen as *Moses* did before him, the figure of the Temple, the wall, and what was thereabout, and the gate through which the Lord was to enter in, and to go out: and that it would come to passe that the same gate would be shut: and that all nations should put their trust in the Lord. In Babylon he iudged the tribes of *Dan* and of *Gad*: and because they wrought wickednes in the sight of the Lord, in persecuting them that kept the law, he gaue them a terrible token: for aduers destroyed their children, and all their cattell, for their sin and iniquitie. He prophesied also, that for their sakes the people should not returne vnto their owne countrey, but should remaine in Media vntill they had repented them. And one of these was this Prophet.

Ezech. 37.

He was carried
to Ierusalem
in a vision.

Daniel.

The prophet *Daniel* prophesied in Babylon, and was accepted of, as one that was fit to prophesse of *Christ*. Know therefore and vnderstand (saith he) that from the going forth of the commandement to bring again the people and to build Ierusalem, vnto *Messias* the Prince, there shall be seven weekes and threescore and two weekes, &c. Againe in another place: There was a stone cut without hands, and the stone smote the image; it became also a great mountaine, and filled the whole earth. Againe: And behold, there came one in the clouds of heauen like the Son of man, which went vnto the Ancient of dayes, and vnto him there was given honor and power: with other things that are there laid downe. This *Daniel* was of the tribe of *Iudab*, a noble man borne: being a yong child he was led into captiuitie out of Iuda into the land of the Chaldees. He was in the upper Bercheron, & so chaste a man, that the Iewes thought he had bene gelued. He beloued very much both the people and the holy citie Ierusalem. He brought himselfe very low and weake by fasting and abstaining from delicate food, feeding vpon the fruit of the earth. In some of body he was drie and leane, but in the fauour of God he was moist and of good liking. At the request of *Balthasar* the kings son, this prophet prayed very much for king *Nabuchodonosor* (who was transformed into the figure of a monstrous beast) that he should not be cast away. For in the face parts and the head he was like an Oxe, the hinder parts with the feet resembled the Lion, his haire was as Eagles feathers, and his nailes like birds claws or talants. It was revealed vnto this holy man, that the king for his brutish sensuality and stiffneckednesse should be transformed into a beast, that is to say, he should be made subiect vnto *Belial*, like an Oxe vnder yoke, and resemble a Lion for his rauening, tyrannie, and crueltie. These are the properties of potentates in their youth, vntill at length they become brute beasts, rauening, slaying, practising of tyranny and all kind of impiety, and in the end they receive the iust iudgement of God, the reward of their wickednesse. The spirit of God gaue this holy man to vnderstand, that like an Oxe he would feed vpon hay, which was his meate. After this *Nabuchodonosor* after he had digested this meate, & recovered the sense & vnderstanding of man, he wept, and made supplication vnto the Lord day & night: he prayed vnto the Lord forty times: and being come vnto himselfe, yet forgaue he that he had bin made a man. The vse of his tongue was taken away, that he could not speake; and he vnderstanding of that, immediately fell a mourning. His eyes by reason of his continuall lamentation gaue forth a dead looke: many went out of the citie to see him: yet onely *Daniel* would not go. For all the while he was so transformed, *Daniel* ceased not to pray for him: his saying was, he will become a man againe, and then will I see him: but they gaue not credit vnto his wordes. *Daniel* by praying vnto the most High, brought to passe that the seven yeares, whom he called seven times, were turned into seven moneths, and that the mystery of the seven times should in them be finished. Within the space of seven moneths he was restored vnto himselfe; the seven yeares that were behind and the seven moneths he prostrated himselfe before the Lord, confessing his sinnes and iniquitie. And when he had obtained remission of sinnes, he gaue

Daniel liued
before the in-
carnation of
Christ about
500 yeares.
Daniel 9.

Daniel 4.

Epiphanius
writeth of
this prophesie
without any
great differ-
ence be-
tweene Doro-
theus and him

his kingdome vnto the Prophet: he ate neither bread nor flesh, nor drinke wine, but confes-
sed his finnes vnto the Lord. For Daniel had commanded him to feed upon pulse and herbes,
and so to please the Lord. Wherefore he called Daniel Balthazar, and would haue made him co-
heire with his sonnes. But as touching his kingdome, the holy Prophet would none of it: his
answer was, Be fauourable vnto me O Lord, that I forsake not the inheritance of my fa-
thers, and become heire vnto the vncircumcised. He wrought many strange wonders in the
presence of the other kings of Persia, which are not written. Daniel died in Chalda, and was
honozably buried alone in a princely sepulcher. The foztold strange signes as touching the
mountains about Babylon: saying, When ye see them smoke on the south side, the destruction
of Babylon is at hand: When ye see them burne, then the whole world is nigh to an end: If out
of these mountaines in time of calamitie there shall flow forth water, then the people shall re-
turne into their owne land: If blood do runne out, there will be great slaughter throughout
the world. And so this holy man of God rested in peace.

Baruch.

Ierem. 36. 45.
Baruch. 1.

Baruch liued in the time of the Prophet Ieremie: he was his scribe: he wrote out of Ieremies
mouth, and read it before Iocim the son of Iosias king of Iuda: and after he had read it, he was
faine to flee away and hide himself together with Ieremie, for the book was burned. It appeareth
after this flight he was very timorous. God sent Ieremie to reprove him for it, being led captiue
into Babylon. When Ieremie went downe into Egypt, he wrote that booke which beareth his
name, the which was sent from thence to Ierusalem to be read in the Temple vpon high dayes.

Vrius.

Ierem. 26.

Vrius was of Cariath-Iarim, the son of Semei: he prophesied against the citie of Ierusalem, and
the whole land of Iudaa, euen as Ieremie did. Iocim the sonne of Iosias king of Iuda, sought
to kil him therefore: Vrius hearing of it, was very much afraid, fled away, and got him into Egypt.
But king Iocim sent men after Vrius, which brought him out of Egypt: so that in the end King
Iocim smote Vrius with the sword, and killed him, and threw his carcase where the common
sort of people were buried.

Aggeus.

Iohn 6.
Epiphanius
saith, he first
at that time
sung Aleluia
at Amen: the
which was af-
ter, as re-
tained in the
church, being
the hymne of
Aggeus and
Zacharie
Zach. 9. & 13.

Aggeus was endued with grace from aboue to prophesie of the Lord Christ, vnder the per-
son of Zorobabel, he spake that which agreeth with the Lord Christ: that is to say, I will
make thee as a signet, for I haue chosen thee, saith the Lord of hoasts. Euen as Iohn the Euangelist
speaking of the Son of man, saith, For him hath God sealed. This Aggeus being a yong man,
came from Babylon to Ierusalem, and prophesied very plainly of the returne of the people: as
touching the Temple, he saw with his eyes the building of it again. He died, and was buried
nigh the sepulchers of the priests, with the accustomed honour done at the buriall of priests.

Zacharias.

Mat. 23. 6.

The spirit of God came vpon Zacharie, that he prophesied of the comming of Christ. For he
saith: Reioyce thou greatly O daughter Sion, be glad O daughter Ierusalem, for lo, thy King
cometh vnto thee, euen the righteous and Sauour, lowly and simple is he, riding vpon an Ass,
and vpon the foale of an Ass. Literally he spake this prophesie of Zorobabel, but the truth of it
in the end toke place in the Lord Iesu Christ. Again he writeth: And I will say vnto him, how
came these wounds in thine hands? he shall answer, Thus was I wounded in the house of mine
owne friends. And a little after: I will smite the shepheard, and the sheep will be scattered abroad.
The Lord himselfe was mindful of this prophesie about the time of his passion, alledging it,
and applying it to himselfe when he should be betrayed. This Zacharie being very aged, came
out of Chalda, and there prophesied vnto the people of many things, and so confirmation
thereof wrought strange things: he erected also at Ierusalem the priestly function: he blessed
Salathiel and his sonne, and called him Zorobabel. He gaue by his prayer and seruice which he
made at Ierusalem, vnto the Persians vnder Cyrus the victorie: he prophesied of him, and blessed
him exceedingly. As touching his propheticall visions, he saw them at Ierusalem. He entreated
of the end of the Gentiles, of the Temple, of idlenesse, of Prophets and Priests, and of a dou-
ble iudgement. He died being a very old man, and was buried nigh Eleutheropolis, forty fur-
longs off in the field Noeman. But in the time of Ephraim the Bishop, he was reuealed to be
that Zacharie the sonne of Barachie, whom Esay spake of. The land where he lieth is called
Betharia, from Ierusalem an hundred and fiftie furlongs.

Mal-

Malachias.

Malachie, euen as the rest haue done, prophesied of our Lord Iesu Christ: for thus he saith:
From the rising of the Sunne vnto the going downe of the same, my Name is great among
the Gentiles, and in euery place Incense shall be offered to my Name, and a pure offering: for my
Name is great among the very heathen, saith the Lord of hoasts. And againe he saith: Behold, I
will send my messenger, and he shall prepare the way before thee. Iohn Baptist and our Sauour also
applied this prophesie vnto themselves. Again he saith the same Prophet: Vnto you that feare my
Name, shall the Sunne of righteousness arise, and health shall be vnder his wings, and ye shall go
forth like fat calves. Ye shall tread downe the vngodly, for they shall be dust vnder the soles of
your feete in that day that I shall do this, saith the Lord of hoasts. And behold, I will send you E-
lias, euen the Thesbite, before the coming of the great and glorious day of the Lord. Euen as the
Lord spake of Iohn vnto the Iewes: And if ye will receiue it, this is Elias which was for to come.
This Malachie was bozne in Supha, after the returne of the people out of Babylon. Being a ve-
ry yong man, he toke wonderfull strange and diuine food to nourish him, he led a godly life.
And because all the people reuerenced him as an holy man and Saint of God, they called him
Malachias, which is by interpretation an Angell. He was a wel fauoured and beautifull yong
man. Whatsoeuer he prophesied of, the Angell of the Lord was sene then to instruct him.
Euen as it came to passe in the daies of old, when there was no Prince, as it is written in the
booke of Iudges. He died in the prime of his flourishing yeares, and was layed with his fa-
thers in his owne field.

Iohn Baptist out of Epiphanius.

Iohn Baptist, the sonne of Zacharie and Elizabeth, was of the Tribe of Levi. This is he that shew-
ed vs the Lambe of God, the Sonne of the Father which taketh away the finnes of the world,
by pointing at him with the finger. This is he that shewed morall men the way, and set the
doores of the kingdome of heauen wide open. There was neuer any that was borne of a woman
greater then Iohn the Baptist. He died, being beheaded by Herod the tyrant, for Herodias the
wife of his brother Philip.

*The censure which Dorotheus giueth of the Prophets
and their workes.*

Among these Prophets some wrote, and some haue not written. There are twelue of them
called the lesse, Osee, Amos, Micheas, Ioch, Abdias, Ionas, Naum, Abacucke, Sophonias, Aggeus,
Zacharias and Malachias. There are also foure called the great Prophets, Esay, Ieremie, Eze-
chiel and Daniel. All the Prophets prophesied vnto the Iewes, and admonished them of the
promises of God made vnto the fathers; wherein he promised to blesse all nations in the seed
of Abraham, through the saluation that was to come by our Lord Iesu Christ. Again, how
he with a mightie and outstretched arme brought them out of their bondage in Egypt, and
gaue them the land of promise. Last of all, how they were led captiues into Babylon by Na-
buchodonosor, and thence brought backe againe with honour. Moreover, how they were af-
flicted by Antiochus, and the nations round about them, yet for all that, by the prouidence
of God, they proved conquerors in the end. And to shut by the whole in few wordes, how he that
was looked for and promised of the seed of Abraham to be the Sauour of the world, should
come according to the promises which went before of him. And this was the common drift of
all the Prophets. Of which number, some wrote bookes, namely Daniel, who compiled the
booke of Psalmes: and Daniel, who was commanded in the time of captiuitie to write such
things as were reuealed vnto him by visions, with certaine others also. As for the rest, they
wrote not their owne prophesies, but the Scribes which were in the Temple wrote euery
Prophet sayings, as it were, with a supputation of the dayes. And whensoever any Pro-
phet was sent of God to intreate either of the captiuitie of Ierusalem, or of Samaria, or of other
places, either of their returne, or of Antiochus, or of the bordering nations, or else of Christ
himselfe, loke what he prophesied euery day, the same was written generally as the Prophet
uttered it. But he prophesied of euery thing certaine: and againe, when as at another time
he

Malachie was
before the in-
carnation of
Christ about
412 yeares.
Malach. 1.
Malach. 3.
Math. 11.
Luke 7.
Malach. 4.

Math. 12:

The booke
of Psalmes,
Daniel.
The Scribes,
as Baruch and
such others,
wrote the
bookes of the
Prophets.

the commandment of Polemius king of India. But Peter de Natal. together with Abdias Bishop of Babylon, reconcile the whole in this manner: How that the first day the Apostle was beaten with cudgels: the second day crucified and steele a line as he was fastened to the crosse: last of all, when breath remained, so have bene beheaded.

7. Thomas.

Ioh. 14. 21.

Thomas, as it hath bin deliuered vnto vs, preached the Gospell of our Saviour Christ Iesus vnto the Parthians, Medes and Persians: he preached also vnto the Caramans, Hircans, Bactrians and Magicians. He ressed at Calamina a citie in India, being slaine with a dart, whith they call a speare or iavelin, where he was also honozably buried.

The Translator.

Anton. Chron. saith, that an idoll priest ranne him through. Abdias B. of Babylon, Apost. hist. lib. 9. saith, that at the heathen kings commandment, foure souldiers ran at him with darts, and dispatched him.

8. Mathew.

Marc. 2. Math. 9. Luc. 5.

Matthew the Euangelist wrote the Gospel of our Lord Iesus Christ in the Hebrew tongue, and deliuered it vnto James the brother of the Lord according to the flesh, who was Bishop of Ierusalem. He died at Hierapolis in Parthia, where he was also honozably buried.

The Translator.

Matthew preached the Gospell in Ethiopia, now called the kingdome of Presbyter Iohn, there he was entertained by the Eunuch Chamberlain to Queene Candace, whereof there is mention in the Acts. He preailed so much, that Aglippus the king of Ethiopia and his people came to baptisme: but there reigned after him one Hyrtacus which hated the Apostle, and commanded he should be runne through with a sword: so was he martyred. Abdias hist. Apost. lib. 7. Anton. Chronic.

9. Simon Zelotes.

Simon Zelotes preached Christ throughout Mauritania and Afrike the lesse: at length he was crucified at Bretonnia, slaine and buried.

The Translator.

Simon, brother of James and Iude the Apostles, preached in Egypt and Persia, returned thence, and succeeded James in the Bishopricke of Ierusalem, being one hundred and twelue yeares old. He was crucified vnder Traian, so writeth Euseb. lib. 3. cap. 11. 29. Ierom. Catalog. Eccles. Script. Oecumen. prefat. in Act. Apost.

10. Iudas the brother of James.

Iudas the brother of James, called also Thaddaeus and Lebbaeus, preached vnto the Edessians and throughout all Mesopotamia: he was slaine at Berytus in the time of Agbarus king of Edessa, and buried very honozably. Euseb. lib. 1. cap. 14.

11. James the sonne of Alphaus.

The Translator.

Here mine author was fondly decciued, and laid downe he knew not what himselfe, placing for the eleuenth Apostle, one Simon Iudas a successor of James in Ierusalem. But the Apostle was called James the sonne of Alphaus, and by the Apostles placed Bishop of Ierusalem. He was by the Iewes set vpon a pinnacle of the Temple, and as Abdias writeth, by Saul, afterwards called Paul, throwne down: and hauing breath after his fall, one came with a fullers club, knocked him vpon the head, and brained him. Euseb. writeth the same at large lib. 2. cap. 23. Abd. hist. Apost.

12. Matthias.

Matthias being one of the seuentie Disciples, was afterwards numbred with the eleuen Apostles in the roome of Iudas the traitor: he preached the Gospell in Ethiopia about the haucn called Hyssus and the river Phasis vnto barbarous nations and rauencours of flesh. He died at Sebastopolis, where he was buried nigh the temple of Sol.

The Translator.

So writeth Ierom. catalog. Eccles. Script. and Oecumen. prefat. in Act. But Peter de Natal. lib. 3. cap. 149. saith, that he preached first in Macedonia: and as Abdias, Apost. hist. and Anton. Chronic. lib. 6. cap. 15. do write, he came afterwards into Iudea, where the Iewes stoned him, and last of all beheaded him with an axe after the Romane manner.

Paul.

Paul.

Paul being called of the Lord Iesus Christ himselfe after his assumption, and numbred in the Catalogue of the Apostles, began to preach the Gospell from Ierusalem, and went on still vnto Illyrium, Italy and Spaine. His Epistles are extant at this day full of all heavenly wisdom. He was beheaded at Rome vnder Nero, the third Idends of Iuly, so died a Martyr, and lieth there buried with Peter the Apostle.

Marke the Euangelist.

Marke the Euangelist and the first Bishop of Alexandria, preached the Gospell vnto the people of Alexandria and all the bordering regions from Egypt vnto Pentapolis. In the time of Traian he had a cable rope tied about his necke at Alexandria, by the which he was drawne from the place called Bucolus, vnto the place called Angels, where he was burned to ashes by the furious Idolaters in the moneth of Aprill, and buried at Bucolus.

Luke.

Luke the Euangelist of the citie of Antioch, by profession a Physician, wrote the Gospel as he heard Peter the Apostle preach, and the Acts of the Apostles as Paul deliuered vnto him. He accompanied the Apostles in their peregrination, but specially Paul. S. Paul made mention of him, writing in a certaine place: Deare Lucas the Physician saluteth you. He died at Ephesus, where he was also buried, and after many yeares together with Andrew and Timothy he was translated to Constantinople in the time of Constantine the sonne of Constantine Magnus.

Coloss. 4.



OF THE SEVENTIE DISCIPLES.

Touching these seuentie Disciples, I would haue thee understand, Christian Reader, that as Peter de Natalibus writeth, there were found at Rome two old copies, both written by Dorotheus, as he learned, the one in Greeke, the other in Latine: his meaning was to make both Romanes and Grecians partakers of the fruites of his trauell: and as the drift of them was one, so the order diuerse, for they varie verie much. The Editions came to my hands, and as I found them, so I minde to publish them, placing the translation out of the Greeke on the left hand, and out of the Latine on the right hand.

After the Greeke edition.

After the Latine edition.

1. James.

James the brother of the Lord after the flesh, called also Iustus, was the first Bishop of Ierusalem: the Iewes stoned him there to death, and buried him in the Temple nigh the altar.

2. Timothie.

Timothie was by S. Paul placed Bishop of Ephesus. He preached the Gospell of our Lord Iesus Christ from Ephesus vnto Illyricum, and throughout Hellas in Achaia, where he died and was honozably buried.

3. Titus.

Titus was Bishop of Crete: he preached the Gospell of Christ there, and in all the countrey about. In the end he died there, and was reuerently buried.

Titus was Bishop in Crete, there he preached, and there he lieth buried.

4. Barnabas.

Barnabas was a minister of the word together with Paul.

Barnabas.

Act. 16.

Act. 13.

After the Greeke edition.

He preached Christ first at Rome, afterwards he was made Bishop of Millan.

Act. 9. 32. *Ananias* which baptized *Paul* in the Acts of the Apostles, was made bishop of Damascus.

AQ. 6. 7. *Stenen* the first Martyr, and one of the seven Deacons, was stoned by the Jewes at Jerusalem, as *Luke* testifieth in the Acts of the Apostles, and so died.

AQ. 8. *Philip* who was also one of the seven Deacons, baptized *Simon Magus* and the *Eunuch*, and was made bishop of Tralleis in Asia.

AQ. 6. *Prochorus* one of the seven Deacons, was bishop of Nicomedia a little in Bithynia.

AQ. 6. *Nicanor* one of the seven Deacons was martyred in one day together with his fellow Deacon, and first Martyr *Stenen*, with two thousand other faithful Christians.

AQ. 6. *Simon* one also of the seven Deacons, was bishop of Bostra in Arabia, and there, by the heathen, burned to ashes.

Apocalyp. 2. *Nicolas* was one of the seven Deacons, and being made bishop of Sapria, he followed after strange doctrine, and fell together with *Simon* from the faith.

AQ. 6. *Parmenas* was one of the Deacons, as he ministered in the temple of a Deacon, he died in the presence of the Apostles.

Luc. 24. Euseb. Eccles. hist. lib. 3. cap. 11. 19. 29. *Cleopas* called also *Simon*, was the Lords cousin-german. As he accompanied *Luke*, he saw the Lord after his resurrection from the dead, & spake with him, as we read in the Gospel. At length he was the second bishop of Jerusalem.

AQ. 15. 16. 17 *Silas* was a minister of the word with *Paul*. He was made bishop of Corinth.

2. Cor. 1. 1. The 5. 2. The 1. 1. Pet. 5. *Silvanus* was also a minister of the word together with *Paul*. He was chosen bishop of Thessalonica.

1. Tim. 4. *Crescens* whom *S. Paul* remembred in his second Epistle unto *Timothy*, was bishop of Chalcedona in France. He preached the Gospel of Christ, and was there martyred in the time of Traian, and buried.

Rom. 16. *Epenetus*, of whom *S. Paul* made mention in his Epistle to the Romanes, was bishop of Carthage.

After the Latine edition.

Ananias who baptized *Paul*, was after that bishop of Damascus.

Stenen was the first Martyr, and the first of the seven Deacons.

Philip one of the 7. Deacons, who baptized *Simon* and the *Eunuch*, was bishop in Thracia, afterwards in Scythia.

Prochorus one of the 7. Deacons, was bishop of Nicomedia in Bithynia.

Nicanor one of the seven Deacons, suffered the same day that *Stenen* the first Martyr did, together with two others.

Simon one also of the 7. Deacons, was bishop of Tyre and Sidon.

Nicolas one of the 7. deacons was b. of Samaria, but he fell and became an heretike. Of him spake the last of the Nicolaites, whom *John* reprehended in the Revelation.

Parmenas one of the seven, died at Nisibis.

Cleopas.

Silas was bishop of Corinth.

Silvanus preached together with *Paul*: he was bishop of Thessalonica.

Chryscus was bishop of Chalcedonia.

Epenetus was Bishop of Carthage.

After

Apostles and seuentie disciples.

After the Greeke edition.

18. *Andronicus*. *Andronicus* whom *S. Paul* remembred in his Epistle to the Romanes, was Bishop of Pannonia.

19. *Amplias*. *Amplias* whom *Paul* saluted in his Epistle to the Romanes, was bishop of Odissa.

20. *Urbanus*. *Urbanus* mentioned by *Paul* writing to the Romanes, was bishop of Macedonia.

21. *Stachys*. *Stachys* remembred of *Paul* writing to the Romanes, the first bishop of Byzantium, was by *Andrew* the Apostle made Bishop of Argypolis in Thracia.

22. *Apelles*. *Apelles* mentioned of *Paul* in his Epistle to the Romanes, was Bishop of Smyrna before blessed *Polycarpus*.

23. *Aristobulus*. *Aristobulus* whom *Paul* saluted writing to the Romanes, was bishop of Brettania.

24. *Narcissus*. *Narcissus* of whom *Paul* spake in his Epistle to the Romanes, was bishop of Patra in Achaia.

25. *Herodion*. *Herodion* named also by *S. Paul* in his Epistle to the Romanes, was also Bishop of Patra.

26. *Rufus*. *Rufus* one that is reckoned by the Apostle among others in the afore said Epistle, was bishop of Thebe.

27. *Asyncritus*. *Asyncritus* rehearsed by the Apostle in his Epistle to the Romanes, was bishop of Hircania.

28. *Plegon*. *Plegon* whom *Paul* remembred when he wrote to the Romanes, was made bishop of Marathon.

29. *Hermes*. *Hermes* of whom mention is made in the Epistle to the Romanes, was bishop of Dalmatia.

30. *Hermas*. *Hermas* whom *Paul* saluted in his Epistle to the Romanes, was bishop of Philippus.

31. *Patrobas*. *Patrobas*, of whom *Paul* made mention, was bishop of Nepoliolis.

32. *Agabus*. *Agabus*, of whom mention is made in the Acts of the Apostles, was endued with the gift of prophesie.

33. *Linus*. *Linus* is remembred of *Paul*: he was the first bishop of Rome after *Peter* the chiefe of the Apostles.

34. *Gaius*. *S. Paul* made mention of *Gaius*, he was bishop of Ephesus after *Timothie*.

After the Latine edition.

Andronicus bishop of Pannonia. Rom. 16.

Amplias bishop of Edessa. Rom. 16.

Urbanus bishop of Macedonia. Rom. 16.

Stachys (Stachys) was of Andrew the Apostle made bishop in Argypolis of Thracia. Rom. 16.

Apelles was bishop of Eradia. Rom. 16.
Ampleius bishop of Smyrna before Polycarpus.

Aristobulus was bishop of Bethania. Rom. 16.

Tarcissus (Narcissus) was Bishop of Acheus. Rom. 16.

Eradius (Herodia) was bishop of Patra. Rom. 16.

Rufus otherwise called *Ruferius*, was Bishop of Thebe. Rom. 16.

Asyncritus Bishop of Hircania. Rom. 16.

Phlegontius (Phlegon) was Bishop of Marathon. Rom. 16.

Hermes was Bishop of Philipolis. Rom. 16. Euseb. lib. 3. cap. 3.

Hermas was Bishop of Philippus. Rom. 16.

Patrobas was Bishop of the nation Peli. Rom. 16.

Agabus, who had the gift of prophesie, was also one of the seuentie Disciples. Act. 11. 32.

Linus was Bishop of Rome after *Peter*. 1. Tim. 4.

Gaius was Bishop of Ephesus. Rom. 16. Act. 19. 20. 1. Cor. 1.

- John epist. 3. Rom. 16. The Apostle made mention of *Philologus*. Andrew the Apostle made him Bishop of Sinopa.
- Rom. 16. *Paul* in a certaine place hath remembred *Olympas*: he was beheaded at Rome together with *Peter* the chiefe of the Apostles, and so died a Martyr.
37. *Rodion*. *S. Paul* somewhere made mention of this *Rodion*: he was also beheaded at Rome together with *Peter*.
38. *Iason*. *Iason* is remembred in the woordes of the Apostle: he was Bishop of Tarsus.
39. *Sosipater*. *Sosipater* is remembred of the Apostle: he was Bishop of Iconium.
40. *Lucius*. *Lucius* is also remembred of *Paul*: he was Bishop of Laodicea in Syria.
41. *Tertius*. This *Tertius* wrote the Epistle of *S. Paul* to the Romans: he was the second Bishop of Iconium.
42. *Eraclus*. *S. Paul* made mention of *Eraclus* in his Epistle to the Romanes. First he was steward of the Church of Ierusalem, afterwards he was made Bishop of Paneas.
43. *Phigellus*. *S. Paul* remembred this *Phigellus*, as if he had taught false doctrine, and followed after *Simon*: he was Bishop of Ephesus.
44. *Hermogenes*. The Apostle made mention of this *Hermogenes* as one that brought into the Church of God false doctrine: he was Bishop of Megara.
55. *Demas*. *Paul* wrote of this *Demas* that he fell from the faith. For of these three which went next before, he remembred in his second Epistle to *Timothie*, that *Phigellus* and *Hermogenes* by following of strange doctrine resisted his preaching: that *Demas* for love of the present world forsoke the truth of the Gospel. This *Demas* became afterwards an Idoll priest of Thessalonica. Of these things also wrote *Iohn* the Apostle: They went (saith he) out from vs, but they were not of vs.
45. *Quartus*. There is mention made of this *Quartus* in the Epistle to the Romanes: he was Bishop of Berytus.
47. *Apollos*. *S. Paul* made mention of *Apollos* in his first Epistle to the Corinthians: he was Bishop of Caesarea.
48. *Cephas*. This was he whom *Paul* reprehended at Antioch, of one name with *Peter*. He was Bishop of Cannia.
- Philologus* was by *Andrew* made Bishop of Sinopis.
- Liphagius* was bound at Rome with *Paul*, and beheaded after his martyrdom.
- Iason* was Bishop of Tharsus.
- Sosipater*, as saith *Dorotheus*, was bishop of Iconium: but *Origen* in the first Glosse saith, he was bishop of Thessalonica.
- Lucius* was bishop of Laodicea in Syria.
- Tertius* who wrote the Epistle to the Romanes, as *Paul* intitled it, was bishop of Meiadum.
- Philetus* or *Phigellus* was Bishop of Ephesus.
- Hermogenes* was Bishop of Megara.
- Demas* became an Apostate.
- Quartus* was Bishop of Berytus.
- Apollo* was Bishop of Connia.

After

49. *Sosthenes*. *S. Paul* remembred this *Sosthenes*. He was Bishop of Colophonia. 1. Corin. 16. Act 18.
50. *Epaphroditus*. There is mention made in the woordes of *S. Paul* of *Epaphroditus*. He was Bishop of Adriana.
51. *Cesar*. *Cesar* also is remembred of *Paul*. He was Bishop of Dyrrachium.
52. *Marcus*. *S. Paul* made mention of this *Marcus*. He was a Co-sin-germane of *Barnabas*, and Bishop of Apollonias.
53. *Ioseph*. *Ioseph* who also is called *Iustus* and *Barsabas*, of whom *Luke* wrote in the Acts of the Apostles, that he was in election with *Matthias*, was Bishop of Eleutheropolis.
54. *Artemas*. *Artemas* whom *Paul* also remembred, was Bishop of Lystra.
55. *Clement*. *Clement* of whom *S. Paul* said: With *Clement* and the rest of my fellow labourers, was the first of the Gentiles and Greeks that beleued in Christ. He was made Bishop of Sardice now called Triadizza.
56. *Onesiphorus*. *S. Paul* remembred *Onesiphorus*. He was Bishop of Coronis.
57. *Tychicus*. There is mention made by *S. Paul* of this *Tychicus*. He was the first Bishop of Chalcedon in Bithynia.
58. *Carpus*. *S. Paul* made mention of this *Carpus*. He was Bishop of Berrhoea a citie in Thracia.
59. *Euodius*. *Euodius* is remembred of *Paul*. He was the first Bishop of Antioch after *Peter* the Apostle.
60. *Philemon*. *S. Paul* wrote an Epistle vnto this *Philemon*. He was Bishop of Gaza.
61. *Zenas*. *Zenas* the Lawyer, of whom *Paul* made mention, was Bishop of Diospolis.
62. *Aquila*. The Apostle hath made mention of this *Aquila*. He was Bishop of Heraclea.
63. *Priscas*. *Priscilla*. *S. Paul* remembred this *Priscas*. He was Bishop of Colophonia.
64. *Innias*. The Apostle remembred also this *Innias*. He was Bishop of Apamia in Syria.
- Sosthenes* was Bishop of Colophonia.
- Epaphroditus* was Bishop of Adriana.
- Cesar* was Bishop of Dyrrachium.
- Marcus* & *Cosin-germane* of *Barnabas*, so called because they came both of two sisters, as the Glosse saith. He was bishop of Apollonias.
- Ioseph* called also *Iesus*, was Bishop of Eleutheropolis.
- Artemas* was Bishop of Lystra.
- Clement* the first that beleued of the Gentiles, was first Bishop of Sardice, afterwards of Rome.
- Onesimus*, or *Onesiphorus* was Bishop of Coronis.
- Tychicus* (*Tychicus*) was Bishop of Colophonia.
- Carpus* was Bishop of Beronia in Thracia.
- Euodius* was Bishop of Antioch after *Peter*.
- Philemon* vnto whom *Paul* wrote a peculiar Epistle, was Bishop of Gaza.
- Zenas* was Bishop of Diospolis.
- Aquila* was Bishop of Heraclea.
- Priscus*.
- Aristarchus* Bishop of Apamia. Rom. 16.

that, as we
read in the
Epistle to the
Galathians
that was re-
buked. It ap-
peareth this
copie was
corrupted, for
in the other
copie there is
no such thing

Philip. 4.
Philip 4.
Coloss. 4.

Act. 1. 18.
Coloss. 4.

Titus 3.

Philip 4.

2. Tim. 1. 4.
Coloss. 4.
Epist. ad Phi-
lem.

Act. 20.
Ephes. 6.
Coloss. 4.

2. Tim. 4.
Tit. 3.

2. Tim. 4.

Philip 4.

Epist. ad Phi-
lem.

Tit. 3.

Act. 18.
1. Cor. 16.
2. Tim. 4.

2. Tim. 4.

Y y

After

Ad. 13. 15.
2. Tim. 4.

65. *Marcus.*
Marke who was also called *Iohn*, of whom *Luke* wrote in the *Acts* of the *Apostles*, was bishop of *Biblus*.

Marke called also *Iohn*, was bishop of *Biblus*.

Ad. 19. 20. 27.
Coloss. 4.
Epist. ad Phil. 1.
2. Tim. 4.
Ad. 20. 21.
2. Tim. 4.

66. *Aristarchus.*
Saint Paule hath made often mention of this *Aristarchus*.

A second *Aristarchus* mentioned in the *Epistle* to *Philemon*.

67. *Pudas. Pudens.*

The *Apostle* remembred *Pudas* also.

Pudens.

68. *Trophimus. Trophimus.*

S. Paule likewise made mention of this *Trophimus*. These three last were partakers with *Paule* in all his afflictions, and his daily companions. Last of all they were beheaded together with him at *Rome* under *Nero*, and crowned martyrs.

Trophimus. These three were partakers of the *Apostles* persecutions, and beheaded at *Rome* after him.

69. *Marke the Evangelist.*

70. *Luke the Evangelist.*

These two also are numbred in the catalogue of the seuentie *Disciples*.

Marke the Evangelist, who received at the mouth of *Peter* the *Gospel* as he preached at *Rome*.

71. *The Eunuch.*

The *Eunuch* likewise of *Candace* Quene of the *Ethiopians* preached the *Gospel* of our *Lord Iesus Christ* in *Arabia felix*, the *Ile* of *Taprobana*, and throughout all *Erythra*. It is reported also that he was there gloriously martyred and buried: and that his tombe is an invincible bulwarke for the faithful, discomfiting the wicked barbarians, and curing diseases unto this day.

The *Eunuch*.

72. *Lazarus.*

Lazarus Bishop of *Masilla*.

He that will be better acquainted with the 72. *Disciples*, their number, their names, and varying order, let him read the preface to *Dorotheus*.

The end of DOROTHEUS.



A CHRONOGRAPHIE, WITH A SVPPVTATION OF THE YEARES FROM THE BEGINNING OF THE WORLD VNTO THE BIRTH of CHRIST; and continued from the birth of CHRIST (where *Eusebius* chiefly, *Socrates*, *Euzagrius* and *Dorotheus* after him do write) vnto the twelfth yeare of the reigne of *Mauricius* the Emperour, being the full time of sixe hundred, wanting onely five yeares after CHRIST, and the purest age:

Containing the acts of CHRIST: the yeares of the incarnation: the famous men, with the Martyrs and fauourers of the truth in all those times: the reigne of the Emperours: the Kings of *Iudæa*: the succession of Highpriests in *Ierusalem* as long as they lasted: after them, the succession of Bishops, especially in the most famous Churches, as *Ierusalem* *Antioch*, *Rome*, *Alexandria*, with others: the Councils within this time summoned, and the heretickes condemned.

All which are faithfully translated, chiefly out of *Eusebius*, *Socrates* and *Euzagrius*, and where they are silent, out of other ancient writers: by

M. H.



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1619.



THE PREFACE OF THE AVTHOR TO THE READER touching his Chronographie.

Seeing that hitherto (gentle Reader) in the translation of these ancient Historiographers, to wit, *Eusebius*, *Socrates*, *Eusebius*, and *Dorotheus*, I haue employed great labour and industrie, referring the paines to mine owne person, and the profite to the furtherance of thy studie and knowledge: I haue determined yet once againe to gratifie thy louing minde with this Chronographie following: a worke which with more ease thou mayest runne ouer and peruse, and the sooner commit to memorie then the former, though my paines herein were nothing asslaked, but æquivalent with the other trauell. I hope the Treatise will be acceptable, in so much as the English tongue hath not at this day extant any Ecclesiasticall Chronographie continued from so long a time. Well we may haue catalogues of Kings, recitall of Bishops, pedegrees of our gentries, with other priuate and particular summaries seuerally handled by sundrie men: but the generall Antiquitie, the ioynt contriuing, the relation to the fountaine, the searching of the originall out of farre and forreine countreyes (seeing the Gospell was not first preached here in England) I find not extant in our mother-tongue. Therefore orderly to proceed, as the aforesaid learned Writers haue layed downe their example, I will begin with the birth of Christ, penning in the first columnne such worthie actes as the Euangelists haue recorded of him during his abode here on earth; afterwards the yeares of his incarnation. The next roome is an abridgement of the reigne of the Emperours. *Luke* the Euangelist thought good euen in the very entrance of his discourse to lay downe the birth of Christ in the reigne of *Augustus* the Emperour, and the preaching of *John* the Baptist to haue begun in the fifteenth yeare of *Tiberius Caesar*. *Socrates* in the fifth booke of his Ecclesiasticall historie tooke the catalogue of the Emperours to be one of his principall drifts: his reason was, because the Ecclesiasticall affaires seemed alwayes to depend very much of the Emperours and Princes. The third place containeth the famous men, with the fauourers of the truth, the Martyrs and Saints of God. The glad some tidings of the glorious Gospell was not first reuealed vnto Princes and Presidents, vnto the mightie and wise of this world (for God needed not their aide and power;) but vnto the weake, simple, ignorant, foolish and contemptible in the sight of men: such as shepheards, fisher-men, tolle-gatherers, and tent-makers. The fourth riglet continueth the reigne of the Kings of Iudæa. *Mattheu* and *Luke* began their Gospels with the reigne of *Herod*. But they lasted not very long. In the dayes of *Herod* Christ was borne in the flesh, after him came *Archelaus*, the third was *Herod* the Tetrarch which beheaded *John* the Baptist, the fourth was *Herod Agrippa*, which beheaded *James* the brother of *John* with the sword, and died miserably himselfe.

Y y 3

The

Luke 3 1.

Socrat. Ecclesi.
hist. lib. 5.
proem.

Ioseph. Anti.
lib. 8. cap. 11.

Ioseph. Antiq.
lib. 20. cap. vii.

Socrat. lib. 5.
Eccles. hist.
Proem.

Euseb. Eccles.
hist. lib. 2. cap. 11.

Act. 11.
Anton. Chro.
part. 1. tit. 6.
cap. 4. sect. 1.
Euseb. Eccles.
hist. lib. 3. c. 14.
Jerom. Cata-
log. eccles. scrip.
Euseb. Eccles.
hist. lib. 2. cap.
14. 16.

Gen. 5. 1.
The Septua-
gints herein
erred, saying
that Adam
was 230. years
old when he
begat Seth.
Adon Chron.
Marian. Scot.

The last was *Agrippa minor*, before whom *Paul* pleaded in the *Actes* of the *Apostles*, in whole dayes *Ierusalem* was destroyed, Anno Domini 73. *Iosephus* writeth, that within the compass of one hundred yeares all the progenie of *Herod* was rooted out. The fifth order is of High-priests; neither haue I omitted them, seeing both the *Euangelists* and the *Historiographers* mentioned such as were in the time of *Christ*. They end likewise with the *Kings of Iudæa* and the destruction of *Ierusalem*. I remember *Iosephus* writeth, that from *Aaron* which was the first High-priest, vnto the last at the ouerthrow and burning of the Temple vnder *Titus*, there were High-priests to the number of fourescore and three. The sixth diuision is of *Councils*, sometimes of the wicked, as of the *Pharises* and hereticks: some other times of the godly, as of the *Apostles* and *Apostolike* men. Where it appeareth manifestly vnto the whole world, that the *Bishop of Rome* had as little to do therein as other *Bishops*: for *Emperours*, *Princes*, and sometimes the *Bishops* of some prouince or other within themselves, haue summoned *Councils*, called *Bishops* together, and decided such matters as were called into controuersie, without the aduice of the *Bishop of Rome*. For (saith *Socrates*) the chiefest *Councils* were summoned, and are vnto this day called together, by the commandement and consent of the *Emperours*. Besides all the aforesaid, I haue layd downe the succession of *Bishops* in the foure most famous Churches, as *Ierusalem*, *Antioch*, *Rome*, *Alexandria*; though other writers addeth themselves wholly vnto the Catalogue of the Church of *Rome*, omitting no not one, *Ioane* the she-Pope onely excepted. Some will maruell why I preferre *Ierusalem* and *Antioch* before the *Sea of Rome*: the reason is, because those Churches had their *Bishops* before the Church of *Rome*. *Clemens Alexandrinus* writeth, that *James* called the brother of *Christ*, was immediatly after the assumption of our *Sauour*, chosen *Bishop of Ierusalem* by *Peter*, *James* and *John* the *Apostles*. Againe, as *Luke* reporteth, the *Antiochians* were first called *Christians*: *Paule* and *Barnabas* preached there one whole yeare; and if same faile vs not of the truth, *Peter* the *Apostle* was *Bishop* there seuen yeares, and spent seuen other about *Ierusalem* and the *Easterne* countries before his coming to *Rome*. He came to *Rome* the second yeare of *Claudius* the *Emperour*, Anno Dom. 44. a great while after the *Sea of Ierusalem* and the *Bishopricke* of *Antioch* were selked. Let no man muse why I lay downe these foure *Seas* otherwise then all *Chronographers* in what language soeuer vnto this day extant haue done: I do it not of any singularitie; for these ancient *Historiographers* *Eusebius*, *Socrates* and *Euagrius* haue followed the same order, though other *Chronologers* and *Chronographers* haue not imitated them. Last of all I haue placed the hereicks by themselves, so that the *Reader* may easily see when they liued, who they were, what they haue taught, by whom they were condemned, and the end of most of them, so far forth as the lines might be contriued within the columnne, and the long tediousnesse auoided. Now, drawing toward the birth of *Christ* where the *Chronographie* beginneth, I thinke best by way of *Preface*, not as my principall drift, bricfly to runne over the yeares of the world, that thereby we may the sooner learne when our *Sauour Christ* *Iesus* appeared in the flesh: and first we haue to begin from *Adam*.

The succession from Adam to Noah.	
The yeares of the world.	
130.	Adam was the first man, and of the mould of the earth, being an hundred and thirtie yeares old he begat Seth: he liued in all nine hundred and thirtie yeares, Genes. 5. He was aliue vntill the sixe and fiftieth yeare of Lamech the father of Noah, and departed this life 126. yeares before Noah was borne.

Seth

The succession from Adam to Noah.	
The yeares of the world.	
130.	Seth was an hundred and five yeares old when he begat Enos: he liued in all nine hundred and twelue yeares, Gen. 5. He departed this life in the yeare of the world one thousand fortie and two, after the death of Adam one hundred & twelue yeares, before Noah was borne 14. yeares.
235.	Enos was fourescore and ten yeares old when he begat Kenan: he liued in all nine hundred and five yeares, Genes. 5. he departed this life in the yeare of the world 1140. He liued together with Noah fourescore and foure yeares.
335.	Kenan liued threescore & five yeares, and begat Mahalaleel: he liued in all nine hundred and ten yeares, Genes. 5. he departed this life in the yeare of the world 1235.
395.	Mahalaleel liued threescore & five yeares, and begat Ired: he liued in all eight hundred ninetie and five yeares, Genes. 5. he departed this life 366. yeares before the deluge, after Noah was borne 234. yeares.
460.	Ired liued an hundred threescore and two yeares, & begat Henoch: he liued in all nine hundred threescore and two yeares, Gen. 5. he departed this life in the yeare of the world 1422. he liued with Noah three hundred threescore and sixe yeares.
622.	Hench liued threescore and five yeares, and begat Methuselah: he liued in all three hundred threescore and five yeares, and was translated, Gen. 5. He was taken vp into heauen seuen and fiftie yeares after the death of Adam.
687.	Methuselah liued an hundred fourescore and seuen yeares, and begat Lamech: he liued in all nine hundred sixtie and nine yeares, and died in the yeare of the deluge, Genes. 5.
874.	Lamech liued an hundred fourescore and two yeares, and begat Noah: he liued in all 777. yeares, and died five yeares before the deluge, Genes. 5.
1056.	Noah was borne in the yeare of the world one thousand fifty and sixe, in the 182. yeare of his father Lamech, after the death of Adam 126. after the death of Seth, 14. yeares: being five hundred yeares old he begat Sem, and liued in all nine hundred and fiftie yeares, Genes. 9. He liued with Enos 84. yeares, with Kenan 179. with Ired 366. with Methuselah 600. with Lamech 595. with Sem his sonne 448.
1656.	Anno mundi. 1656.

The first
age of the
world frō
Adam to
Noah
hath 1650
yeares.
Auentin.
Annal.
lib. 2.

Noah hath had many names given him of old, to wit: Noachus, Noehus, Ianus bifrons, quadifrons, Ogryes, Deucalion, Proteus, Vertumnus, Gathus, Pyger, hognum, ummi ingenij, iustus, nentis Deus, Deorum genitor, Olympus seu Holomaba. Arsh, Cæſar, Sol, Chæus, semē mundi, anima mundi, Saturnus, Sages Oenotrius. Guil. Postel de Estrur. orig.

The deluge drowned the whole world in the six: hundredth yeare of Noah, Gen. 7. 8. It was in the yeare of the world one thousand, sixe hundred, fiftie and sixe: for so doth * *Augustine* write, de Ciuitate Dei, lib. 15. cap. 20. finding fault with the error of the *Septuagints*, whom *Eusebius* in his *Chronicon*, and *Beda* haue followed: for they numbred 2262. yeares, which cannot be. Againe, *Augustine* de Ciuitate Dei, lib. 15. cap. 12. and 14. misliketh very much with such as doubted whether the yeares of old were as long as we find them of late: he proueth that there were so many houres in the day, so many dayes in the weeke, so many weekes in the moneth, and so many moneths in the yeare, alike from the beginning of the world.

Y y 4

The

Polydor. Angl. hist. lib. 1. faith, that Brittain now called Englad was inhabited immediately after the deluge. Iohn Bal. out of Aon. Viterb. upon Berolus, writeth, that Samoths Giga the sonne of Iaphet whom Moses (Gen. 10.) calleth Melech, peopled this land, gouerned them, and gaue them lawes.

About this time the world was deuoided among the sons & nephews of Noah. Gen. 10. 11.

Nimrod the son of Cush, the nephew of Cham the son of Noah, was the first that began to reigne, and to vie tyrannie upon earth. He reigned ouer the Assyrians in Babylon, after the deluge 131. yeares. Gen. 10. Func. Chronolog. This Nimrod had Belus, and Belus had Nimrod to his son, which builded Ninue. Sodome, Gomorha, Adma, Seboim and Segor were destroyed, and the lake Alphaltis in Palzestina is a monument thereof. Genes. 19. Func. Chronolog.

Iob liued in the dayes of Isaac, he married with Dinah the onely daughter of Iacob, and had by her 14. sonnes and 6. daughters: seven sonnes and three daughters before the Lord tried him, and the other seven sonnes and three daughters after his restoring to health. Philo Iudzus. Func. Chronolog. Flor. hist.

The
yeares
of the
world.

The succession from Noah to Abraham.

Sem being an hundred yeares old begat *Arphaxad* the second yeare after the flood: he liued in all sixe hundred yeares, *Genes. 11.* he was borne 99. yeares before the deluge: he departed this life in the yeare of the world 2158.

Arphaxad being borne the second yeare after the deluge, liued thirtie and fife yeares, and begat *Selah*: he liued in all 438. yeares, *Gen. 11.* he liued with *Noah* 348. yeares, with *Selah* his sonne 403. with his nephew *Heber* 373. with *Peleg*, *Reu*, *Serug*, *Terah*, vntill the 148. yeare of *Abraham*: the 48. of *Isaac*. He died after *Isaac* was borne 48. yeares, 12. yeares before *Iacob* was borne.

Selah liued thirtie yeares, and begat *Heber*: he liued in all 433. yeares, *Genes. 11.* he liued after the death of *Abraham* three yeares, with *Isaac* 78. yeares, and with *Iacob* 18.

Heber of whom the Hebrewes are called, liued foure and thirtie yeares, and begat *Peleg*: he liued in all 464. yeares, the longest of all the fathers that liued after the flood, *Genes. 11.* He liued after the de- cease of *Abraham* 64. with *Isaac* 110. with *Iacob* 80.

Peleg liued thirtie yeares, and begat *Reu*: he liued in all 239. yeares, *Genes. 11.*

Reu liued two and thirtie yeares, and begat *Serug*: he liued in all 239. yeares, *Genes. 11.*

Serug liued thirtie yeares, and begat *Nachor*: he liued in all 230. yeares, *Genes. 11.*

Nachor liued nine and twentie yeares, and begat *Terah*: he liued in all 148. yeares. *Genes. 11.*

Terah liued seuentie yeares, and begat *Abraham*: he liued in all 205. yeares. *Genes. 11.*

Anno mundi 1948.

From the flood vnto the birth of *Abraham* 292. yeares. From *Adam* and the creation of the world vnto *Abraham* 1948.

The succession from Abraham to David.

Abraham being an hundred yeares old begat *Isaac*: he liued in all an hundred seuentie and fife yeares. *Genes. 21. 25.*

Isaac being threescore yeares old begate *Iacob*: he liued in all an hundred and fourescore yeares. *Gen. 25. 35.*

Iacob afterwards called *Israel*, was an hundred and thirtie yeares old when he went to *Aegypt* and presented himselfe before *Pharaoh*: he liued in all 147. yeares. *Gen. 47.*

Anno mundi when *Israel* with the 12. Patriarkes (*Ruben*, *Simeon*, *Leui*, *Iuda*, *Zabulon*, *Issachar*, *Dan*, *Gad*, *Aser*, *Neptthali*, *Ioseph*, *Benjamin*) went into *Aegypt*, 2238. Func. Chron.

Ioseph died being an hundred and ten yeares old, *Genes. 50.* it was the foure and fiftieth yeare after the decess of his father *Iacob*.

The second age of the world f. 6
Noah to Abraham hath 292. yeares:
Auentin. Annal. li. 2. Marian Scot. lib. 1. Philo de tempor.

The
yeares
of the
world.

The succession of Iudges and Kings.

Moses was borne threescore and fife yeares after the death of *Ioseph*. The *Israelites* dwelt in *Aegypt* foure hundred and thirtie yeares, *Exod. 12* which is not to be taken precisely betweene their incoming and out-ging, but as *S. Paul*, *Galat. 3.* alledgeth, from the calling of *Abraham* out of *Haran*. *Moses* was fourescore yeares old when he presented himselfe before *Pharaoh* for the deliuerance of the *Israelites*, *Exod. 7.* *Annius Viterb.* in *Philonem* de temporib. Anno mundi 1453. the *Israelites* came out of *Aegypt*, Func. Chron. after the deluge 777. yeares.

Moses liued in all an hundred & twenty yeares, *Deut. 34. 7.* he ruled ouer the *Israelites* the space of fortie yeares during their abode in the wilderness, *Deut. 29.*

Iosue ruled *Israel* 17. yeares: he was an hundred and ten yeares old when he died, *Iosue 24.*

Othniel of the tribe of *Iuda* was Iudge fortie yeares, *Iudic. 3.*

Adi was Captaine fourescore yeares, *Iudic. 3.*

Deborah and *Barach* gouerned fortie yeares, *Euseb. Chronic.*

Gedeon was captaine ouer *Israel* fortie yeares, *Iudic. 8.*

Abimelech was Prince ouer *Israel* three yeares, *Iudic. 9.*

Thola iudged 23. yeares, *Iudic. 10.*

Jair iudged *Israel* 22. yeares, *Iudic. 10.*

Iepthe iudged *Israel* 6. yeares, *Iudic. 12.*

Abesai iudged *Israel* 7. yeares, *Iudic. 12.*

Aelon iudged *Israel* 10. yeares, *Iudic. 12.*

Abdon iudged *Israel* 8. yeares, *Iudic. 12.*

Sampson iudged *Israel* 20. yeares, *Iud. 16.*

Heli and *Samuel*.

The Iudges of *Israel* ceased in *Samuel*, *Act. 13.*

Saul was the first King of the Hebrews, he reigned fortie yeares, *Act. 13.*

David was King of *Israel* fortie yeares, *3. Reg. 2.*

Solomon was King of *Israel* forty yeares, *3. Reg. 11.*

The High-priests.

Aaron was the first high Priest, *Exod. 28. 29.*

Eleazer.

Phinees.

Abin.

Bocci.

Ozi.

Heli the priest iudged *Israel* fortie yeares, *1. Reg. 4.*

Achitob.

Achimelec.

Abiathar.

Sadoch.

Achimaa.

Azarias.

Samuel in the dayes of *Heli* & *Saul*, he was both Priest and Iudge of the people.

Nathan in the reigne of *David*.

From *Aaron* the bul- of *David*.

to the bul- of *David*.

of *David*.

of *David*.

of *David*.

of *David*.

of *David*.

From *Abraham* to *Mos*. 5425 yeares. *Philo Iud.* de temp.

The third age of the world f. 6
Abraham to *David*, hath 942 yeares. *Auentin.* Annal. l. 2. *Marian.* Scot. ch. 6. cap. 16.

The siege of Troy was when Abdon iudged *Israel*. Flor. hist. 2103. Brutus came to Albion now called Englad and began to build Troy-nouant, now called Londō, when Heli the high priest iudged *Israel*. Flor. hist. In the time of *David* Ebrank reigned in Brittain, who builded York Flor. hist. In the dayes of *Solomon* king Leyl builded Kaeleyh, and his sonne *Rudibras* builded Canterbury and Winchester. Flor. hist.

The years of the world.	The reigns of the Kings of Israel and Iuda.		The High- priests.	The Pro- phets.	
	Ghoſt in the Scriptures (3. Reg. 6.) to lay downe the number of the yeares from the departure of the childre of Israel out of Ægypt, vnto the fourth yeare of king Solomons reigne: to wit, foure hundred and fourescore yeares, for then he began to build the Temple.	ding of the reple vnder of Solomon. there were 12. High- priests, as Iosephus writeth, Antiq. l. 20. cap. 18. Iohanan. Azarias was High- priest at the build- ing of the Temple, 1. Paral. 6. Meraioth. Amaria. Ahitob. Sadoch. Sellum. Iodas otherwife Ichoia, wholied 130. yeares. Axiara. Phadens. Sadeus. Iculus. Ioatham. Vrias. Neri. Io. s. Selam. Helchias. Sareas.		Gad in the daies of Solomon. Abias in the daies of Roboam 3. Reg. 14. Addo in the dayes of Abia. Ihu in the days of Aſa. Helias in the dayes of Iosa- phat. Helizeus in the dayes of Ioram. Abdias in the days of Ochozia Amos in the dayes of Ioas. Ionas in the days of Amaſia. Eſay in the days of Azarias or Ozias. Ozee in the days of Ioathā. Ioel in the time of Achaz. Michaas in the time of Ezechia Sophonias in the time of Ma- naſſes. Ieremie in the daies of Amon. Ezechiel in the dayes of Iofis.	The 4. age of the world ſiō David vnto the captiuitie in Babylō hath 473 yeares. Auentin. Annal. 12. Marian. Scot. lib. 1. cap. 19. Chronic. Philo. de tempor.
3065.	Roboam reigned ouer Iuda 17. yeares, 3. Reg. 14.				
3069	Abia reigned ouer Iuda 3. yeares, 3. Reg. 15.				
3109	Aſa reigned in Ieruſalem 41. yeares, 3. Reg. 15.				
3134.	Ioſaphat reigned in Ieruſalem 25. yeares, 3. Reg. 22.				
3142.	Ioram reigned ouer Iuda 8. yeares, 4. Reg. 8. 2. Paralip. 21. Some learned wri- ters do thinke that he reigned 20. yeares more, and that the holy Ghoſt, becauſe of the kings wickedneſſe, concealed it in his ſonne Ochozias his age, ſaying (4. Reg. 8.) that he was 22. yeares old when he began to reigne: but in 2. Paralip. 22. that he was 42. yeares old, &c.				
3143.	Ochozias his ſonne reigned one yeare, 4. Reg. 8.				
3150.	Athalia his mother reigned 7 yeares, 4. Reg. 11.				
3190.	Ioas reigned forty yeares in Ieruſalem, 4. Reg. 12.				
3219.	Amaſias was king of Iuda 29. yeares, 4. Reg. 14.				
3270.	Azarias reigned ouer Iuda 52. yeares, 4. Reg. 15.				
3286.	Ioatham was king in Ieruſalem ſix- teene yeares, 4. Reg. 15.				
3302.	Achaz reigned 16. yeares ouer Iuda, 4. Reg. 16.				
3330.	Ezechias reigned 29. yeares in Ieruſa- lem, 4. Reg. 18.				
3385.	Manaſſes reigned in Ieruſalem ſiue and ſiue yeares, 4. Reg. 21.				
3387.	Amon reigned two yeares, 4. Reg. 21.				
3418.	Iofiſ was king of Iuda 31. yeares, 4. Reg. 22. Ioachas was king 3. moneths, 4. Reg. 23.				

In the time of
Helias king
Bladad build
the Ban, and
build the
ce. per. hior.
but,

Rome was
built by Ro-
mulus & Re-
mus in the
time of Eze-
chias. Fun-
Chionolog.
Flor. bistor.

Iosacim

The reigns of the Kings.	
<p><i>I Joachim otherwise called Eliacim, reigned ouer Iuda eleuen yeares, 4. Reg. 23.</i></p> <p><i>Iosacim otherwise called Iechonias reigned three moneths, 4. Reg. 24.</i></p> <p><i>Sedechias reigned in Ierusalem eleuen yeares, 4. Reg. 24. vnder whom the captiuitie befell, both Citie and Temple were destroyed, & the people led into Babylon.</i></p> <p><i>Eusebius Chronic. saith, that from the first building of the Temple in the fourth yeare of Salomon, vnto the captiuitie vnder Nabuchodonozor, there are foure hundred fortie and two yeares; the which I find to be true, if we attribute twentie and eight yeares to king Iorams reigne.</i></p>	<p><i>The high priests</i></p> <p>From the building of the temple vnder Salomon, vnto the captiuitie vnder Nabuchodonozor in the time of Sedechias ther were 18. high priests as Iosephus writeth, Antiq. lib. 20. cap. 18.</p>
<p><i>The Captiuitie of Israel, and the Monarchie of the Chaldaens.</i></p>	
<p>3510. The Captiuitie continued 70. yeares, <i>Zacharie 1. Ieremie 25. 29. Euseb. Chronic. Clemens Alexandrinus.</i> But some (as Euseb. saith) begin to tell the yeares from the 3. of Iosacim vnto the 20. of Cyrus: some from the 13. of Iosias vnto the first yeare of Cyrus.</p> <p><i>Nabuchodonozor reigned sixe and twentie yeares after he led the people captiue. The eleuenth yeare of Sedechias was the nineteenth of Nabuchodonozor. Ieremie 32.</i></p> <p><i>Euilmerodach his sonne reigned thirtie yeares.</i></p> <p><i>Regasar three yeares.</i></p> <p><i>Labarsadach sixe yeares.</i></p> <p><i>Baltassar fūe yeares.</i></p>	<p><i>The high priests</i></p> <p><i>Iosedech with others.</i></p>
<p><i>The Prophets.</i></p> <p><i>Daniel.</i></p> <p><i>Sidrach.</i></p> <p><i>Misach.</i></p> <p><i>Abednago.</i></p> <p><i>Zacharie.</i></p> <p><i>Malachias.</i></p> <p><i>Nehemias.</i></p> <p><i>Aggeus in Zorobabels dayes.</i></p>	
<p>The 70. yeares of the Captiuitie.</p>	
<p><i>The Monarchie of the Persians.</i></p>	
<p>3510. King Cyrus released the captiuitie, & gaue the licence to build againe their Temple in Ierusalem: but they were hindred, so that they could not begin afore the 2. yeare of <i>Darius</i>. The Temple was finished the 6. yeare of the reigne of <i>Darius</i>. 1. <i>Esd.</i> 6. the Temple & the wals were a finishing vntil the 32. yeare of <i>Darius</i>. 2. <i>Esd.</i> 5</p> <p><i>Darius reigned 36. yeares. Euseb. Chronic.</i></p> <p><i>Darius Hystaspis, called both Xerxes and Artaxerxes Assuerus, reigned 20 yeares.</i></p>	<p><i>The High priests.</i></p> <p><i>Iesus the sonne of Iosedech was priest 56. yeares.</i></p>
<p><i>Captaines of the Iewes.</i></p>	

The

Kimbelinus
reigned in Brit-
tain when
Christ was
borne, Flor.
hist.

Eusebius.
Jerome.
Epiphanius.
Nicephorus.
Rabbins.
Ludouicus.
Caretus.
Carion.
Phingio.
Theodorus
Zuinger.
Citraus.
Luther.
Eliot.
Ecclef. Tigr.
Demochares.
Pantaleon.

The years of the world.	The Monarchie of the Romaines.	The Kings of the Iewes.
	brought all subiect vnto the Empire of Rome, led <i>Aristobulus</i> king of the Iewes captiue to Rome, made <i>Hircanus</i> highpriest, whom the other had deposed, and appointed <i>Antipater</i> Lieutenant of Iudæa.	But <i>Pompey</i> ouertooke this <i>Aristobulus</i> , and brought him captiue to Rome. <i>Antigonus</i> , <i>Aristobulus</i> and <i>Hircanus</i> reigned 34. yeares by turnes. <i>Herod</i> an alien in the tenth yeare of <i>Augustus</i> the Emperour was made King of Iudæa. In the 34. yeare of his reigne Christ Iesus was borne into the world.
3970.	<i>The Monarchie of the Romaines.</i> <i>Caius Iulius Cesar</i> (17. yeares after) was Emperour of Rome, and reigned 5. yeares. <i>Augustus</i> was Emperour 56. yeares: in the two & fortieth yeare of his reigne our Sauour Christ Iesus was borne into the world.	

Touching the yeare of the world when Christ was borne, diuerse men be of diuerse opinions. *Eusebius* in his *Chronicon*, layd downe 5199, contrarie to the supputation of the Hebrewes, as *Ierome* noteth, reckoning two thousand for one thousand: *Ierome* 3965: *Epiphanius* aduers. hæref. lib. 2. tom. 2. 5480. *Nicephorus* ecclef. hist. lib. 1. cap. 10. 5505. The old old Rabbins 3759. *Ludouicus Carettus* a Iew 3760. *Carion* 3944. *Phrigio* 3962. *Theodorus Zuinger* 3964. *Citraus* 3962. *Luther* 3960. *Eliot* 3962. The ministers of Tigurine 3974. *Demochares* 3959. but saith he, there be some which count 3969. As I herein can gather by supputation of the yeares from *Adam* to Christ there are 3970. Neither do I herein preiudice all the rest, neither arrogate singularity vnto my selfe. *Pantaleon* a learned Chronographer of this our age is of mine opinion, and me thinkes it standeth with good reason. If ye referre the age of *Iohn*, who began to preach when he was thirtie yeares old, vnto the later number, to wit, 3970. it will rise iust to 4000. And so gathereth *Mariannus Scotus* *Chronicon* lib. 2. The receiued opinion, namely of *Augustine*, *Iustinus Martyr* quæst. 71. *Irenæus* lib. 5. *Munster*, *Ludouicus Carettus*, with other is, that the world shall last fixe thousand yeares: two thousand before the Law, two thousand vnder the Law, and two thousand vnder Messias that is Christ. Againe, I read that our Sauour said in the Gospell, the Law and the Prophets to haue ended in *Iohn*. And if the common opinion be true, then were the foure thousand yeares expired. From thence let vs begin with Christ, as it is in the Chronographic following.



A CHRONOGRAPHIE.



He Hebrewes, the Israelites, the Iewes, were gouerned first by captaines, beginning at *Moses* and his successor *Iosua*: next by Iudges, as *Othaniel* and *Ado*: afterwards by Kings, beginning at *Saul*, whom *Dauid* succeeded: last of all by Priests, who were also their Princes, vntill that *Pompey* the Romaine captaine besieged Ierusalem, and tooke captiue *Aristobulus* the Prince and Priest of the Iewes (which vnto that time had continued the succession of Kings from his progenitors) together with his sonnes to Rome, committing the office of Highpriesthood to his brother *Hircanus*. From that time forth the Iewes became tributaries vnto the Romaines. Not long after when *Hircanus* was taken of the Parthians, *Herod* (34. yeares after their siege vnder *Pompey*, *Euseb.* *Chronicon*.) by father an Idumæan, by mother an Arabian, tooke of the Romaine Senate, and *Augustus Cesar*, the gouernment of the Iewish nation. Then the prophetic of *Iacob* written by *Moses* (*Genes.* 49.) was to take place, and to be fulfilled, which said: The Scepter shall not depart from Iuda, neither a law-giuer faile of his loines, vntill the Messias come. Then (I say) at that time was the Scepter taken from Iuda, that is, from the Iewish tribe, and giuen to *Herod* a stranger. Then was the Messias borne into the world, to wit, our Sauour Christ Iesu. *Euseb.* *Ecll.* hist. lib. 1. cap. 7.

THE acts of Christ, and the yeares of the incarnation.	THE reigne of the Emperors.	THE famous men and fauourers of the truth.	THE Kings of Iudæa.	THE High-priests of the Iewes in Ie- rusalem.	SECTs and heretikes as well among the Iewes, as afterwards among the Christians.
The promi- sed MESS- IAS, the an- ointed of God, our Sa- uour Christ Iesus was con- ceiued in Na- zareth, and borne in Beth leem, from the begin- ning of the world, the 3970. yeares, in the 42. of the reigne of <i>Augustus Ce- sar</i> . <i>Euseb.</i> lib. 1. cap. 6. <i>Cyrenus</i> in <i>Gen.</i> <i>Epiph.</i> lib. 1. tom. 1.	<i>AUGVSTVS</i> <i>CAESAR</i> was in the 42. year of his reigne when Christ was borne. <i>Euseb.</i> lib. 1. ca. 6. <i>Epiph.</i> lib. 1. tom. 1. <i>Augustus</i> reig- ned 57. yeares <i>Euseb.</i> lib. 1. cap. 10. Al- though o- thers dowrite that he reig- ned but 56. yeares.	The shepheards had the first ri- dings that Christ was borne. <i>Luc.</i> 2. The wife men commonly called the KINGS of COLEN, saw his starre the same night in the East. <i>Mat.</i> 2. <i>Iohn</i> <i>Huss.</i> <i>ZACHARIE</i> the Priest, the father of <i>Iohn Baptist</i> , no Highpriest, but an inferior, one of the 24. orders mentioned in 1. Paral. 24. of the eight lot, called <i>Abia</i> . <i>Lyra</i> in <i>Luc.</i> <i>Zacharie</i> at the birth of his sonne <i>Iohn Baptist</i> , sung <i>Benedictus</i> . <i>Luc.</i> 1. <i>Zacharias</i> was saine betweene the temple & the altar, as <i>Basilus</i> & <i>Origen</i> . in <i>Matth.</i> hom. 26 do write. The cause was (as they said) in the detence of the vir- ginie of <i>Marie</i> . The virgines had a seuerall	<i>HEROD</i> was King of the Iewes, and went on the 34. yeare of his reigne when Christ was borne. <i>Eusebius</i> in <i>Chronicon</i> . <i>Herod</i> burn- ed the Ge- nealogies of the Hebrewes to make him- selfe a gentle- man. <i>Eusebius</i> lib. 1. cap. 8. <i>Herod</i> slue his wife, his children, his nearest kinde- folkes and most familiar tricrods. <i>Euseb.</i> lib. 1. cap. 9.	<i>SIMON</i> the sonne of <i>Boethus</i> , the father in law of King <i>Herod</i> , was Highpriest of the Iewes when Christ was borne, whom <i>Herod</i> the last yere of his reigne de- posed, suspecting him to be of the conspiracie and treason, practised for the poisoning of the King. <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 5. <i>MATHIAS</i> the sonne of <i>Theophilus</i> is by <i>Herod</i> appointed to suc- ceed <i>Simon</i> . <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 5. <i>IOSEPHVS</i> the sonne of <i>Ellimus</i> , in the time of this <i>Mathias</i> , executed the office of High- priesthood for one day and no more. The cause was that <i>Mathias</i> the Highpriest dreamed the night before, that he had the companie	By that which <i>Saint Paul</i> wrote vnto the Co- lossians, cap. 3. (that in Christ Iesu there was neither Iew, neither Gentile, neither Scythian, neither Barbarian) we gather, that the nations of old were distinguished and noted one from another, and that for sundrie considerations. Sometime in the good part, as of <i>Heber</i> the Hebrewes were called: of <i>Israel</i> the Israelites: of the tribe of <i>Iuda</i> the Iewes: of <i>Leui</i> the Le- uites: of Christ the Christians: to againe in the ill part and worse sense, diuers haue had their appellation, and were called Heretikes, af- ter their names whose steppes they followed, and whose opinion they maintained. The which <i>Epiphanius</i> noteth very well, lib. de hæ- resibus. Among the Iewes there were sundrie sects, which continued also in the time of Christ. <i>Eusebius</i> <i>Ecclesiast.</i> hist. lib. 4. cap. 21 allegeth out of <i>Ægessippus</i> , that in the time of the Circum- cision there were sundrie sects among the chil- dren of <i>Israel</i> , varying in opinions, and set opposite against the tribe of <i>Iuda</i> , and Christ, namely these, the <i>Essæans</i> , the <i>Galileans</i> , <i>Hemero- baptists</i> , <i>Maabothæans</i> , <i>Samaritans</i> , <i>Sadducees</i> , and <i>Pharises</i> : <i>Epiphanius</i> besides these num- breth others, to wit, the <i>Gorthæans</i> , <i>Sebæans</i> , <i>Dositheans</i> , <i>Scribes</i> , <i>Ossæans</i> , <i>Nazæans</i> , <i>He- rodians</i> . The <i>Essæans</i> celebrate festiual dayes not after the Iewes, but seuerally at seuerall times. They thinke themselves purer then other people. <i>Epiphanius</i> de hæresibus. The <i>Essæans</i> (saith <i>Iosephus</i> , <i>Antiqu.</i> lib. 15. cap. 13.) exercise the like trade of life as <i>Pythagoras</i> deliuered among the <i>Grecians</i> . Againe, (lib. 13. cap. 8.) they affirme all things to be gouerned by destinie. They marrie no wiues.

The acts of Christ, and the years of the incarnation.	The reigns of the Emperors.	The famous men and saviours of the truth.	The kings of Iudea.	The High-priests of the Jews in Jerusalem.	The Councils, sometimes of the Pharisees and heretics; sometimes of the godly, as of the Apostles and Apostolike men.	Scells and heretikes, as well among the Jews, as afterwards among the Christians.
	<p>Augustus Caesar during his reign after the birth of Christ, sent thence many Presidents to Iudæa.</p> <p>1. Cyrenius. 2. Copinius. 3. Marcus. 4. Annius. <i>Ruffus. Ioseph. Antiq. lib. 18. cap. 3-4.</i></p>	<p>place in the Temple to pray. Marie after she was delivered, and knowne to haue had a sonne, reported thither neuertheless. The Pharisees withstood her.</p> <p>Zacharie affirmed she was a virgine, therefore was he slaine. <i>Ioseph. Bell. Iud. lib. 5. cap. 1.</i> writeth that there was one Zacharias the sonne of Bari, wrongfully slaine in the Temple by Zelotes; it is like it was he whom Christ did meane.</p> <p>ELIZABETH the wife of Zacharie, the mother of Iohn Baptist, uttered a peece of the Hayle Marie, the Angell Gabriel the rest.</p> <p>IOSEPH a carpenter, to whom Marie was betrothed. <i>Luc. 1.</i></p> <p>MARIE the mother of Christ the author of Magnificat.</p> <p>THE WISE MEN came twelue dayes after, and offered their gifts. <i>Iohn Hyst. Anton. part. 1. tit. 5. cap. 1. paragr. 3. Epiph. lib. 1. tom. 1. lib. 2. tom. 1. hæref. 51.</i> faith that it was the second yeare after Christ his birth when the wise men came. The which I see not how it can stand.</p> <p>SIMEON a man that feared God, tooke the babe Iesus in his armes when he came to the Temple to be presented, and sung <i>Nunc dimittis. Luc. 2.</i></p>		<p>of a woman; therefore the day following he could not play the Highpriest. <i>Ioseph. Antiq. lib. 17. cap. 8.</i></p> <p>IOAZARUS the sonne of Boethus, is chosen Highpriest by Herod, after that the said Herod had depoled also Matthias for suspicion of conspiracy. <i>Ioseph. antiq.</i></p>	<p>they thinke (<i>bell. Iud. lib. 3. ca. 7.</i>) that no woman will keepe herselfe to one man: they haue nothing proper, but all common. They are in number about 4. thousand. <i>Antiq. lib. 18. cap. 2.</i></p> <p>There is a second son of Esseans, faith <i>Iosephus</i> (<i>bell. Iud. lib. 2. cap. 7.</i>) which agree with the other in all things, marriage onely excepted: They commend marriage for the maintenance of succession; their manner is for three yeares space to behold the health & behaviour of maidens; then if they see them healthie and fit for procreation, they marry them.</p> <p>The Galileans, as I suppose, were they of whom certaine had shewed vnto Christ (<i>Luc. 13.</i>) that Pilate had mingled their blood with their owne sacrifices. Whereupon Ambros in <i>Luc.</i> noteth their sacrifice to haue bene abominable. <i>Euseb. Eccles. hist. lib. 1. cap. 6.</i> mentioneth the heresie of the Galileans out of <i>Iosephus</i>, to haue sprung vp of one Iudas Galileus in the time of Augustus, when Cyrenius was President of Iudæa, and vnder the said Emperour, of another called Simon Galileus vnder Copinius the President. They exhorted the Iewes to a lawlesse and carnall libertie, affirming that taxe and tribute was nothing else but slavish seruitude. They mistaked moreover with the Iewes, that they suffered mortall men vnder God to reigne ouer them. Of the same opinion were the Galileans in the time of Pilate, vnder the Emperour Tiberius. Wherefore Iudas (as <i>Iosephus</i> writeth) was hanged together with his complices, Simon came to nought, and Pilate rewarded them vnder him as rebels deferred. <i>Antiquit. lib. 20. cap. 5. Bell. Iud. lib. 3. cap. 7. Luc. 13.</i></p> <p>The Hemerobaptists were Iewes in all points: they affirmed that it was vnpossible for any man to attaine vnto everlasting life, vlesse he were euery day purified & baptized. <i>Epiph. Præfat. lib. 1. de hæref. The Samaritans, as Iosephus Antiq. lib. 11. cap. 18. deny the</i></p>	
Die 8.	Christ was this 8. day after his birth circumcised. <i>Luc. 2.</i>					
Die 13.	Christ was presented in the Temple 33. dayes after, that is, the 40. day after his birth; for that was the time of his mothers purifying. <i>Leuit. 12. Luc. 2. Anton. chron. part. 1.</i>					

The acts of Christ, and the years of the incarnation.	The reigns of the Emperors.	The famous men and saviours of the truth.	The Kings of Iudæa.	The High-priests of the Jews in Jerusalem.	The councils sometimes of the wicked, as of the Pharisees and heretikes; sometimes of the godly, as of the Apostles and Apostolike men.	Scells and heretikes, as well among the Iewes, as afterwards among the Christians.
<p>Anno 3. Christ was carried into Egypt the 3. yeare after his birth. <i>Epiph. contra hæref. lib. 2. tom. 1. hæref. 51.</i></p> <p>Christ taried in Egypt 2. yeares. <i>Epiph. lib. 1. tom. 1.</i></p> <p>Anno 6. Christ the first yeare after his birth came out of Egypt. <i>Ioseph</i> hearing that Archelaus did reigne in his stead, feared to go to Itrael, and went to Galile. <i>Mat. 2.</i></p> <p>Anno 12. Christ being 12. yeares old went vp with his parents to Ierusalem at the feast of the Pasche. & was found disputing among the Doctors. <i>Luc. 2.</i></p> <p>Anno Christi 15.</p>	<p>Anno 44. the reigns of Augustus. <i>Euseb. chron.</i></p> <p>Anno 47. <i>Augusti. Euseb. chron.</i></p> <p>Anno 56. <i>Augusti. Euseb. chron.</i></p> <p>TIBERIUS succeeded Augustus Caesar in the Empire of Rome. VALERIUS GRATVS was sent from Tiberius into Iudæa there to be President. And after him Pilat. Ioseph. Antiq. lib. 18. ca. 4. Euseb. lib. 1. cap. 10.</p>	<p>ANNA a Prophetesse being a widow of manie yeares, continually giuen to fasting and praying in the Temple, at that instant praised God and spake of Iesus. Luc. 2.</p> <p>Archelaus afterwards by Augustus Caesar, & appointed ruler ouer certaine provinces, as Idumæa, Iudæa, and Samarita. Euseb. lib. 1. cap. 10. Ioseph. Antiq. lib. 17. cap. 17.</p> <p>Archelaus last of all is banished by Augustus (as <i>Euseb.</i> in chron. faith, the 9. yeare of his reigne, but as <i>Ioseph.</i> Antiq. lib. 17. cap. 19. writeth, the 10. yeare.) into <i>Vindana</i> a city of France</p> <p>Herod the Tetrarch king of the Iewes succeeded Archelaus. Herod heard of the fame of Iesus, yet beleueed he not in him. <i>Mat. 14.</i></p> <p>Herod married Herodias the wife of his brother Philip, his brother being aliue. Iohn Baptist reprehended him for it, which cost him his head. <i>Matt. 14.</i></p>	<p>Herod commanded the infants to be slaine. <i>lib. 3. cap. 9. anno Christi 3.</i></p> <p>Herod when he had reigned 37. yeares ouer the Iewes, dieth miserably. <i>Euseb. lib. 1. cap. 9. Ioseph. Antiq. lib. 17. cap. 19. Euseb. chron.</i></p> <p>ARCHELAVS king of the Iewes succeeded his father Herod. Euseb. lib. 1. cap. 10. Euseb. chron.</p> <p>Archelaus afterwards by Augustus Caesar, & appointed ruler ouer certaine provinces, as Idumæa, Iudæa, and Samarita. Euseb. lib. 1. cap. 10. Ioseph. Antiq. lib. 17. cap. 17.</p> <p>Archelaus last of all is banished by Augustus (as <i>Euseb.</i> in chron. faith, the 9. yeare of his reigne, but as <i>Ioseph.</i> Antiq. lib. 17. cap. 19. writeth, the 10. yeare.) into <i>Vindana</i> a city of France</p> <p>Herod the Tetrarch king of the Iewes succeeded Archelaus. Herod heard of the fame of Iesus, yet beleueed he not in him. <i>Mat. 14.</i></p> <p>Herod married Herodias the wife of his brother Philip, his brother being aliue. Iohn Baptist reprehended him for it, which cost him his head. <i>Matt. 14.</i></p>	<p>ELEAZAR was appointed highpriest by Archelaus, after that this Archelaus had depoled Isazar for suspicion of conspiracy. <i>Ioseph. Antiq. lib. 17. cap. 19.</i></p> <p>IESVS the sonne of Sea succedeth Eleazar. Ioseph. Antiq. lib. 17. cap. 19.</p> <p>ANANVS otherwise called Annas, was appointed highpriest by Cyrenius that was sent by Augustus into Iudæa after the exile of Archelaus. This Cyrenius first depoled Eleazar and substituted Annas. Ioseph. Antiq. lib. 18. cap. 3.</p> <p>Belike Eleazar was afterwards admitted and the 2. time depoled. ISMAEL the sonne of Baphus is placed highpriest, and Annas depoled by Valerius Gratus, who was sent from Cesar into Iudæa. <i>Euseb. lib. 1. cap. 11.</i></p>	<p>should be borne, which made answer that he should be borne in Bethlehem Iuda. <i>Mat. 2.</i></p> <p>There was a Councill of priests gathered together at Ierusalem, a little before Christ reuealed himselfe, to chuse a Priest in the roome of one that was deceased. Look how many letters there are in the Hebrew tongue, so many Priestesses there were in the Temple: to wit, 22. The manner was to register in a certaine booke referred in the Temple, the day of the election, the name of the elected, the name of his father, of his mother, and of his tribe, whilst that they thought some on one man, some on another, there stepped forth a Priest one of the companions, and said, My will is that IESVS the sonne of Ioseph the Carpenter be elected Priest, who though he bee yong in yeares, yet excelleth he in vtterance, wisdome, and manners. I thinke truly there was neuer scene in Ierusalem such a one, both for eloquence, life, and manners, the which I am sure all that inhabite Ierusalem do know as well as I. The which was no soner spoken, but was allowed of.</p>	<p>Iewes in aduersitie, and prosperitie they call the colins, deriuing their pedigree from <i>Ioseph, Ephraim, Manasses</i>, &c. they onely receive the five bookes of <i>Moses</i>, denying all the prophecies after him. They retain all the Iewish ceremonies, except the abhorring of the Gentiles. They denie moreover the resurrection of the dead. <i>Epiph. præfat. lib. 1. de hæref.</i></p> <p>The <i>Saducees</i> calling themselves after the etymologie of their name, iust men, affirmed (as <i>Iosephus</i> writeth, <i>lib. 2. bell. Iud. cap. 7.</i>) that man had free will, that it lay in man to do good or bad. <i>Matthew 22.</i> and <i>Luc. 11. 23.</i> say, that they denied the resurrection, affirming there was neither Angell, nor spirit.</p> <p>The <i>Pharisees</i> according vnto the etymologie of their name, were a sect deuised from the rest of the people. <i>Theophylact. in Luc. cap. 11.</i> likeneth them to the Monkes of his time. <i>Ioseph. (Antiq. lib. 18. cap. 2.)</i> faith they maintained fatall destinie. Our Saviour telleth vs in the Gospell, <i>Luc. 11.</i> that they were wholly set vpon outward cleansing, they washed the vter side of the cup, they bragged of their almes, they fasted twice a weeke, they washed their hands when they came from the market before meate. They tyed their mints and rews. Their attire was superstitious, they wrote phylacteries. <i>Luc. 11. Marc. 7. Epiph. præfat. lib. 1. de hæref.</i></p> <p>The <i>Scribes</i> were the Doctors of the Law, foolish and superstitious.</p>

The Actes of Christ, and the yeares of the incarnation.	The reigne of the Emperors.	The famous men and fauourers of the truth.	The Kings of Iudea.	The High-priests of the Iewes at Ierusalem.	The Councils sometimes of the wicked, as of the Pharises and hereticks; sometimes of the godly, as of the Apostles and Apostolike men.	Seils and hereticks, as well among the Iewes, as afterwards among the Christians.
Anno Do. 30. Christ was baptized the 30. yeare of his age, the 15. of Tiberius the Emperour, the 4. of the procuratorship of Pontius Pilate, Herod being Tetrarch of Galilee, Philip Tetrarch of Ituræa, Lyfania Tetrarch of Abilene. Luc. 3. Euseb. lib. 1. cap. 11.	Anno 15. Tiberij. VITELIUS the procurator of Syria, is sent from Tiberius to aide Herod against Archelaus. Joseph. Antiq. lib. 19. cap. 7. 8.	About this time Iohn the Baptist preached in the wilderness of Iudæa, he pointed at Christ with the finger, he baptized Christ in Iordan, he reproached Herod for marrying his brother's wife: he is beheaded in prison by the commandment of Herod. Math. 3. Iohn 1. Math. 14. Iosephus giueth of him a notable report. Euseb. lib. 1. cap. 12.	Herod had to wife the daughter of Aretas king of Arabia, the which he dismissed and married Herodias: for which cause Herod and Aretas warred one against the other, in the which battle Herods host was utterly foiled as it was thought for a plague, for beheading Iohn the Baptist. Euseb. lib. 1. cap. 12. out of Iosephus.	ELEAZAR the sonne of Aonias not long after was placed by the same Gratus, and Ismael removed. Euseb. lib. 1. cap. 11. SIMON the sonne of Camithus the yeare after was placed, and Eleazar deposed by the same Gratus. Euseb. lib. 1. cap. 11.	and the partie, I meane Iesus, chosen to be a priest. They doubt of his tribe, againe they were therein resolved. They call for their parents to register their names. The priest that fauoured Iesus made answer, that Ioseph his father was dead, yet Marie his mother was aliue. She was brought before them, who affirmed that she was his mother, and that Iesus was her sonne: but shee said moreover, that shee had no father on earth; that shee was a virgine, and that the holy Ghost had ouershadowed her. They sent for the midwives, and also for such as had bene present at the birth. Shee was found to be a virgine: in the end they concluded with one voyce, that he should be registered, Iesus the sonne of God, and of Marie the virgine. We remember moreover Iosephus to haue said, that Iesus sacrificed in the Temple together with the Priests. Hereupon also it fell out, that as Iesus entred into the synagoge of the Iewes, the booke was deliuered vnto him, where he read of the Prophet Esay: whereby we gather, that if Iesus had not bene priest among the Iewes, the booke would not haue bene deliuered vnto him. Neither is it permitted amongst vs Christians for any to reade holy Scripture in the open assembly, vnlesse he be of the cleargie. So farre Suidas as he learned of a Iew.	ous glosses, maintainers of blind customes contrary to the truth. Epiph. de heres. The Gorthians were sects celebrating their festiual dayes at other times then the Iewes did. Epiph. præfat. lib. 1. de heresib. The Sebæans were in their ceremonies contrary to the Iewes and to the Gorthians. Epiph. The Dogibians were such as in diuers ceremonies leuered them selves from the Iewes: some of them would marry. yet Iue & continue virgins: they talked of all liuing creatures: they began of Dogibians, who shewing his followers an example of fasting, fasted himselfe to death, & thereby proued himselfe a fool. Epiph. lib. 1. tom. 1. heres. 13. The Ossaans after the Etymologie of their name, signifie impudencies: they vied other Scriptures besides the law, they reiected the greater part of the latter Prophets. Epiph. præfat. lib. de heres. The Nazareans were such as vied no liuing creatures, they abhorred the eating of flesh they allowed of Moises and of the law written by him, but they denied that the 5. bookes vnder his name were written by him, affirming themselves to haue foild other books. Epiph. lib. 1. tom. 1. heres. 18. The Herodians were those Iewes which thought that Herod was Christ, and applied vnto him the prophecy of Iacob (Gen. 49.) The scepter shall not depart from Iuda, &c. which is verified

Christ being baptized in the first yeare of his preaching, was led into the wilderness, & hauing fasted 40. dayes and 40. nights (Mat. 4.) was scene of Iohn, who pointed at him with the finger, and said: Behold the Lambe of God, the which when Andrew heard he followed him, Ioh. 1. The next day the Lord found Philip and said: follow me, Ioh. 1. The third day there was a mariage in Cana of Galilee, there Christ wrought his first miracle, Ioh. 2. The Iewes Pasche was at hand: then Iesus went vp to Ierusalem & threw the buyers and sellers out of the Temple, Ioh. 2. He came thence into Iudæa, Ioh. 3. He walked about the sea of Galilee, Luc. 5. He chose 12. Disciples, whom he called Apostles, Math. 10. He appointed also other 70. Luc. 10. Christ went about the countrey, preached many Sermons, and wrought many miracles. About this time Iohn Baptist is imprisoned. Hæc & alia Anno sue predicationis primo. Iohn Huff.

Christ in the 2. yeare of his preaching came to his owne countrey, Matth. 13. Herod was desirous to see him, This Herod beheaded Iohn Baptist in prison, Mat. 14. Iesus went thence into the wilderness: he also and his disciples went into the land of Genezareth through Bethsaida, Mat. 14.

The Actes of Christ, and the yeares of the incarnation.	The Councils sometimes of the wicked, as of the Pharises and hereticks; sometimes of the godly as of the Apostles and Apostolike men.	Seils and hereticks, as well among the Iewes, as afterwards among the Christians.
He passed through the coasts of Tyre and Sydon, Matthew 15. This being done, he went vp to Ierusalem at the feast of Pentecost Iohn 5. Iesus went away thence, and came neare vnto the sea of Galilee: from thence he tooke ship and came to the parts of Magdala, Math. 15. Afterwards into Cæsarea Philippi, Luc. 9. After 6. dayes, Math. 17: after 8. dayes, he transfigured himselfe in mount Thabor. Luc. 9. Thence he went to Capernaum, Math. 17. After these things he came from Galilee into Iudæa, Math. 19. Againe he went to Galilee, Ioh. 7. They bid him go out of Galilee, for Herod sought to slay him, Luc. 13. He went vp to the feast of Tabernacles although he told his brethren he would not, Ioh. 7. He preached many sermons, he wrought many miracles, &c. Hæc anno predicationis sue 2. Iohn Huff.	The Scribes and the Pharises gathered a Councell at Ierusalem and teat from them Scribes, Pharises, and Leuites vnto Iohn Baptist, to know who, and what he was, Ioh. 1. The highpriests and Pharises gathered a Councell in the hall of the high priest, to aduise what was best to be done touching the doings of Christ: if they let him alone, then they feared the Romanes would come and take their place and nation. They decreed therein, that wholoever knew the place of his abode, he should informe them thereof: they decreed also, that wholoever confessed Christ should be excommunicated. They consulted how they might put Lazarus to death, and how they might take Iesus by subtiltie, & kill him. Then Iudas went in to them, and said: What will ye giue me, and I will deliuer him into your hands? and they appointed him thirtie pecces of silver, Ioh. 11. 12. Math. 26.	in none other but in Christ. Epiph. lib. 1. tom. 1. heres. 20. Iudas Gaulonites, and Sadochus a Pharise, maintained the heresie of the Galileans. Ioseph. Antiq. lib. 18. cap. 11. Simon Galileus taught the heresie of the Galileans about mentioned Euseb. eccles. hist. lib. 1. cap. 6. Ioseph. bel. Iud. lib. 2. cap. 7.

Christ in the 3. yeare of his preaching went vp to Ierusalem to the feast of Dedication: it was winter, and he walked in the Temple in Solomons porch, Ioh. 10. Thence he went beyond Iordan: afterwards he came to Bethania, where he raised Lazarus, Ioh. 10. Iohn Huff. In the beginning of the 4002. yeare of the world, the 10. day of the month March Christ came ouer Iordan into Bethabara, Ioh. 10. The 11. day hearing of the disease of Lazarus, he continued there 2. dayes, Iohn 11. The 13. day Lazarus died, and Christ tooke his journey to go and raise him, Iohn 11. The 14. day he entred into Iericho, and healeth the sonne of Timæus, Marc. 10. The 15. day he spendeth by the way. The 16. day he cometh to Bethania, where he raised Lazarus now foure dayes dead, Iohn 11. The 17. day he goeth neare the desert into the citie of Ephraim, Iohn 11. The 18. day he continueth in the desert. The 19. day being fixe dayes before the Pasche, he returneth to Bethania, and supbeth with Lazarus, Ioh. 12. The 20. day was Palme Sunday, so called because the multitude tooke branches of Palme trees, and went to meete Iesus coming to Ierusalem, Iohn 12. That euening he returned to Bethania, Math. 21. The 21. day coming out of Bethania, he cursed the Figge tree, Math. 21. In the euening he goeth out of the city, Marc. 11. The 22. day in the morning he passeth by the withered figge tree, Marc. 11. That night Christ supped in Bethania in the house of Simon the leper, and two dayes after was the feast of Pasche, Math. 26. Marc. 14. The 23. day Iudas couenanted to betray him, Luc. 22. The 24. day in the euening Christ celebrated the Iewes Pasche. Afterwards his owne called the Lords supper. He washeth the disciples feete: he goeth out into Mount Oliuet: he prayeth: he sweateth blood: he is taken: he is brought to Caiphas: Peter denieth him, Math. 26. Marc. 14. Luc. 22. Iohn. 18. Cytrius in the 21. chap. Math. Iohn Huff.

The Acts of Christ and the years of the incarnation.	The reigns of the Emperors.	The famous men and fauourers of the truth.	THE Kings of Iudaea.	THE High-priests of the Iewes in Ierusalem.	The Councils sometimes of the wicked, as of the Pharisees and hereticks; sometimes of the godly, as of the Apostles & Apostolike men.	Seeds and hereticks as well among the Iewes, as amongst the Christians.
Our saviour Christ Iesus, when he had liued here on earth 33. yeares full and somewhat more, suffered death for the saluation of mankind the 25. day of March, the 18. yere of the reign of Tiberius, Pontius Pilate being President of Iudaea, Herod the Tetrarch king of the Iewes, Caiphas highpriest. Cytrenus in 21. cap. Matth. Euseb. Chronic. Canon. Chronic. Euseb. eccles. hist. lib. 1. cap. 11.	Anno. 18. Tiberij. Euseb. Chronic. PILATE certified the Emperour Tiberius of the doings of Christ, his passion and resurrection. Euseb. eccles. hist. lib. 2. cap. 2.	When Christ was on the Crosse, there stood by, his mother, & Mary Cleopas his mothers sister, and Marie Magdalen, and the disciple whom Christ loued. Iohn. 19. JOSEPH of Arimathea, who was a disciple of Iesus, but secretly for feare of the Iewes, came to Pilate & begged the bodie of Iesus. Iohn 19. NICODEMVS also came (who at the first came to Christ by night. Ioh. 2.) and brought precious ointments. Ioh. 19. The names of the 12. Apostles. Mat. 10. Marc. 3. Luc. 6. Act. 1. 1. Peter called both Simon and Cephas. 2. Andrew Peter his brother. 3. James the son of Zebedeus the brother of Iohn the Euangelist. 4. Iohn the Euangelist the brother of James. 5. Philip of Bethsaida. 6. Bartholomews. 7. Matthew the sonne of Alphæus. Marc. 2. called Levi & a Publicane. 8. Thomas called Didymus. 9. James the sonne of Alphæus called Iustus and Oblias, and the brother of the Lord, touching whom looke Euseb. lib. 2. cap. 23. & the censure following. 10. Iude the brother of Iamcs cal	Herod the tetrarch whē he had mocked Christ (whom Pilate sent voto him) sent him backe to Pilate againe. Luc. 23.	CAIPHAS, other wise called Ioseph, was high priest when Christ suffered, next after Simon, placed by Gratus. Euseb. lib. 1. cap. 11. Ioseph. Antiqu. lib. 18. cap. 4. The holy Euangelists do record Annas & Caiphas to haue bene High-priests in the cōspasse of our Saviours preaching and passion, so they might very well be both placed and displaced, and placed againe within that time: these 5. Annas, Ismael, Eleazar, Simon, and Caiphas are said to haue bene within 4. yeares. The cause of so great a change of priests was the often alteration of Presidents sent frō the Emperour into Iudaea. Euseb. lib. 1. cap. 23.	The Scribes, Pharisees and Elders hearing that Christ was risen from the dead, gathered a councell for to suppress the rumour thereof, and concluded that a peece of money should be given to the soldiers for saying that his disciples stole him away by night. Matth. 28.	Iudas Iscariot being one of the 12. was the first Apostate that fell from Christ, he sold his master for 30. pecces of silver. Matth. 28.
Christ rose frō the dead the 3. day, being the 27. day of March; the same day he shewed himselfe diuersly: 1. to Marie Magdalen: 2. to other women: 3. to the disciples as they went to Emmaus. 4. to James: 5. to Peter. 6. to all the Apostles when the doores were shut 7. to mo then 500. brethren Matth. 28. Marc. 16. Luc. 24. Iohn 20. 1. Cor. 15. eight dayes after, that is, the 3. of Aprill, he appeared vnto Thomas, after wards he shewed himselfe at the sea of Tiberias. Iohn 20. 21. Cytrenus in 21. cap. Matth.	MARCELLVS is sent into Iudaea in the roome of Pilate (Ioseph. Antiqu. lib. 18. cap. 7.) by Vitellius President of Syria.	Forty dayes after, that is, the first of May, he ascended into the heauens. Act. 1. Matth. 28. Marc. 16. Luc. 24. Cytrenus in 21. cap. Matth.				

The Acts of Christ and the years of the incarnation.	The reigns of the Emperors.	The Fathers of the Church.	The Kings of Iudaea.	The High-priests of the Iewes in Ierusalem.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
The 15. day of May he sent the holy ghost vpon the Apostles, on the day of Pentecost. Act. 2. Cytrenus in 21. cap. Matth.		Ied Lebbeus and Thaddeus. 18. Simon the brother of James & Iude. called the Cananite and Zelotes. 12. Iudas Iscariot, who flue his father, married with his mother, and betrayed his maister, in the end he hanged himselfe. Chronic. Albon. Antien Chron. tit. 6. cap. 15. Flor. hitor. ad. an. 31. 19. Mathias is added to the eleuen in the roome of Iudas the traitor. Act. 1. Besides these 12. Christ appointed other 72. disciples, their names are found in this volume before this Chronographic written by Dorotheus. Luc. 10.				The Apostles immediately after the ascension of our Saviour returned from mount Oliuet to Ierusalem & there assembled together for the election of one to succeed in the roome of Iudas the traitor, where they chose Mathias. Act. 1.	JAMES called the brother of Christ, as Clemens writeth, was immediately after the assumption of our Saviour chosen bishop of Ierusalem, by Peter, James and Iohn the Apostles Euseb. lib. 2. cap. 3. he continued Bishop of the sea 30. yeares. Antien chron. part. 1. tit. 6. cap. 8. paragr. 1. He was martyred an. Dom. 63. Euseb. chron. The Iewes, but especially Ananias the highpriest set him vp to the people. When he had done, they threw him downe headlong, & brained him with a Fullers club. Euseb. lib. 2. cap. 23. Iosephus thought that the destruction of Ierusalem was partly because of the martyrdom of this James.	The Antiochians as Luke reporteth, were first called Christians. Paul and Barnabas preached there one whole yeare. Act. 11. Euseb. eccles. hist. lib. 2. cap. 3. PETER the Apostle was the first Bishop of Antioch. He continued there 7. yeares, & 7 other yeares about Ierusalem and the Eastern regions. Antien chron. part. 1. tit. 6. cap. 4. paragr. 1. Euseb. eccles. hist. lib. 3. cap. 14.	Evodius one of the 70. disciples whom S. Paul remembered in his epistles, was Bishop of Antioch after Peter. Euseb. eccles. hist. lib. 3. cap. 19.	Ananias together with Saphira his wife, fell from the faith into hypocrisy and dissimulation: they conspired to gether for to delude the holy Ghost in retaining back some part of the sold possession. Peter espieth this, and after examination had of them, they both fell stone dead downe at his feet. Act. 5.
Anno Christi 19. Euseb. in Chron. Chronic.	Anno Tiberij 19. Euseb. in Chron. Chronic.	Sixteen were stoned to death. Act. 7.								MARCEL the Euangelist being the disciple & interpreter

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Kings of Iudea.	The High-priests of the Jews in Jerusalem.	The Counsellors.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	away, when as all the Jews, namely Priscilla and Aquila departed Rome, and met Paul at Corinth. <i>Act. 18.</i> Agapio <i>Eusebius</i> writeth that he suffered martyrdom at Rome together with Paul, vnder the Emperour Nero. So it may very well be, at his second returne vnto Rome, so that the reader may count so many years, that is, 25, from his first coming vnder Claudius, vnto the end of his passion or martyrdom vnder Nero. And thus it were better to reconcile writers, then flatly to denie all, or to say he was neuer at Rome.			(during the nonage of Agrippa) to consecrate priests in Jerusalem. <i>lib. 20. cap. 1.</i> Ananias the sonne of Nobeus (before whom Paul pleaded in the <i>Act. 23.</i>) is by the said Herod placed High priest, and <i>Ioseph</i> removed. This Ananias is sent to Rome together with <i>Cumanus</i> the President to render before <i>Claudianus</i> an account of his doings. <i>Ioseph. Antiq. lib. 20. ca. 1.</i> <i>bell. Iud. lib. 2. cap. 11.</i> <i>Ionathas</i> (whom I suppose now the third time to haue bin placed) being High priest, and freely reprehending, according vnto his dutie, is by the commandement of <i>Felix</i> cruelly and spitefully put to death. <i>Antiqu. lib. 20. cap. 11.</i> <i>Eusebius lib. 2. cap. 20.</i>	<i>Barnabas. Act. 15. B. da. Lyr.</i> <i>Iames</i> Bi of Jerusalem, Paul & the Elders summoned a counsell at Jerusalem for the removing of the slander bruised by the Jewes of Paul, that he was no obseruer of the law, and that he spake against <i>Moses</i> : wherefore for the removing of this suspicion, and for the winning of the brethren, the Council decreed that Paul should cleere and purifie himselfe according vnto the Law, yielding a hile for a time vnto the ceremonies of the Law. <i>Act. 21.</i>					<i>lib. 2. cap. 1. 14. 15.</i> Peter had much to do with him in the presence of Nero. As <i>Anon. chron.</i> writeth, he had three confessions with him: in the end <i>Simon</i> seeing himselfe foiled, and his witchcraft prevailing not at all, told them he would leaue their city, and flie vp into the heauens whences he came. Wherefore vpon a certaine day appointed he climbed vp into the high Capitoll, whence he tooke his flight, by the meanes of his witchcraft and the spirits which bare him in the aere. The people at the sight hereof were amazed. But Peter fell downe and prayed vnto God that his witchcraft might be reuealed vnto the world. He had no sooner prayed, but downe cometh <i>Simon Magus</i> , and bruiseth himselfe in peeces: so that thereby he dyed miserably. <i>Abdias</i> Babbila, Apost. hist. lib. 1. <i>Eusebius lib. 3. cap. 2.</i> <i>Epiphanius lib. 2. heres. 21.</i> <i>Anon. chron. part. 1. tit. 6. cap. 4.</i> <i>Thendras</i> a forcerer, called himselfe a Prophet, he made the Jewes beleue the river Iordan would deuide it selfe at his commandement: he seduced many of them, and drew many after him. But <i>Felix</i> Lieutenant of Iudaea, met him vnawares with great power, slew many of his company, tooke many alive. <i>Thendras</i> himselfe he beheaded, & brought his head to Jerusalem. <i>Act. 5.</i> <i>Eusebius lib. 2. cap. 11.</i> <i>Ioseph. Antiq. lib. 20. cap. 4.</i> <i>Ananias</i> the highpriest was a Saducie. <i>Eusebius lib. 2. cap. 23.</i> <i>An Egyptian</i> forcerer who called himselfe a Prophet, drew after him vnto mount Olyuet (as <i>Iosephus</i> saith) thirtie thousand, as <i>Luke</i> writeth, four thousand Jewes. <i>Felix</i> met him with power which over-

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An. Christi 58. Euseb. Chronic.	Nero sent Portius Festus into Iudaea to succeed Felix two yeares after. Act. 25. Antiqu. lib. 20. cap. 13. Euseb. lib. 2. cap. 22.	where tell who can. Paul cometh to Rome now the first time, being sent by Festus: and cleareth himselfe, so that he escaped the lions mouth, meaning Nero. Act. 25. 2. Tim. 4. Euseb. lib. 2. cap. 22.		ISMAEL the sonne of Stab is created highpriest by Agrippa minor, & being sent as legate vnto Nero, he is stayed for a pledge. Ioseph. Antiq. lib. 20. cap. 13. and 15. IOSEPHVS called Gadus is placed highpriest in Jerusalem by Agrippa minor. Antiqu. lib. 20. cap. 15.						threw the seduced Iewes, tooke many alive, but the Sorcerer himselfe escaped away. Act. 21. Euseb. lib. 2. cap. 21. Ioseph. bel. Iud. lib. 2. ca. 12.
Anno Dom. 63. Euseb. Chronic.	Festus being dead, & Albinus coming from Rome, Ananias the high priest in the vacancie of the Lieutenants ship martyreth Iames the brother of Christ, Bishop of Jerusalem, when he had bene priest 3. moneths, he is by the same Agrippa deprived. Antiqu. lib. 20. ca. 15. 16. Euseb. lib. 2. cap. 23. Ioseph. Antiq. lib. 16.	Iames the brother of Christ, called the iust, whom the Apostles had placed overseer of the faith: all at Ierusalem, is at this time martyred by the Iewes, especially by Ananias the highpriest, who being a Saducie (as Iosephus saith) was giuen to cruelty. Euseb. lib. 2. cap. 23. Ioseph. lib. 20. cap. 15. 16.		ANANVS the sonne of Ananias is by Agrippa placed, and Ioseph displaced. This Ananias stoned Iames the brother of Christ, bishop of Ierusalem: wherefore when he had bene priest 3. moneths, he is by the same Agrippa deprived. Antiqu. lib. 20. ca. 15. 16. Euseb. lib. 2. cap. 23.	After the death of Iames, the Apostles from euery where gathered the Iewes together at Ierusalem for the election of a Bishop, and they chose Simeon Cleopas. Euseb. lib. 3. ca. 11.	SIMEON CLEOPAS the Lords cousin-germane, one of the 70. disciples, & which saw Christ with his eyes, was the second Bishop of Ierusalem, being chosen of the Apostles themselves to succeed Iames. This Simeon was crucified in the time of the Emperour Traian. Anno Dom. 110. being a hundred and twenty yeares old. Euseb. Eccl. hist. lib. 3. cap. 11. 19. and in Chron.		Anianus was bishop of Alexandria after Mark, where he continued 22. yeares. Euseb. Eccl. hist. lib. 3. ca. 13. & in Chron.		Elymas Barisus a Iew, being a false Prophet and a Sorcerer, went about to peruert and turne from the faith, Sergius Paulus the Deputie conuerted, of whom Paul borrowed his name. Act. 13. Beda.
An. Do. 66.	Florus succeedeth Albinus, a cruell lieutenant vnto the Iewes. Euseb. lib. 2. cap. 26. Ioseph. Antiq. lib. 20. cap. 17.			ISVS the sonne of Dannaus is chosen highpriest. Antiqu. lib. 20. cap. 16.						Alexander the copper Smith became an Apostate and resisted the preaching of the word of God. 1. Timoth. 2. 2. Tim. 4.
An. Do. 68.	Neronis an. 12. Flori Præfidi 2. Ioseph. Antiq. lib. 20. cap. 18. the warres betweene the Romanes and the Iewes beganne.		Anno Agrippæ 17. Ioseph. bel. Iud. lib. 2. cap. 13.	ISVS the sonne of Gamaliel is placed highpriest by Agrippa, and Iesus Dannaus deposed. Antiqu. lib. 20. cap. 16. MATTHIAS the sonne of Theophilus is						Hymeneus and Philetus said that the resurrection was alreadie past. 2. Tim. 2.
										Demas became an Apostate, forsooke Paul, and fell after the world. 2. Tim. 2.

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Kings of Iudea.	The Highpriests of the Iewes at Ierusalem.	The Counsellors.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
Am. Dom. 70. Euseb. Chronic.	Nero sent Vespasian and his son Titus into Iudea, who plagued the Iewes. Ioseph. bell. Iud. lib. 3. cap. 1. Nero when he had reigned 13. yeares & 8. dayes died. Euseb. li. 3. cap. 5. Ioseph. bell. Iud. lib. 5. cap. 6.	Paul at his second coming to Rome was beheaded the last yeare of Nero. Euseb. li. 2. cap. 25. lib. 3. cap. 1. Epiphanius saith 12. an. Neron.	Agrippa entertained Vespasian in the time of the warres at Tiberias Ioseph. bell. Iud. lib. 3. cap. 16.	chosen, and Iesus the sonne of Gamaliel depofed by Agrippa: in the time of this Matthias the warres betweene the Romanes and the Iewes began. Ioseph. Antiq. li. 20. ca. 17.	The canons of the Apostles agreed vpon as they lay by them in a certaine assembly, were published by Clemens afterwards b. of Rome: the perfect number of them is no wher found, some receiue them, & some other reiect them as inuented and forged by hereticks. Concil. tom. 1.	IGNATIUS the disciple of Iohn, was the third Bishop of Antioch. He wrote, as they say, vnto Marie the mother of Christ, & Marie vnto him againe. He wrote vnto Iohn the Euangelist, & to Polycarpus his disciple. Besides, he wrote sundrie other notable Epistles, which are extant both in Greeke and Latine. Last of all in the eleuenth yeare of the Emperour Traian, anno Dom. 111. he was brought to Rome, and torne in peeces of wild beasts. Euseb. Eccl. hist. lib. 3. cap. 19. 32. & in Chronic. Tritem.	Phygelus and Hermogenes forsooke Paul, & made shipwracke of their faith. 2. Tim. 1. Abduis Babylonius saith, that Phileas and Hermogenes said, that Iesus was not the Sonne of God.	Linus one of the 70. disciples, of who Saint Paul made mention, succeeded Peter in the Bishops Sea of Rome, where he continued Bishop 12. yeares. Euseb. eccl. hist. lib. 3. cap. 2. 13. 19. & in Chronic.	Nicolas one of the 7. deacons is by S. Iohn abhorred Apocal. 1. He was accused of idolatry ouer his wife and to cleare himselfe of this crime, he brought forth his wife and bid marrie her who would. This fact of his is excused by Eusebius. His followers, by occasiō hereof, do practise their wandering lust with out respect of wife or maid. Euseb. Eccl. hist. lib. 3. cap. 26.	Phygelus and Hermogenes forsooke Paul, & made shipwracke of their faith. 2. Tim. 1. Abduis Babylonius saith, that Phileas and Hermogenes said, that Iesus was not the Sonne of God.
	GALBA succeeded Nero. This Galba reigned but Ioue months & 7. dayes but he was beheaded at Rome. Euseb. lib. 3. cap. 5. Ioseph. bell. Iud. lib. 5. ca. 6. Euseb. Chron. Otho succeeded Galba. This Otho continued but 3. moneths, & he was flaine. Ioseph. bell. Iud. lib. 5. cap. 6. Euseb. Chronic. Vitellius succeeded Otho. This Vitellius was Emperour but 8. moneths, and he was dispatched. Ioseph. bell. Iud. lib. 5.	Peter was crucified at Rome the last yeare of Nero with his head downwards: which kind of death himselfe desired. Euseb. li. 2. cap. 25. li. 3. ca. 1. Euseb. saith 12. an. Neron. About this time Ioseph, a Iew flourished, one that first rebelled against the Romanes together with his countyme: he is taken by Vespasian committed to Titus his sonne, with who he grew in great credit. Ioseph. bell. Iud.	Agrippa is sent to Rome by Vespasian to Galba the Emperour: he went also to Otho. Ioseph. bell. Iud. lib. 5. cap. 6.	chosfen, and Iesus the sonne of Gamaliel depofed by Agrippa: in the time of this Matthias the warres betweene the Romanes and the Iewes began. Ioseph. Antiq. li. 20. ca. 17.	The canons of the Apostles agreed vpon as they lay by them in a certaine assembly, were published by Clemens afterwards b. of Rome: the perfect number of them is no wher found, some receiue them, & some other reiect them as inuented and forged by hereticks. Concil. tom. 1.	IGNATIUS the disciple of Iohn, was the third Bishop of Antioch. He wrote, as they say, vnto Marie the mother of Christ, & Marie vnto him againe. He wrote vnto Iohn the Euangelist, & to Polycarpus his disciple. Besides, he wrote sundrie other notable Epistles, which are extant both in Greeke and Latine. Last of all in the eleuenth yeare of the Emperour Traian, anno Dom. 111. he was brought to Rome, and torne in peeces of wild beasts. Euseb. Eccl. hist. lib. 3. cap. 19. 32. & in Chronic. Tritem.	Phygelus and Hermogenes forsooke Paul, & made shipwracke of their faith. 2. Tim. 1. Abduis Babylonius saith, that Phileas and Hermogenes said, that Iesus was not the Sonne of God.	Linus one of the 70. disciples, of who Saint Paul made mention, succeeded Peter in the Bishops Sea of Rome, where he continued Bishop 12. yeares. Euseb. eccl. hist. lib. 3. cap. 2. 13. 19. & in Chronic.	Nicolas one of the 7. deacons is by S. Iohn abhorred Apocal. 1. He was accused of idolatry ouer his wife and to cleare himselfe of this crime, he brought forth his wife and bid marrie her who would. This fact of his is excused by Eusebius. His followers, by occasiō hereof, do practise their wandering lust with out respect of wife or maid. Euseb. Eccl. hist. lib. 3. cap. 26.	Phygelus and Hermogenes forsooke Paul, & made shipwracke of their faith. 2. Tim. 1. Abduis Babylonius saith, that Phileas and Hermogenes said, that Iesus was not the Sonne of God.

Anno Domini.	The reigns of the Emperours.	The Fathers of the Church.	The Kings of Iudaea.	The Highpriests of the Iewes in Ierusalem.
Anno Dom. 72. Euseb. Chronic.	cap. 6. Euseb. Chronic.	lib. 5. cap. 12. he exhorted his owne countyme to yeeld vnto the Romanes with many orations. He gaue a notable testimonie of Iesus, of Iohn Baptist. He attributed the cause of the destruction of Ierusalem to haue bene for the death of Iames. He was present in the warres. He wrote the warres, and came to Rome in the time of Titus and Vespasian, shewed them his bookes; they were commended of Titus, Vespasian and Agrippa: they were chained in the library, and he himselfe honoured with a picture. Euseb. lib. 1. cap. 12 lib. 2. cap. 23. lib. 3. cap. 9. 10.	Agrippa saw the bookes which Iosephus wrote of the warres of the Iewes, and commended them. Euseb. lib. 3. cap. 10. Iosephus saith this Agrippa was a good man, he was learned, he wrote 62. Epistles. Euseb. lib. 3. cap. 10. Ioseph. bell. Iud. lib. 2. cap. 17.	fellow is take from the cart, and arrayed in priestly attire, as it were a stage player, and by lot chosen highpriest, he knew nothing that belonged thereunto. The seditious persons called Zelotes (as though they were zealous for that which good was) chose him as an instrument for their practices in those troublefome times. Ioseph. bell. Iud. lib. 4. cap. 5. From Airon which was the first High priest vnto the last at the ouerthrow and burning of the temple vader Titus, there were 83. Highpriests. Ioseph. Antiq. lib. 10. cap. vii.
An. Do. 73. forty yeeres iust after the passion of Christ. Euseb. chron.	<p>Ierusalem was destroyed the second yeare of the reign of the Emperour Vespasian, the 8. day of September, as Iosephus writeth, bell. Iud. lib. 7. cap. 18. and Eusebius Eccles. hist. lib. 3. cap. 7. whereby we gather, that although God winked a long time at their sin and iniquitie, yet at length he payed them home for the villanie they practised against his Sonne, in putting him to death, for persecuting, and stoning, and martyring, and murdering of his Apostles, Disciples, Saints, and such as serued him. Before his passion he beheld Ierusalem and wept ouer it, and said, that there should not one stone be left vpon another that should not be destroyed. The signes prognosticating the destruction thereof, thou maist see (gentle Reader) in the Euangelists, and in Eusebius Eccles. histor. lib. 3. cap. 7. 8. alledged partly out of the Gospell, and partly also out of Iosephus a Iew, who was present at the warres. All which signes were in number many, and in shew most terrible and dreadfull, yet the Iewes had not the grace to repent. Wherefore the lamentable ouerthrow, the vtter ruine, the rantacking of the Citie, the burning of the Temple, the prophaning of the sacred Scriptures, the slaughter of the Priests, the diffension of the people, the death of all, and the famine worse than death it selfe, thou maist rewe, and reade with wet cheekes and watrish eyes, layd downe at large by Iosephus and Eusebius Eccles. histor. lib. 3. cap. 5, 6, 7, 8, &c. Now therefore the Temple being spoyled and ouerthrowne, their Highpriests ceased, the country also being subdued and ouerrunne, their Kings failed, as many Iewes as were left were disperfed. Their wickednesse no doubt hath deserued, that from the passion of Christ vnto this day, the name of a Iew is become very odious.</p>			
	Vespasian the Emperour after the ouerthrow of Ierusalem, commanded that all such as were of the line of David, should diligently be sought out. He reigned ten yeares, and died of a laske in the 69. yeare of his age. Euseb. lib. 3. cap. 12. 13. Entrop. lib. 7. Euseb. Chronic.	DIONYSIUS AREOPAGITA was by S. Paul placed Bishop of Athens. There are extant fundrie workes vnder his name, but suspected not to be his, and sundry epistles, of the which one to Iohn the Euangelist being in the Isle Pathmos, another vnto Polycarpus: he was martyred, as Tritemius writeth, Anno Domini 96. A.D. 17. Euseb. lib. 3. cap. 4. lib. 4. cap. 22.	<p>The Heretikes.</p> <p>Corinthus or Merinthus being a Iew, taught throughout Asia wicked doctrine, he preached Circumcision, he taught that the Prophets and the law was giuen by Angels, and that the world was made by them. Corinthus moreover said, that Iesus was not borne of a virgine, which was impossible but of Marie and Ioseph. That Iesus was not Christ, but that Christ came vpon him in the forme of a Doue. That Iesus suffered and rose againe, but not Christ. For Christ (said he) did flie away from him before his passion. Epiphanius. hær. 28. Irenæus lib. 1. cap. 25. He dreamed that the kingdome of Christ should become earthly: that after the resurrection Christ should reigne ouer vs here on earth one thousand yeares. He lusted after the latisfying of the belly, and</p>	
<p>Anno 75. the Picts came first into Brittain being a Scythian nation. But Marius King of Brittaine slue Rodolf the King, and of pittie gaue their people certaine wast countries in Albania (now called Scotland) to dwell. These Picts tooke Irish women to their wiues, and of a long time plagued the Brittaines, Flor. hist.</p>				

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
81.	Titus the son of Vespasian succeeded his father in the Empire; he reigned two yeares and 2. moneths, and died in the 42. yeare of his age, leaving his brother Domitian to succeed. <i>Euseb. lib. 3. cap. 13. & in chron. Eutrop. lib. 7.</i>	JOSEPH of Arimathea together with his companions came into England, and there preached. <i>Polydor. lib. 2.</i> JOHN the Evangelist preached in Asia, he was banished into the Isle Pathmos in the time of Domitian, where he wrote his Revelation. In the first yeare of Nerva he returned from Pathmos, and dwelt againe at Ephesus. He ruled the Churches of Asia after the death of Domitian. <i>Euseb. lib. 3. ca. 16. & 18. Irenaeus lib. 2. cap. 19. lib. 3. cap. 3.</i> Of him is reported a notable historie in <i>Eusebius</i> , lib. 3. cap. 20. John saw the three Gospels of the Evangelists published and allowed of them. Afterwards wrote his owne to the continuation of Cerinthus, Menander and Ebion the hereticks. <i>Euseb. lib. 3. cap. 21. Abdias</i> sayth, he was throwne into a tunne of hot scalding oyle, yet tocke no harme. <i>Irenaeus</i> faith, he died in 68. yeare after the passion of Christ. Anno Domini 99. <i>Dorotheus</i> faith he went alive into his grave, and there dyed being 120. yeares old.				3. <i>Anacletus</i> was bish. of Rome after <i>Linus</i> in the 2. yeare of Titus the Emperour. Anno Dom. 81. he continued there twelve yeares. <i>Euseb. lib. 3. cap. 13. 14. 19. and in Chronic.</i> There be some which next unto <i>Linus</i> do place <i>Clementis</i> , & to <i>Cletus</i> , then <i>Anacletus</i> ; some other before <i>Clementis</i> do place <i>Cletus</i> ; but we following the ancient writers next unto the Apostles, to wit, <i>Irenaeus</i> , <i>Eusebius</i> , <i>Epiphanius</i> , do place them thus: <i>Peter</i> , <i>Linus</i> , <i>Anacletus</i> , <i>Clementis</i> . Yet <i>Epiphanius</i> calleth this <i>Anacletus</i> , <i>Cletus</i> . <i>Clementis</i> was Bishop of Rome after <i>Anacletus</i> in the twelfth yeare of Domitian, Anno Domini 93. He wrote from Rome a worthy epistle unto the Corinthians, the which was viced to	the things vnder the belly, with meate, drinke, marriage. <i>John</i> the Apostle is said to have abhorred the presence of Cerinthus. <i>Euseb. lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. Eorphanus</i> herel. 41. saith, that certaine hereticks called <i>Allogoi</i> , affirmed <i>Cerinthus</i> to have bene the author of the Revelation. <i>Menander</i> a forerunner and the disciple of <i>Simon Magus</i> , a Samaritan, said, that he was the great power of God come downe from heaven; that the world was made by Angels: he called himselfe a Saviour; he said saluation was to be purchased by his baptism; and that such as were therewith baptised should never die, no not in this world. <i>Euseb. lib. 3. cap. 23. Irenaeus lib. 1. cap. 21. Epiphanius</i> herel. 22. <i>Saturninus</i> of Antioch, called also <i>Saturnilius</i> , bud ded out of <i>Menander</i> , and preached throughout Syria in manner the like doctrine as <i>Menander</i> did before him. He said moreover that marriage and procreation was of the diuell. <i>Irenaeus lib. 1. cap. 22. Euseb. lib. 4. cap. 6.</i> <i>Basilides</i> , whereof <i>Basilidians</i> agree in diuers points with <i>Simon</i> , <i>Menander</i> , and <i>Saturninus</i> , he blafed throughout Egypt that there were 365. heavens: he said that <i>Simon</i> of Cyren suffered in stead of Christ, and not Christ himselfe; that Christ taking the iorme of <i>Simon</i> , laughed them to scorn. <i>Irenaeus lib. 1. ca. 23. Epiphanius</i> herel. 24. <i>Basilides</i> the heretike wrote 24. books vpon the Gospell. He fained vnto himselfe Prophets, who he called <i>Barcabus</i> & <i>Barceph</i> . He taught that things offered to Idols might indifferently be eaten: that in the time of persecution faith with penurie may be	
83.	Domitian the sonne of Vespasian succeeded Titus. He was the second after Nero which persecuted the Christians. he exiled many noble personages: in the end he was slaine in his pallace, and after his death ignominiously vied, when that he had reigned 15. yeares. <i>Euseb. lib. 3. cap. 13. 15. 16. 17. 18. Eutrop. lib. 7.</i>						<i>Abilius</i> was Bishop of Alexandria after <i>Anianus</i> , in the fourth yeare of Domitian. <i>Euseb. lib. 3. cap. 13.</i>	
93.		<i>AKKIPPA CASTOR</i> conuited <i>Basilides</i> the heretike. <i>Euseb. lib. 4. cap. 7.</i>						

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
		Certaine knolmen of Christ according vnto the flesh, rendered an account of their faith before Domitian the Emperour; he despised them because they were simple. They departed thence and afterwards gouerne Churches, & became Martyrs. <i>Euseb. lib. 3. cap. 17. FLAVIA DOMICILIA</i> , a noble gentlewoman, was banished into the Isle Pontia, in the fiftenth yeare of Domitian, for that she was a Christian. <i>Euseb. lib. 3. cap. 17.</i>					be read in the church. He was thought to have translated the Epistle vnto the Hebrews from Hebrew into the Greeke tongue. There is fathered vpon him another epistle, with certaine dialogues touching <i>Peter</i> and <i>Apion</i> . He gouerned the Church 9. yeares. <i>Euseb. lib. 3. cap. 14. 19. 31. 33.</i>	renounced. He commanded silence vnto his scholars for the space of five yeares, after the manner of <i>Pythagoras</i> . <i>Euseb. lib. 4. cap. 7.</i> <i>Carpocrates</i> , as <i>Irenaeus</i> (lib. 1. cap. 24.) writeth, lived in the time of <i>Saturninus</i> & <i>Basilides</i> . He gloried of charmed loue-drinkes, of dreemish dreames, of associate spirits. <i>Euseb. lib. 4. cap. 7.</i> <i>Carpocrates</i> patched his opinion out of <i>Simon</i> , <i>Menander</i> , <i>Nicolas</i> , <i>Saturninus</i> , <i>Basilides</i> besides the wicked doctrine of these hereticks which he maintained: he worshipped (as <i>Epiphanius</i> saith) the images of <i>Iesus</i> of <i>Paul</i> , <i>Pythagoras</i> , <i>Plato</i> , <i>Aristotle</i> , &c. He denied that the body should be saued. <i>Epiphanius</i> herel. 27. <i>Aug. lib. de herel.</i> <i>Ebion</i> , of whom the <i>Ebionites</i> are called, affirmed Christ to be but a bare man, borne of <i>Ioseph</i> and <i>Mari</i> ; he thought that faith onely did not iustifie: he affirmed the corporall oblation of the law to be necessary. He denied the Epistles of <i>Paul</i> , accusing him that he fell from the law. The Jewish Sabbath and other ceremonies he obserued together with the Iewes, onely the Sunday he celebrated as we do in remembrance of the resurrection. <i>Euseb. lib. 3. cap. 24. Epiphanius</i> saith, herel. 30. that <i>John</i> the Evangelist hearing that <i>Ebion</i> was in the bath, refrained his company. <i>Abdias</i> Bish. of Babylon saith, that <i>Philip</i> the Apostle ouerthrew this heretike of <i>Ebion</i> at Hierapohs. <i>Simachus</i> a translator of the old Testament from the Hebrew into the Greeke, was an Ebionite. <i>Euseb. lib. 6. cap. 16.</i> <i>Gnostics</i> were hereticks which with swelling pride that they knew althings, so termed themselves. Some call them <i>Barbicides</i> for their beastly life. Some write, that they budde out of the <i>Nicolaites</i> : some other, that they sprang out of <i>Carpocrates</i> . <i>Epiphanius</i> saith, that the <i>Valentinians</i> called themselves <i>Gnostics</i> . All women among them are common. Their sacrifices were too too beastly, as <i>Epiphanius</i> saith.
99.	<i>Nerva</i> succeeded Domitian in the Empire. In whose time the Roman Senate decreed that the honours exhibited vnto Domitian should cease. That such as were exiled should returne vnto their native soyle, and receiue their substance. He reigned one yeare and 4. moneths, and died in the 73. yeare of his age. <i>Euseb. lib. 3. cap. 18. Eutrop. lib. 8.</i>							
100.	<i>Traian</i> succeeded <i>Nerva</i> in the empire. Vnder him was the third persecution of the Primitive Church, yet at the report of <i>Plinius Secundus</i> he ceased fro							

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
110.	persecuting of the Christians which proued them felues to be innocent: he reigned nineteene yeares and fixe moneths, then died of a lask being 63. yeares old. <i>Euseb. lib. 3. cap. 18, 29, 30. lib. 4. cap. 3.</i>	<i>Euseb. lib. 3. cap. 32. 35.</i>		Of the Church of Ierusalem, <i>Eusebius</i> lib. 3. cap. 29. writeth, that vnto this time she was called a pure and an vn-corrupted virgine: for as yet being Anno Dom. 110. there was no false doctrine sowne there. <i>lib. 4. cap. 21.</i>	<i>Iustus</i> a Iew was b. of Ierusalem after <i>Simeon</i> . <i>Euseb. lib. 3. cap. 32. Zacharias.</i>	<i>Heros</i> was bishop of Antioch after <i>Euarestus</i> , anno Dom. 111. where he continued ten yeares: & died the third yeare of <i>Adrian</i> . <i>Euseb. lib. 3. cap. 32.</i>	<i>ALEXANDER</i> was b. of Rome after <i>Euanestus</i> , anno Dom. 111. where he continued ten yeares: & died the third yeare of <i>Adrian</i> , the Emperour. <i>Euseb. lib. 4. cap. 1. 4.</i>	<i>Phanias</i> writeth they abhorred fasting, saying it was of the diuell. They said <i>Christ</i> was not born of <i>Mari</i> , but revealed by <i>Mari</i> : that he took not flesh in deed, but according vnto appearance. <i>Epiphanius</i> heret. 26. <i>Papias</i> Bishop of Hierapolis was a <i>Chilist</i> . <i>Euseb. lib. 3. cap. 35.</i> <i>Thebula</i> Anno Dom. 110. was the first heretike in the Church of Ierusalem. He fell from the faith, because they would not chuse him Bishop after <i>Simeon</i> . <i>Euseb. lib. 4. cap. 21.</i> <i>Opbite</i> were heretikes which worshipped the Serpent; and thought that the serpent which deceived <i>Adam</i> and <i>Eua</i> was <i>Christ</i> : they checked a liue serpent, which with opening of the chest and charming of the priest, came forth, licked the bread vpon the altar, wrapped it selfe about it. Their manner was to kisse the bread, and so to eat, beleeuing verily that the serpent had consecrated it. They defended themselves that the <i>Nicolaus</i> and <i>Gnostici</i> delivered them this seruice. <i>Epiphanius</i> heret. 37. <i>August. lib. de heret.</i> <i>Nazareis</i> were Iewes which beleued in <i>Christ</i> , and so called themselves of <i>Nazareth</i> . They contrained the Iewes in that they confessed <i>Iesus Christ</i> to be the sonne of God. They erred in Christian religion, for that they added themselves wholly to the obseruation of the whole law. <i>Epiphanius</i> heret. 29.
119.	<i>ÆLIUS ADRIANVS</i> succeeded <i>Traian</i> in the empire: he besieged and conquered Ierusalem in the 18. ye of his reigne, so that after his name Ierusalem was called <i>Ælia</i> . He wrote vnto <i>Minutius Fundanus</i> Proconsull of Asia, at the request of <i>Servinus Granius</i> , in the behalfe of the Christians. He reigned	<i>Quadratus</i> one endowed with the gift of prophetic, wrote an Apologie in the defence of the Christian faith vnto <i>Adrian</i> the Emperour. <i>Euseb. lib. 3. cap. 33. lib. 4. cap. 3.</i> <i>Aristides</i> an Athenian Philosopher, dedicated likewise an Apologie vnto the said Emperour. <i>Euseb. lib. 4. cap. 3. and in Chronic.</i> <i>Ægeippus</i> liued vnder <i>Adrian</i> . He wrote of the siege of Ierusalem, comprising the Ecclesiastical historic		<i>Tobias.</i> <i>Beniamin.</i> <i>Iohn</i> in the 19. and last yeare of <i>Traian</i> . <i>Epiphanius</i> heret. 66.			<i>PRIMVS</i> was bish of Alexandria about the 12. yeare of <i>Traian</i> , after <i>Cerdo</i> , where he continued 12. yeares. <i>Euseb. lib. 4. cap. 1. 4.</i>	
121.				<i>Matthias.</i> <i>Philip.</i> <i>Seannecas.</i> <i>Iustus</i> 2. <i>Leui.</i> <i>Ephrem.</i> <i>Ioseph.</i> <i>Iudas</i> continued vnto the eleuenth yeare of <i>Antoninus</i> . <i>Epiphanius</i> heret. 66.		<i>Yustus</i> was b. of Rome after <i>Alexander</i> , about the third yeare of <i>Adrian</i> . Anno Dom. 121. He was Bishop ten yeares, and died the 12. yeare of the said Emperour. <i>Euseb. lib. 4. cap. 4. 5.</i>	<i>Iustus</i> was b. of Alexandria after <i>Primus</i> , where he continued 11. yeares. <i>Euseb. lib. 4. cap. 4. 5.</i>	

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	21. yeares, and then died, being about 60. yeares old. <i>Euseb. lib. 4. cap. 3. 6. 10. and in Chronic.</i>	from the Apostles vnto his time. <i>Euseb. lib. 4. cap. 8.</i> There is a counterfeit volume of five books vnder his name, the translator whereof they say. <i>S. Ambrose</i> was, say it is liker that <i>Ambrose</i> himselfe was the author. <i>Ægeippus</i> faith of himselfe, that he came to Rome in the time of <i>Anicetus</i> and continued there vnto the time of <i>Eleutherius</i> . Anno Domini 197. <i>Euseb. lib. 4. cap. 11.</i> <i>Iustinus</i> Martyr liued vnder <i>Adrian</i> . He wrote an Apologie vnto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperours. He wrote also against <i>Marcion</i> which liued at that time. He was martyred vnder <i>Verus</i> the Emperour. <i>Euseb. lib. 4. cap. 8. 11. 22. 16.</i> but as <i>Epiphanius</i> heret. 46. writeth, it was vnder <i>Adrian</i> . <i>Meliton</i> bi. of Sardis florished about this time: he dedicated an Apologie vnto the Emperour <i>Verus</i> in the behalfe of the Christians. He wrote many notable tractes. <i>Euseb. eccel. hist. l. 4. c. 13. 27.</i> <i>Philippus</i> b. of Cortina was famous, & wrote against <i>Marcion</i> the heretike. <i>Euseb. lib. 4. cap. 24.</i>						<i>Cayni</i> were heretikes which honoured <i>Cayn</i> , and tooke him for their father: they highly esteemed of <i>Esaue</i> , <i>Chore</i> , <i>Dathan</i> , <i>Alyram</i> , with the Sodomites. They called <i>Iudas</i> the traitor their cotin, honoring him for betraying of <i>Christ</i> , affirming that he forelaw how great a benefite it would become vnto mankind. They read a certaine gospell, written (as they said) by <i>Iudas</i> : they reuiled the law, and denied the resurrection. <i>Epiphanius</i> heret. 38. <i>August. de heret.</i> <i>Sethiani</i> were heretikes, deriding their pedigree of <i>Seth</i> the sonne of <i>Adam</i> , whom they honored and called <i>Christ</i> and <i>Iesus</i> , that in the beginning of the world he was called <i>Seth</i> , but in the latter dayes <i>Christ</i> <i>Iesus</i> . <i>Epiphanius</i> (heret. 39.) faith, that he disputed with some of them in Aegypt, and that the last of them were in his time. <i>August. lib. de heret.</i> <i>Marcion</i> of Pontus increased the doctrine of <i>Cerdon</i> , he liued in the time of <i>Iustinus Martyr</i> , which wrote a booke against him. He met <i>Polycarpus</i> , and asked of him, Knowest thou vs? <i>Polycarpus</i> answered: I know thee for the first begotten of Satan. <i>Euseb. lib. 4. cap. 11. 14.</i> He said, the soule onely should be iudged, and not the bodie. He thought that <i>Caine</i> with the Sodomites and Aegyptians, &c. were saved when <i>Christ</i> went downe to hell. <i>Irenæus</i> lib. 1. cap. 29. <i>Epiphanius</i> (heret. 42.) writes of him, that he was a bishops sonne, who when he had deflowred a virgine, was by his owne father excommunicated the Church, and afterwards he fled to Rome: being there, because they admitted him not into the Church, he began to preach detestable doctrine: that there were three beginnings, good, iust, and euill: that the new Testament was contrary to the old. He denied the resurrection of the body. <i>Barchochab</i> a captain of the Iewes, alluding vnto his name, affirmed that he was the light, or a starre come downe from heauen to comfort the Iewes. He led them to rebellion, so that (as <i>Dion Cassius</i> in <i>Adrianus</i> writeth) there were thine of them about fiftie thousand. <i>Euseb. lib. 4. cap. 6.</i> <i>Cerdon</i> gat him frō Syria to Rome when <i>Hyginus</i> was Bishop there.
130.				<i>Telephorus</i> succeeded <i>Xyllus</i> in the see of Rome, anno Dom. 130. where he continued eleue yeares. <i>Euseb. lib. 4. cap. 5. 10.</i>				
Anno 18. Adriani.								<i>Eumenes</i> was bish of Alexandria after <i>Iustus</i> , and continued there 13. yeares. <i>Euseb. lib. 4. cap. 5. 11.</i>
140.	<i>Antoninus Pius</i> succeeded <i>Adrianus</i> in the empire. He wrote vnto the commons of Asia in the behalfe of the Christians. He reigned 22 yeares and odde moneths.							From the passion of our Saviour vnto the eighteenth yeare of the Emperour <i>Adrian</i> , there were fiftene bishops in the Church of Ierusalem, all Iewes. In the which yeare, after the viter ouerthrow, the siege and conquering of the citie vnder the said <i>Ælius Adrianus</i> , Ierusalem was called <i>Ælia</i> , after his name, and began to be inhabited of strange nations. <i>Euseb. lib. 4. cap. 5. 6.</i>
141.								<i>Marcus</i> of the Gentils the first bi of Ierusalem. <i>Euseb. lib. 4. cap. 6. lib. 5. cap. 11.</i> <i>Callianus.</i>
								<i>Hyginus</i> was bish of Rome after <i>Telephorus</i> , in the first yeare of <i>Antoninus Pius</i> , anno Dom. 141. where he continued foure

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144.		Modestus wrote against Marcion. Euseb. lib. 4. cap. 24.		Publius.		years. Euseb. lib. 4. cap. 10. 11. Pius was Bishop of Rome after Hyginus. Anno Dom. 144. and continued 15. years. Euseb. lib. 4. cap. 11. 12.		and taught that God preached of the law and Prophets, was not the Father of our Lord Jesus Christ. Moreover he said that Christ was knowne, the Father of Christ was knowne. He denied the resurrection, & the old Testament. Euseb. lib. 4. ca. 10. 11. Epiph. h. 4. 41. Valentinus was openly knowne at Rome in the time of Hyginus, he lived under Pius, and continued vnto Anicetus. Euseb. lib. 4. cap. 10. 11. Irenaeus confuted this heretic at large. Epiphanius saith that Valentinus thought Christ to haue brought a bodie downe from heauen, and to haue passed thorough the virgine Marie as water through a conduite, h. 4. 31. Marcellina was of Carpocratian opinion, and lived at Rome in the time of Anicetus: she worshipped and offered incense vnto the images of Iesus and Paul, &c. August. lib. de h. 27. Epiph. h. 4. 27. Montanus, whereof the Montanists are called, taught in Phrygia heresie is it that the heretic is called Phrygian. Epiphanius saith it began about the 19. year of Antoninus Pius which succeeded Adrian. This Montanus was taken in Phrygia for the holy Ghost; Priscilla & Maximilla his women for prophetesses. He forbade marriage and commanded abstinence from certain meates as unlawful. In the end Montanus & Maximilla hanged themselves. Euseb. lib. 5. cap. 13, 14, 15, 16, 17. The Montanists (otherwise called Cataphrygians) pricked a boy with bodkins, drew blood out of his bodie, soaked therein the bread, and made a sacrament thereof: if the boy died, he was counted a martyr; if otherwise, a great priest. Epiph. h. 4. 48. August. lib. de h. 48. Secundianus of Secundus, together with Epiphanius & Isidorus taught the like with Valentinus: in life they were beastly; all women among them were common: they denied the resurrection of the flesh. Epiph. h. 4. 32. Ptolemaeus of whom Ptolemaei are called, taught the heretical opinions of the Gnostics and Valentinus, adding thereto of his own, certaine heathenish doctrine out of Homer: he wrote vnto Flavia a woman of his faith, and endeavored to pervert her. Epiph. h. 4. 33.
163.	Marcus Antoninus Verus was chosen Emperour after Pius. He persecuted the Church of God, and reigned 19. years. Euseb. lib. 4. cap. 14. 15. lib. 5. cap. 9.	There was a Synode at Ancyra in Galatia gathered together of the faithfull, where the figments of Montanus were confuted by Apollinarius. Euseb. lib. 4. cap. 20. lib. 5. cap. 14. 15. Dionysius b. of Corinth, Pinytus b. of Creta were famous about this time. Euseb. lib. 4. cap. 20. Musinus then florished, and wrote against the Encratites which then newly sprang, the author of which heretic was Tatianus. Euseb. lib. 4. cap. 26. Germanicus martyred and torne in peeces of wilde beasts. Metrodorus and Pionius were burned for the faith. Euseb.		Julianus continued vnto the 10. year of Antoninus Pius. Epiph. h. 4. 66. Caius whom Epiphanius (h. 4. 66.) doth call Gratianus. Symachus. Theophilus was bishop of Antioch after Cornelius. He wrote of elementall institutions and dedicated them vnto Autolycus. Also against the heretic of Hermogenes & Marcion. Euseb. lib. 4. cap. 19. 23. about the 8. year of Marcus Antoninus.		Anicetus was bishop of Rome after Pius. Anno Dom. 159. he had conference with Egeffippus which came thither to him. He gouerned the church 11. years, & died the eight year of Verus. Euseb. lib. 4. cap. 11. 12. Agrippas was bishop of Alexandria about the eight year of Verus, where he gouerned 12. years. Euseb. lib. 4. cap. 19. lib. 5. cap. 9. Soter was b. of Rome after Anicetus, anno Dom. 167. and continued eight years. Euseb. lib. 4. cap. 19. lib. 5. in poem.		
167.				Julianus 2.				

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179.	Anno 17. of Verus the Emperour.	Carpus, Pappus, and Agathonica a woman, were martyred, also Ptolemaeus and Lucius. Euseb. lib. 4. cap. 14. 15. 16. Bardesanes of Melopotamia wrote in the Syrian tongue against Marcion. Euseb. lib. 4. cap. 28. Vegetius Epagathus martyred. Sanctus a Deacon beheaded. Marturns beheaded. Attalus tried to death. Blandina a woman after sundrie tortments beheaded. Biblis a woman pitiously handled. Pothinus Bish. of Lyons dieth in prison. Alexander torne in peeces of wilde beasts. Ponticus of 15. years old martyred. Euseb. lib. 5. cap. 1. Irenaeus was bish. of Lyons in France after the martyrdom of Pothinus, in his youth he saw Polycarpus the disciple of S. Iohn. He was at Rome with Eleutherius: he endeavored to confute Blasius and Flavianus the schisma-		Capito.	Maximus continued vnto the 16. year of Verus Epiph. h. 4. 66.	Maximinus was bishop of Antioch after Theophilus. Euseb. lib. 4. cap. 23.	Eleutherius was b. of Rome after Soter in the 17. year of Verus the Emperour, Anno Domini 178. where he continued thirteene years. Euseb. lib. 5. in poem. and cap. 20. This Eleutherius lent preachers into Brittain, so that Lucius the King and his people receiued the faith. Flor. bistor. Fune. Beda.	Marcus of whom Marcion, Colobanus of whom Colobanus, and Hieracleon after whom the hereticks are called Hieraclemites, were sufficed with witchcraft, to amaze their auditors they pronounced Hebrew words: they said vnto the women, open your mouths & prophetic through the power which commeth from vs. Many women came to the Church, and vnder colour of prophetic confessed that they were abused of them. Marcus ran away with another man while they poure oyle and water vpon the head of the departed, hoping so to redeeme them: they said that the life and generation of Marcus consisted in seven starres: that Christus suffered not indeed, but was thought; and that there was no resurrection of the flesh. Epiphanius h. 4. 34. 35. 36. Irenaeus. August. lib. de h. 4. Alciades refrained the use of Gods creatures. He is reformed by Attalus the Martyr. Euseb. lib. 5. cap. 3. Archontici were hereticks in Palestine, which referred the creation of all things vnto many powers. They said that the Sabbath was the God of the Iewes; and that the duell was the sonne of the Sabbath. Epiph. h. 4. 30. August. lib. de h. 4. Irenaeus was a Chilian. Euseb. lib. 3. cap. 25. Encratites were hereticks after the etymology of their name, continence. The author of their heretic was Tatianus of Melopotamia, the disciple of Iustinus Martyr. He abhorred marriage. He forbade the vse of liuing creatures, he offered water in stead of wine in the Sacrament. He denied that Adam was tamed. The Encratites prevailed in Pithia and Phrygia. Euseb. lib. 4. cap. 27. Epiph. h. 4. 46. 47. Severus an Encratite, of whom Severians maintained the opinions of Tatianus, adding thereto of his owne, reuoluing his doctrine and tradition of the Apostles truly taught in the church at this day continued vnto our time. Euseb. lib. 5. cap. 6.
		The brethren in France assembled together, and lay downe their censure touching the opinions of Montanus, writing vnto Eleutherius bish. of Rome, that he would maintaine the peace of the Church against such hereticks. Euseb. lib. 5. cap. 3.		Antoninus.		Valens.	Touching the puritie of the Church of Rome, Egeffippus reporting of himselfe saith thus; When I came to Rome, I stayed there vntill that Anicetus was chosen bish. whole Deacon was Eleutherius, whom Soter succeeded, and after him Eleutherius. In all their successions and in euery one of their cities, it is no otherwise then the law and the prophets and the Lord himselfe preached. Euseb. lib. 4. cap. 21. Irenaeus also hauing layd downe thote 12. aforesaid Bishops of Rome, concludeth thus; now Eleutherius was the twelfth Bishop from the Apostles, after the same order, the same doctrine and tradition of the Apostles truly taught in the church at this day continued vnto our time. Euseb. lib. 5. cap. 6.	

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182.	Commodus succeeded Antoninus Verus in the Empire: he reigned 13 years, and was smothered to death, or as Eutrop. writeth, poisoned. Euseb. li. 5. cap. 9. 24. & in chron.	tikes, and to appeale the schisme raised at Rome, he sharply reprehended the Bishop of Rome, for excommunicating the Churches of Asia. Euseb. lib. 5. cap. 4. 5. 18. 23. Pantenus Moderator of the schoole of Alexandria in the time of Iulianus Bishop there, was the master of Clemens Alexandrinus. He went about preaching as farre as India. Euseb. lib. 5. cap. 9. 10. Rhodon an Asian, the disciple of Tatianus wrote against the heresie of Marcion, he disputed with Apelles face to face. Euseb. lib. 5. cap. 12. Miltiades wrote against the Phrygian heresie of Montanus. Euseb. lib. 5. cap. 15. Apollonius a Phrygian wrote against the Montanists. Euseb. lib. 5. cap. 16. Timotheas a martyr. ibid.	Serapion held a Synode at Antioch, where together with many other Bishops he condemned the Montanists. Euseb. li. 5. cap. 17. There was a Synode held at Rome in the time of Victor touching the time of the celebration of the feast of Easter, where he excommunicated all the Eastern Churches; for which cause he was reprehended of diuers, but sharply of Irenaeus. Euseb. li. 5. cap. 21. 22. 23.	Narcissus, of him are many things written: first that he turned water into oil for the lampes of the church. He was accused of a hainous crime, and although he was innocent, yet left he his church, and fled away into the wilderness, where he continued a long time. In the meane while his accusers were wonderfully plagued fro above, to the example of all perjured persons. Euseb. li. 5. cap. 11. lib. 6. cap. 7. 8.	Serapion succeeded Maximinus in the see of Antioch; he remembered the workes of Apollinaris against Montanus, whom he also together with many other Bishops condemned. Euseb. li. 5. cap. 17. 20. about the tenth yeare of Commodus	Victor was b. of Rome after Eleutherius in the tenth yeare of Commodus the Emperour, Anno Dom. 193. where he continued ten yeares. Euseb. li. 5. cap. 20. lib. 6. cap. 25.	Iulianus was bish. of Alexandria after Agrippas in the first yeare of Commodus where he continued ten yeares. Euseb. li. 5. cap. 9. 20.	Apelles, was a Marcionite, he said that prophecies were of a contrary spirit: he was guided by one Philumena a woman. He thought it was not for reason of religion, but every one to continue as he beleueed. Euseb. lib. 5. cap. 12. Pontinus, Basilicus, Lycus, Synerus, were Marcionites, whom Rhodon confuted. Euseb. lib. 5. cap. 12. Pepuziani were heretikes which came out of the village Pepuza, their abiding was in Galatia and Cappadocia; they were called Quintilliani and Priscilliani, because that Christ in the forme of a woman lay with Quintilla a maide (or as some say Priscilla) and reuealed vnto her diuine mysteries. Women are priests among them: their sacrifice is alike with the Montanists about. Epiph. h. 49. Artotyrite were heretikes which offered bread and cheere in the sacrament. Epiph. h. 49. August. Alogi were heretikes which denied Christ to be the Word They condemned the Gospell after Iohn: they said that Cerinthus the heretike wrote the Reuelation. Epiph. h. 51. August. Adamites were heretikes which deuised them a Church after an hot-house to keepe them from cold, for the space of an houre or seruice time: they were all naked men and women: the virgines preached vnto the rest. Their Church they called Paradise, and themselves Adam and Eve. Epiph. h. 52. Theodotus a Montanist through sorcery tooke his flight towards heauen; but downe he fell and died miserably. Euseb. lib. 5. cap. 14. Florinus and Blastus fell from the Church, and taught at Rome that God was the author of euil, whom Irenaeus confuted. Euseb. lib. 5. cap. 13. 18.
193.	Anno 10. Commodi.							

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194.	<p>Pertinax was Emperor after Commodus, as Euseb. writeth, sixe moneths, li. 5. ca. 24. Eutrop. lib. 8. faith it was but 3. moneths. Iul. Capit. faith, he liued 60. yeares, seven moneths, and 26. dayes. He reigned two moneths and 25. dayes.</p>	<p>Apollonius a Christian Philosopher at Rome exhibited an Apologie vnto the Roman Senate. Afterwards he was beheaded vnder Commodus. Euseb. li. 5. cap. 19. Theophilus bish. of Caesarea in Palestina. Banchyllus bi. of Corioth in Helladia. Polyocrates b. of Epheus florished about this time. Euseb. li. 5. ca. 20. Clemens called Alexandrinus, because he was of Alexandria, was the discipule of Pantenus, and the master of Origen. He moderated after Pantenus the schoole of Alexandria. He florished chiefly in the time of Seuerus and his sonne Antoninus. Euseb. li. 6. cap. 5. 12. 13. Ierom. catalog. Heraclitus wrote vpon the Epistles of Paul. Maximus wrote of the author of euill, and against Artemon. Candidus wrote of the fixe dayes workes. Apion wrote of the same argument. Arrianus wrote sundrie good volumes. All flourished the same time. Euseb. lib. 5. cap. 24. Tertullian a priest of Carthage in Aitacke, florished in the time of Seuerus and his sonne Antoninus, at length thogh</p>	<p>At Caesarea in Palestina there was a synod held touching the feast of Easter: where Theophilus Bish. of Caesarea and Narcissus Bish. of Antioch were present, and the chief pastors. Euseb. lib. 5. cap. 21. 24. In Pontus there was a Synode touching the a- torsaid feast of Easter: where Palmas was chief. Euseb. lib. 5. cap. 21. In France there was a Synode touching the feast of Easter: where Irenaeus was chiefe. Euseb. li. 5. cap. 21. In Ostroena there was a Synode touching the feast of Easter: where Banchyllus bishop of Corinth was chiefe. Euseb. lib. 5. cap. 11. At Ephefus many of the Bishops of Asia met, touching the celebration of the feast of Easter: where Polyocrates Bish. of Ephebus was chiefe. Euseb. lib. 5. cap. 22. In the afore- said fixe Synods held an. Dom. 195. the bish. of Rome had no more authority then the other Bishops. He in his citie, and they in theirs were chiefe. And when as he went about</p>	<p>Dios was Bishop of Ierusalem after the departure of Narcissus. Euseb. lib. 6 cap. 9 vnto the reigne of Seuerus. Epiph. h. 66.</p>				<p>Theodotus a tanner denied the Diuinitie of Christ: he was the first author of the heresie of Artemon, for which cause Victor Bishop of Rome excommunicated him. Euseb. lib. 5. cap. 25. Artemon tooke Christ but for a bare and a naked man. He liued in the time of Victor and Zephyrinus Bish. of Rome. He was the discipule of Theodotus the Tanner, and had to his companions Asclepiodotus and Natalus, which repeated himselfe, and fell at the feete of Zephyrinus Bishop of Rome for absolution. Euseb. lib. 5. cap. 25. Marcianus the heretike maintained a selfe opinion out of the Gospell after Peter. Whom Serapion bishop of Antioch confuted. Euseb. lib. 6. cap. 11. Noctus denied that there were three perions, saying, all three were one. He called himselfe Moses, and said that Aaron was his brother. He said the Father, the Son, and the holy Ghost suffered in the flesh. Epiph. h. 49. Tertullian was a Montanist. Ierom. catalog. Melchisedechiani were heretikes which honoured Melchisedech, & said that he was greater then Christ, and that he was no man. Epiphanius h. 55. Proclus a captaine of the Cataphrygia heresie was conuited by Gaius a Romaine in the time of Zephyrinus Bishop of Rome. Euseb. lib. 2. cap. 25. lib. 6. cap. 20.</p>
194.	<p>Didius Iulianus, whom Eutro. calleth Saluinus Iulianus reigned after Pertinax (as Aelius Spartian. writeth) two moneths. Eutrop. laith 7. moneths. Belike his time was short, for Eusebius maketh no mention of him.</p>							
195.	<p>Seuerus was Emperor after D. Iul. He began to persecute the Church of God the 10. yeare of his reigne. He was Emperor 18. yeares, and died at York in England. Euseb. lib. 5. cap. 24. lib. 6. cap. 1. 2. 7. & in Chronic.</p>							
202.						<p>Zephyrinus was Bish. of Rome after Victor an. Dom. 202. and continued there 18. yeares. Euseb. li. 5. cap. 25. lib. 6. cap. 20.</p>		

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105.	Anno 10. Seueri.	emulation between him & the Romane Clergie, he fell into the opinion of Mōtanus. 1er. catalog. Iude a famous writer, wrote vpon the 70. weekes of Daniel, ending the 10. yeare of Seuerus, Euseb. lib. 6. cap. 5. Leonides the father of Origen was beheaded the tenth yeare of Seuerus, leauing Origen very yong of seuentene yeares old. Euseb. lib. 6. cap. 1. 2.	to chalenge authoritie ouer the Easterne Churches: ireneus bishop of Lyons in France, reprehended him sharply for it. Euseb. lib. 5. cap. 23.	Germanon was bishop of Ierusalem alter Dios Euseb. lib. 9. cap. 9.				Ambrose, not he that was Bishop of Millane, was of the heresie of Valentinus, whom Origen conuerted. Euseb. li. 6. ca. 17. Epiph. hæref. 64. Iste he was partly a Marcionist, and partly a Sabellian. Beryllus bishop of Bostra in Arabia, denied Christ to be the second person in the Trinitie before he was made man. Origen confuted him. Euseb. li. 6. cap. 32.
173.	Antoninus Caracalla was Emperour after Seuerus, he reigned seuen yeares and six moneths. Euseb. lib. 6. cap. 7. 20.	Origen being a childe exhorted his father in prison to perseuere constant: being of the age of eighteen, he catechised in the schoole of Alexandria; as he taught, so he lured, and as he lured, so he taught. For to embrace chaltitie he gelded himselfe. He was made minister at Cæsarea. He came to Rome in the time of Zephyrinus. He preached many sermons, he confuted many hereticks, he traueled many countries. In the end he fell from the faith, yet he repented him, and died vnder Gallus and Valerianus, being 69 yeares old Euseb. lib. 6. cap. 2. 7. & lib. 7. cap. 1.	There was a Synode held at Bostra, where Origen confuted Beryllus. Euseb. lib. 6. cap. 32.	Origen was sent for to Arabia, where the Arabians were cōdemned which denied the immortalitie of the soule. Euseb. lib. 6. cap. 36.	Gordius was bishop of Ierusalem alter Germanon. Euseb. lib. 6. cap. 9. vntill the reign of Antoninus. Epiph. hæref. 66.	Aclepiades was bishop of Antioch alter Serapion. Euseb. li. 6. cap. 11. about the first yeare of Antoninus Caracalla.		The Arabians taught that the soule died with the bodie, and rose againe at the general resurrection. Origen conuerted them. Euseb. lib. 6. cap. 36.
210.	Macrinus succeeded Caracalla, and died in the first yeare of his reign. Euseb. lib. 6. cap. 20.	Affricanus a famous writer flourished about this time. Euseb. li. 1. ca. 8 lib. 6. cap. 20.			Philetus was bishop of Antioch after Aclepiades. Euseb. lib. 6. cap. 20. about the first yeare of Macrinus.			Helicetus (called of Epiphanius Sampai, the first author of them was Elxas a false prophet) they rejected part of the old Testament. They denied the Apostles. They counted it a thing indifferent in case of necessitie to denie with the mouth, so that thou beleue with the heart. Origen confuted them. Euseb. li. 6. cap. 37.
		Platanus was martyred. Heracleus, Heron, Serenus, beheaded. Serenus burned together with Rhina a woman out of the schoole of Origen. Euseb. li. 6. ca. 2.						Celsus the Philosopher an heretike was confuted by Origen in eight books. Valerij were hereticks, which had their originall of one Valens that lived in Bacathia, a country of Philadelphia: their maner was to geld themselves, and as many strangers as lodged among them: they abused the saying in the Gospell: If thy member offend thee, cut it off, &c. Epiph. hæref. 58.

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
221.	Antoninus Helioababalus reigned after Macrinus the space of four yeares, and he died. Euseb. lib. 6. cap. 20.	Polamiana a virgine together with Marcella her mother burned. Basilides beheaded. Euseb. lib. 6. cap. 4.	Gregorius Neocæsariensis and Athenodorus heard Origen in Cæsarea the space of five yeares. Although they were both yong men, yet were they chosen bishops in Pontus. Euseb. lib. 6. ca. 29. Socrat. lib. 4. cap. 22.	Narcissus cometh home againe, & is intreated after Gordius to take his former roome, and because he was an hundred and sixtene yeares old they ioynd with him Alexander, who afore was b. of Cappadocia. Euseb. lib. 6. ca. 7. 9. 10.	Calistus was b. of Rome after Zephyrinus, in the first yeare of Antoninus Helioababalus, anno Domini 221. and continued there 5. yeares. Euseb. lib. 6. cap. 20.	Urbanus was b. of Rome in the 1. yeare of Alexander, Anno Dom. 226. and gouerned the Church eight yeares. Euseb. lib. 6. cap. 20. 21.	Heracles was first Origen's vther in the schoole of Alexandria, after was b. of thatlea about the 11. yeare of the Emperor Alexander: where he continued sixteen yeares. Euseb. lib. 6. cap. 14. 25. 34.	Nepos a bishop of Egypt was a Chilian, and wrote thereof a booke, the which Dionysius bishop of Alexandria confuted after his death. Euseb. lib. 7. cap. 22.
224.	Alexander was Emperor after Helioababalus, and reigned thirtene yeares. Euseb. lib. 6. cap. 20. 27.			Alexander who afore was b. of Ierusalem together with Narcissus, now after his death is there b. alone, and died in the persecutiō vnder Decius. Euseb. lib. 6. ca. 38.	Zebinus was b. of Antioch after Philetus. Euseb. lib. 6. ca. 21. about the 7. yeare of Alexander.	Pontianus was bishop of Rome after Urbanus Anno Dom. 236. & continued there 6. yeares. Euseb. lib. 6. ca. 27.	Anterus after Pontianus was Bishop of Rome the space of one moneth. Euseb. lib. 6. cap. 27. 28.	
237.	Maximinus was Emperour after Alexander. He persecuted the Church of God, and reigned three yeares.			He gouerned the Church alone in the reign of Alexander the Emperour. Epiph. hæref. 66.	Babylas was b. of Antioch after Zebinus, and died in prison in the persecution vnder Decius. Euseb. lib. 5. cap. 28. 38.	Fabianus was b. of Rome after Anterus, Anno Dom. 241. being a country minister he was miraculously chosen in the Church by reason that a doue lighted vpon his head. He suffered martyrdom vnder Decius. Euseb. lib. 6. cap. 38.	Dionysius the disciple of Origen, was b. of Alexandria alter Heracles the third yeare of Philip the Emperour. He reporteth the perill he stood in, and the persecution he suffered vnder Decius. He wrote of the martyrs at Alexandria	
240.	Gordianus was created Emperour after Maximinus: he reigned 6. yeares. Euseb. lib. 6. cap. 27. 33.							Coracion a Chilian was in open disputation confuted by Dionysius bishop of Alexandria. Euseb. lib. 7. cap. 23.
246.	Philip was crowned Emperour after Gordianus: he was the first Christian Emperour, and reigned seuen yeares. Euseb. lib. 6. cap. 33. 38.			There was a Synod held at Rome in the time of Fabianus, where he together with 60 other bishops remoued the schisme of Novatus. Sabell. Pantal.				

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
254.	<p>Decius was Emperor after Philip: he persecuted the church of God, and reigned not full two yeares. <i>Euseb. lib. 6. cap. 38. lib. 7. cap. 1.</i></p>	<p>Cyprian Bi. of Carthage flourished about this time. He erred in the rebaptizing of heretikes, and suffered martyrdom vnder Valerianus & Gallienus. <i>Euseb. lib. 7. ca. 3. lxx. catalog. Metras and Quinta</i> a woman were stoned to death. <i>Apollonia</i> a virgine, <i>Julianus, Cremon, Macar, Epimachus, Alexander</i> and foure women burned. <i>Scrapion</i> had his neck broken. <i>Amonarion</i> a virgine, <i>Mercuria</i> and <i>Dionysia</i> beheaded. <i>Heron, Ater</i> and <i>Isidorus</i> burned. <i>Nemison</i> a martyr. <i>Diofcorus, Ammon, Zenon, Prolometus, Ingenus, Theophilus</i>, confessors. <i>Ischyrian</i> beaten to death with a cudgel. <i>Cheremon</i> Bi. of Nilus fled into the desert with his wife. <i>Euseb. lib. 6. cap. 40. 41.</i></p>	<p>There was a synod held at Rome in the time of <i>Cornelius</i>, where <i>Nouatus</i> the heretike was condemned. <i>Euseb. lib. 6. cap. 42.</i> Another synode was held at Antioch, where <i>Elenus</i>, Bi. of Tarsis, <i>Firmilianus</i> Bi. of Capadocia, <i>Theophilus</i> Bi. of Palæstina, and <i>Dionysius</i> Bi. of Alexandria, were present to the condemnation of <i>Nouatus</i>. <i>Euseb. lib. 6. cap. 45.</i> There was a synode held at Carthage, which erred about the rebaptizing of heretikes, in the which <i>Cyprian</i> was chiefe. <i>Euseb. lib. 7. cap. 3.</i> Another at Iconium and Synadis, for receiuing of heretickes after repentance. <i>Euseb. lib. 7. cap. 6.</i></p>	<p><i>Maxabanes</i> was bishop of Ierusalem after <i>Alexander</i>. <i>Euseb. lib. 6. cap. 38.</i> vntill the reign of <i>Gallus</i> and <i>Volusianus</i>. <i>Epiph. hær. rel. 66.</i></p>	<p><i>Fabius</i> was Bi. of Antioch after <i>Babylas</i>, in the time of <i>Decius</i>. <i>Euseb. lib. 6. cap. 38.</i></p>	<p><i>Cornelius</i> was Bi. of Rome in the time of <i>Decius</i>, he condemned and excommunicated <i>Nouatus</i> the heretike, and continued Bi. three yeares. <i>Euseb. lib. 6. cap. 38. lib. 7. cap. 2.</i></p>	<p><i>voto Fabius</i> Bi. of Antioch: he wrote vnto the heretike <i>Nouatus</i>, vnto <i>Hermamon</i>, <i>Steuens</i> and <i>Xistus</i> bishops of Rome, vnto <i>Philemō</i> minister of Rome: afterwards vnto <i>Dionysius</i> Bi. of Rome. He was persecuted vnder <i>Valerianus</i> the Emperor. He continued the booke of <i>Nepos</i> the Chilianist, and founded in open disputation <i>Coracion</i> his disciple. He was Bi. of Alexandria 17 yeares, and died the 12. yeares of <i>Gallienus</i>. <i>Euseb. lib. 6. cap. 38. 39. 40. 44. 45. lib. 7. cap. 1. 2. 4. 5. 6. 7. 10. 22. 23. 27.</i></p>	<p><i>Nouatus</i> a Priest of Rome fell from his order, and called his sect <i>Caitharous</i>, that is Puritanes. He would not admit vnto the Church such as fell after repentance. He was condemned by sundry notable men and in sundry councils. <i>Euseb. lib. 6. cap. 42.</i> He abhorred second marriage. <i>Epiph. hær. rel. 19.</i> <i>Cyprian</i> did erre in rebaptizing of hereticks. <i>Euseb. lib. 7. cap. 3.</i></p> <p>A whole councill held at Carthage in the time of <i>Cyprian</i> did erre. <i>Euseb. lib. 7. cap. 3.</i></p> <p><i>Angelici</i> were heretickes which worshipped <i>Angela</i>. <i>August. lib. de hær. rel. 61.</i></p> <p><i>Apostolici</i> were hereticks in Pisidia, which arrogantly so termed themselves, because they allowed not the company of married men, and such as had proper possessions: for the Catholike Church hath (saith <i>Augustine</i>) many such religious and cleargie men. <i>August. lib. de hær. rel. Epiph. hær. rel. 61.</i></p>
255.	<p><i>Gallus</i> was Emperor after <i>Decius</i>, and reigned not fully two yeares. <i>Euseb. lib. 7. cap. 1. 9.</i> <i>Amilianus</i> was Emperor three moneths after <i>Gallus</i>. <i>Entrop.</i></p>							

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256.	<i>Valerianus</i> together with <i>Gallienus</i> his sonne, was created Emperour: he persecuted the Church of God, Not long after, his sonne <i>Gallienus</i> ruled alone, and restored peace vnto the Christians. He continued Emperour fifteen yeares. <i>Euseb. lib. 7. cap. 9. 12. 28.</i>	<i>Priscus</i> , <i>Malchus</i> , <i>Alexander</i> , and a woman, were torne in peeces of wilde beasts. <i>Euseb. lib. 7. cap. 11. 12.</i> <i>Marinus</i> beheaded. <i>Euseb. lib. 7. cap. 14.</i> <i>Astyrius</i> a Senator of Rôe was a great fauoror of the Christians. <i>lib. 7. cap. 15. 16.</i> <i>Agapius</i> b. of Cæsaræa in Palæstina. <i>Pierius</i> a minister of Alexandria, <i>Macletius</i> bishop of Pontus flourished at one time. <i>Euseb. lib. 7. cap. 5.</i> <i>Malchion</i> in open disputation confuted <i>Samosatenus</i> the heretike at Antioch. <i>Euseb. lib. 7. cap. 28.</i>		<i>Hymeneus</i> was bishop of Ierusalem after <i>Mexibanes</i> in the time of <i>Valerianus</i> . <i>Euseb. lib. 7. cap. 13.</i> and continued vntill the reign of <i>Aurelianus</i> . <i>Epiph. hærel. 66.</i>	<i>Demetrianus</i> was b. of Antioch after <i>Fabius</i> , in the time of <i>Valerianus</i> . <i>Euseb. lib. 7. cap. 13.</i>	<i>Steuca</i> was b. of Rome after <i>Lucius</i> , Anno Dom. 256. He reprehended <i>Cyprian</i> b. of Carthage, for rebaptizing of hereticks, & gouerned the Church two yeares. <i>Euseb. lib. 7. cap. 2. 3. 4.</i> <i>Xyllus</i> the second of that name, was bishop of Rôe after <i>Steuca</i> , where he continued eleven yeares. <i>Euseb. lib. 7. cap. 4. 16.</i> <i>Dionysius</i> was b. of Rome after <i>Xyllus</i> An. Do. 265. & continued nine yeares. <i>Euseb. lib. 7. cap. 26. 29.</i>	<i>Maximinus</i> was bishop of Alexandria in the 12. yeare of <i>Gallienus</i> , & continued 18. yeares. <i>Euseb. lib. 7. cap. 10. 27. 31.</i>	<i>Sabellius</i> or <i>whio</i> the <i>Sabellians</i> haue their appellation, saith <i>Augustine</i> , was the disciple of <i>Noctus</i> , and taught the like doctrine with <i>Noctus</i> , that the three persons in the Trinitie were one: but saith <i>Epiphanius</i> , they differed, in that <i>Sabellius</i> said not the Father to haue suffered. The heretick of <i>Sabellius</i> began at Pentapolis in Ptolemais, and was impugned by <i>Dionysius</i> bishop of Alexandria, in the time of <i>Xyllus</i> b. of Rome. <i>Euseb. lib. 7. cap. 5.</i> He denied that there was a Trinitie. <i>Epiph. hærel. 62.</i> <i>August. lib. de hærel. 62.</i> <i>Paulus Samosatenus</i> b. of Antioch denied the diuinitie of the Sonne of God. <i>Euseb. lib. 7. cap. 26.</i>
271.	<i>Claudius</i> was Emperour after <i>Valerianus</i> two yeares. <i>Euseb. lib. 7. cap. 28.</i> <i>Quintilius</i> was Emperour after <i>Claudius</i> 17. dayes. <i>Eutrop. lib. 9.</i>			There was a Synode held at Antioch about the 12. yeares of <i>Gallienus</i> , where <i>Samosatenus</i> was condemned. <i>Euseb. lib. 7. cap. 26. 29.</i>	<i>Paulus Samosatenus</i> the heretike succeeded <i>Demetrianus</i> . He was excommunicated & deprived by the second synod held at Antioch in the time of <i>Valerianus</i> . <i>Euseb. lib. 7. cap. 26. 29.</i>			
273.	<i>Aurelianus</i> was Emperour after <i>Quintilius</i> . In the beginning of his reign he was well affected towards Christian Religion, so that the heretike <i>Samosatenus</i> was through his helpe banished the Church, but in the end he persecuted the church of God, & when			A second synod was held at Antioch vnder <i>Aurelianus</i> , where <i>Samosatenus</i> the heretike was condemned & deprived the church. <i>Euseb. lib. 7. cap. 28. 29.</i>	<i>Damnus</i> the sonne of <i>Demetrianus</i> was by the second synod held at Antioch appointed to succeed <i>Samosatenus</i> in the see of Antioch. <i>Euseb. lib. 7. cap. 29.</i>	<i>Felix</i> was b. of Rome after <i>Dionysius</i> , & continued 5. yeares. <i>Euseb. lib. 7. cap. 29. 31.</i>		<i>Origeniani</i> were hereticks called after one <i>Origen</i> (not he that was the great clerke of Alexandria) they condemned marriage, yet liued they beastly: their manner was to haue among them religious women like Nunnes, whom they defiled, yet used means to keepe them from swelling. <i>Epiph. hærel. 63.</i>

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From Christ unto the end of Aurelianus the Emperour, who Mame the heretike lived, there are 276. years. Epi. ph. m. b. ref. 66.	as he went about to subscribe vnto an edict against the Christians, the crampe tooke him so that he was not able to hold penne in hand. He reigned fixe years. Euseb. lib. 7. cap. 28. 29. Tacitus was Emperour fixe moneths. Eutrop. lib. 9. Euseb. chron. Florianus was Emperour 80. dayes. Eutrop. lib. 9. Euseb. chron. Probus was Emperour 6. years. Euseb. lib. 7. cap. 39.	Anatolius b. of Laodicea florished vnder Probus and Carus. Ier. catalog.	Hermon b. of Ierusalem, & the last before the perfection vnder Dioclesian. Euseb. lib. 7. ca. 31.		Timon was bishop of Antioch after Domnus Euseb. lib. 7. cap. 31.	Eutychianus was bishop of Rome scarce 10. moneths. Euseb. lib. 7. cap. 31. Gaius was b. of Rome. Anno Dom. 283. 15. years. Euseb. lib. 7. cap. 31.	Theonas was bishop of Alexandria after Maximinus and continued eleue years. Euseb. lib. 7. cap. 31.	Origenism againe were heretikes which to called thescelus, of Origen Adamantius the great clerke of Alexandria they taught as Epiphanius (hazetel. 64.) that there was no relecth on Christ was a creature, & the holy ghost abke: that the soules were first in heauen, & came downe into the bodies, as it were in prison: that in the end the diuels should be saved. Epiphanius, as I reade in Socrates (ecclesiast. lib. 6. cap. 11.) was become the comie of Origen, through the spite & malice of Theophilus bishop of Alexandria. The diuell bare Origen a displeasure, he procured heretikes to father vpon him leud opinions. He complained himself in a certaine epistle, how that heretikes corrupted his workes. Pamphilus Martyr the great friend & familiars of Eusebius, wrote an Apologie in his behalfe. Eusebius lib. 6. cap. 3. 18. 20. 26) reporteth of the famous men that favoured Origen. Socrates (ecclesiast. lib. 6. cap. 12.) writeth in his commendation. Athanasius gaue of him a notable testimony. Chrysostom would in no wise be brought to condemne either Origen or his works. Socrates lib. 6. cap. 11. 12. 13. Buddas other wise called Terentius, was a little before Mame the heretike: he taught about Babylon that he himselfe was borne of a virgine, that he was bred and brought vp in the mountaines. He wrote 4. booke, one of mysteries, 2. intitled the gospel, 3. The summe, 4. a summary. Through witchcraft he tooke his
279.	Carus was Emperour scarce 3. years. Euseb. lib. 7. cap. 29.	The infinite number of martyrs which suffered in the persecution vnder Dioclesian are to be seene throughout the 8. booke of Eusebius ecclesiasticall historie.	Cyrellus b. of Antioch. Euseb. lib. 7. cap. 31.			Marcellinus was bishop of Rome about the 10. years of Dioclesian, Anno Dom. 295. Euseb. lib. 7. cap. 31. He denied Christ, offered sacrifice vnto Idols in the persecution vnder Dioclesian, and was condemned of 3. hundred bishops, 30. priests. Afterwards he repented him, and was martyred vnder Dioclesian. Tom. 1. Concil.		
285.	Dioclesian was Emperour, and persecuted the Church of God. In the 19. year of his reign he began to overthrow the Churches, burne the Bibles, persecute the Christians. When he had reigned together with Maximianus, who persecuted with him 20. years, he depoled himselfe voluntarily, and lived a priuate life. From that time vnto his end he pined & wasted away with diseases. But Maximianus was hanged himselfe. Euseb. lib. 7. cap. 29. lib. 8. cap. 23. 14. 19. Socrates lib. 1. cap. 2.	There was a Council of 300. bishops called together at Sinuessa, where Marcellinus bishop of Rome was condemned for denying Christ, and sacrificing to Idols. tom. 1. concil.						
287.								
307.		Arnobius flourished in the time of Dioclesian. Ierom. catalog.						

Anna Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	Constantius and Maximinus ruled the Empire after the deposition of Dioclesian. Constantius dieth at Yorke in England, when he had ruled 16. years. Ann. Dom. 310. Euseb. lib. 8. ca. 14. & in chronicle.	Laetantius the disciple of Arnobius flourished in the time of Dioclesian: in his old age he was the master of Crispus the sonne of Constantinus. Ierom.	A Council was held at Ancyra in Galatia in the time of Vitellius, where such as sacrificed were received with certaine conditions, and the Deacons that cannot containe suffered to marry. Tom. 1. Concil.			About this time Licinia an holy maide of Rome dying, made Marcellus bishop of that sea beire and executor, gaue him all her great substance. From that time forth (saith Polydore lib. 1. de inuent. cap. vlt.) the Bishops of Rome were greatly enriched.	Peter was bishop of Alexandria about the twelfth year of Dioclesian, where he continued 12. years. He was headed & crowned a martyr in the persecution vnder Dioclesian. Euseb. lib. 7. cap. 31. Socrates lib. 1. cap. 3.	flight into the aire to offer sacrifice, but the diuell threw him downe and broke his necke, so that he died miserably. Socrates lib. 1. cap. 7. Mame the heretike whereof the Manichees haue their appellation, had his original in Persia (as Epiphanius heret. 66. writeth) about the 4. year of Aurelianus: he called himselfe Christ: & the comforter: he choole vnto himselfe 12. Apostles: he said that Christ was not truly born, but phantastically. Euseb. lib. 7. cap. 30. Socrates lib. 1. ca. 17. saith of him, that at the first he was called Cubricus, afterwards changing his name, he went into Persia, found the books of Buddas, & published them in his owne name. He taught that there were many Gods: that the Sunne was to be worshipped: that there was fadall destinie: that the soules went from one bodie into another. The king of Persia his sonne fell sick, Mame through cery took vpon him to cure him, & killed him. The king caused him to be clapt in prison, but he brake prison, & fled into Meopotamia, was there taken, and stayed aliue, his skiofilled with chaffe, and hanged at the gates of the citie. Hierax taught in Egypt, that there was no resurrection: he abhorred marriage: he said the children that died before the yeares of discretion were damned: he thought that Melchisedech was the holy Chost. Epiph. hazetel. 67. Meletius b. of some citie in Egypt, sacrificed to the Idols in time of the persecution vnder Dioclesian, and was
310.		Antonie the Monke flourished in the dayes of Constantine: he wrote seven Epistles, in which are at this day to be seene: he lived 105. years. Ier. catalog. Socrates lib. 1. cap. 17.	There was a Council held at Neocesarea, where among other things it was decreed, that none should bee made priest before he was 30. years old. Tom. 1. Concil. A Council was called by Constantine at Rome in the time of Militiades, to reforme the variance betweene Cecilianus b. of Carthage and his colleagues. Euseb. lib. 10. ca. 5. Constantine called a council at Orleans to remoue the dissension risen betweene bishops. Euseb. lib. 10. ca. 5. Alexander b. of Alexandria called there a council of many	Macarius was bishop of Ierusalem after Hermas, he was the same as Helena that the crosse of Christ was found there: he was at the Council of Nice. Constantine the Great wrote vnto him sundry Epistles. Socrates lib. 1. cap. 6. 9.	Vitalis was b. of Antioch after Tyrannus.	Eusebius a Grecian was bishop of Rome after Marcellus one year and seven moneths. Euseb. chron. Tom. 1. Concil.	Alexander was bishop of Alexandria after Achillas. By preaching of the Trinity somewhat curiously, hee gaue occasion to Arius one of his clergie, to fall from the faith. Socrates lib. 1. cap. 3. He was at the Council of Nice.	
311.	Suidas saith that from Christ vnto Constantinus Magnus there are 318. years: the which is true after Eusebius computation, if we take the time after the overthrow of the tyrants, when he vnto alone.	Constantinus Magnus the sonne of Constantius, borne in Brittain, was there proclaimed Emperour after the deceasse of his father. He maketh Licinius who married his sister his fellow Emperour. At the same time Maximianus played the tyrant at Rome, and Maximinus in the East. He saw in Spaine, a graue father, was sent by Constantine to reconcile Alexander and Arius: he was at the Council of the Arians in the Council				Miltiades was bishop of Rome after Eusebius in the time of Constantine the Great anno Dom. 312. & continued 6. years. Euseb. chron. ecclesiast. lib. 10. ca. 5. Syluester was bishop of Rome after Miltiades anno Dom. 314. & continued 20. years. Euseb. chronicle. When Constantine offered him a golden scepter, he refused it, as a thing not fit for the priestly function. Sabell.		

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
330.	He foyled Maxentius vpon the river Tibertis. Licinius ouercame Maximinus. They ioyntly published edicts in the behalfe of the Christians. In the end Licinius rebelled against him. Constantine ouercame him, ruled alone, restored peace vnto the whole world, gaue money to the church, deliuered the bishops from paying tax or tribute: he wrote vnto Alexander b. of Alexandria, and to Arius the heretike, exhorting the to vnitie. When he was 65. yeares old he died, after he had reigned 31. yeares. Euseb. lib. 8. cap. 14. 15. 16. lib. 9. cap. 9. 10. lib. 10. cap. 5. 6. 7. 8. 9. Socrat. lib. 1. cap. 2. 4. 26. He deferred his baptism vnto his last end, purposing	of Sirmiu scurged his bare sides, because he would not subscribe vnto their hereticall opinions. Socrat. lib. 1. cap. 4. 5. 9. lib. 2. cap. 26. Paphnutius b. of the vpper Thebais had one of his eyes pulled out in the time of persecution. Constantine was wont to kishe the empty place, he was present at the Council of Nice, and turned the whole assembly from separating married Priests from their wives. Socrat. lib. 1. ca. 5. 8. Spiridon a man of great fame in those dayes was at the Council of Nice, though hee was a bishop, yet kept he sheepe in the fields. Athanasius being a yong man was at the Council of Nice: looke more of him in the colu[m]ne of the bishops of Alexandria. Eusebius Pamphilus bishop of Caesarea in Palestina, wrote the Ecclesiastical historie from the birth of Christ vnto the reign of Constantine the great. He was at the coucel of Nice, wrote the Nicene Creed sent it to Caesarea, condoned Arius with his owne	bishops, where bee condemned Arius, and accused his heresie, writing vnto the Bishops throughout Christendome what opinion he held. Socrat. lib. 1. cap. 3. A general council was called at Nice in Bithynia of 318. bishops by Constantinus Magnus, as Nicephorus saith, the 20. year of Constantine, An. Domini 328. some say 326. some other 324. in the time of Syluester b. of Rome, where they condemned Arius, debated the controuersie of Easter, layed downe the forme of faith commonly called the Nicene Creed, ratified the clause of one substance, and wrote vnto the church of Alexandria, that they had deposed Arius. Socrat. lib. 1. cap. 5. 6. There was at Rome in the time of Syluester a Council of 277. Bishops, which ratified the Nicene coucell, & condemned Arius, Photinus, & Sabellius. tom. 1. Concil. In the time of Constantine (saith Marius Scotus) Helen his mother writeth vnto him, that he should renounce Christ, & become	Philogenus was b. of Antioch after Italica, and died a martyr. Nicephor.		Marcus was b. of Rome after Syluester, & continued 8. moneths. Ierom.	Athanasius was b. of Alexandria after Alexander and the breaking vp of the Nicene Council. Being a heathen boy, he played the part of a Christian Bishop in a certain play which prognosticated, that he would proue a notable man: being deacon, he went to the council of Nice, and disputed against the Arians. Socrat. lib. 1. cap. 5. 1. 1. Being Bishop, the Arians falsly accused him of bribery and treason, & he sent of his clergie into Maronites, which beate the altar with their feete, ouerthrew 5 Lords table. brake the holie cup, & bur-	deposed by Peter bishop of Alexandria. He rayled at Peter after his death: he reuiled Achillas, last of all, he fell to backbiting of Alexander, and to take part with the Arians: the true Church was called the Catholik Church, but he called his Church the Church of martyrs. The Council of Nice condemned him, & took from him all authoritie that belonged to a Bishop: and thereupon the Meletians were diuided from the Church. Socrat. lib. 1. cap. 3. 6. Epiphanius heres. 68. Arius borne in Lybia yet a priest of Alexandria, hearing Alexander the Bishop intreating curiously of the Trinity, thought verily that he maintained the opinion of Sabellius, set himselfe against the bishop, and said, that the Sonne of God had a beginning of essence, that there was a time when he was not. He said that God was not alwayes a Father: that the Sonne was not from euertasting, but had his beginning of something. Being called before the Emperour, he would subscribe vnto the Nicene council, and sweare too. His decess was to carrie in his bosome his hereticall opinion written in a peece of paper, and when he came to the booke, he would sweare that he thought as he had written, meaning in his bosome. His end was lamentable, for coming from the Emperour after the oath he had taken, with great pompe through the streete of Constantinople, he was taken with a suddaine feare, and withall he felt a laske, immediately he asked of them where

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336.	fully to haue it in lordaine, where Christ was baptized. It was Eusebius b. of Nicomedia, as Eusebius, Ierom and Socrates do write, that baptized him, notwithstanding all the trauell that Cardinall Poole tooke to proue the contrary. The donation that is fathered vpon him is but a meere fable, in the iudgement of the best writers.	hand, yet was he thought to be an Arian; and to cleare him of the suspicion, Socrates wrote an Apologie in his behalfe, which is to be seene in his historie. Constantine had him in great reuerence. Because of his familiaritie with Pamphilus the martyr, he was called Eusebius Pamphilus. He wrote many notable books, and died in the time of Constantine the yonger. Socrat. lib. 1. cap. 1. 5. 18. lib. 2. cap. 3. 17. Ierom. catalog. Frumentius was made bishop by Athanasius, and sent to conuert the Indians. Socrat. lib. 1. cap. 15. Eusebius Emisenus a godly bishop was a great clerke, and a profound Philosopher in the daies of Constantine. Socrat. lib. 1. cap. 18 lib. 2. cap. 6. Alexander bishop of Constantinople a godly father, set himselfe against Arius: he trusted not to the quirk of Logike, but to the power of Christ: he locked himselfe in the church, & prayed thus vnto God: I beseech thee (O Lord) if the opinion of Arius be true, that I my selfe may neuer see the end of this disputing; but if the faith which I	a few. To trie the truth, Helen brought with her 120. Jewes: and Constantine brought Siluester bishop of Rome, with 24. other bishops: they disputed of Christ: in the end the Jewes were ouerthrowne. Tom. 1. Concil. Siluester called at Rome 384. bishops, in the presence of Constantine and Helen his mother, where they layd downe Canons for the gouernment of the clergie. Tom. 1. Concil. A Council held at Antioch deposed Eusebius b. of Anioch, for maintaining the heresie of Sabellius. Socrat. lib. 1. cap. 18. A Council held at Eliberis in Spain in the time of Constantine, decreed that the vsurer should be excommunicated: that tapers should not burn in the day time in church-yards: that women should not frequent Virgils: that images should be banished the church: that nothing should be painted on the walto be worshipped: that euery one should communicate thrise in the year. Tom. 1. Concil. The first Council of Arles decreed with o-				ned the Bible: they accused him of murder & magicke. And to an swer vnto those crimes he was constrained to come to the Council held at Tyru, where he was deposed. Socrat. lib. 1. ca. 20. They accused him at Constantinople before the Emperour, that hee should say he would stay the carriage of come from Alexandria to Constantinople: for the which Constantinus Magnus banished him into Treuire a Citie of France. lib. 1. cap. 23. Constantine the yonger called him home from exile. lib. 2. cap. 2. The council of Antioch charged him that heooke the bishoprick after his exile, with out the warrant of a Council: they deposed him, & chose Eu-	there was any house of office, thither he went and voided his iuts: as many as went by, were wont to point at the place with the finger, and say, In yonder takes died Arius the heretick. Socrat. lib. 1. cap. 3. 26. Epiphanius heres. 68. 69. Aetius a Nouatian bishop was of Constantine called to the Council of Nice, to render an accompt of his opinion. Socrat. lib. 1. cap. 7. Marcellus b. of Ancyra in Galatia, taught the heresie of Paulus Samosatensis, that Christ was but bare man: the bishops in the council of Constantinople deposed him, and Eusebius Pamphilus confuted him in three bookes. Socrat. lib. 1. cap. 24. &c. Audius was a schismaticke, a man of an hore spirit: he rebuked the clergie men to their faces for their disordered life; and being counselled to deale modestly, nay chastized, he deuided himselfe from the Church, and fell to raising of priuate conuenticles. He kept Easter with the Jewes. Epiphanius heres. 70. Eusebius of Nicomedia not onely in Arius time, but also after his death, maintained the heresie of Arius, together with Macedonius bishop of Constantinople, Theognis bishop of Nice, Marcellus bishop of Chalcedon, Theodorus bishop of Heraclea, & Priscus of Asten &c. Socrat. lib. 2. cap. 2. 9. 15.

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretics.
		hold be true, that Arius may receive due punishment for his blasphemous opinion: which in deede fell out, as it is to be seene in Arius himselfe. Alexander was 118. yeares old when he died. Socrat. lib. 1. cap. 25. lib. 2. cap. 4.	ther things, that Easter should be kept at one certaine time. Tom. 1. concil. A Council of Arian bishops met at Tyrus, and deposed Athanasius, but Constantine removed the temple lately built at Ierusalem, and called the afterwards to Constantinople in his presence to determine Athanasius causes. Socrat. lib. 1. cap. 20. 22.		Eulalius an Arian was bishop of Antioch after Eustathius. Nicephor.		Sebus Emiscinus when he refused it, they chose Gregorius an Arian, who was brought thither with armed soldiers: so that Athanasius fled away to save his life. Afterwards they disliked him, and placed Gregorius in his room, who had a miserable end. lib. 2. cap. 5. 6. 7. 8. 10. lib. 3. cap. 2. He went to Julius bishop of Rome, & came to enjoy his bishopricke by virtue of his letters. lib. 2. ca. 11. Again the Arians accused him to the Emperor, that he had taken the corne which the Emperor gave to the poore, and sold it to his owne use: so that he was faine the second time to flee unto Julius bishop of Rome, where he continued one yeare and six moneths, until the council of Sardice, where he was restored to his bishopricke. lib. 2. cap. 13. 16. But Constantinus being an Arian, bani-	
340.	Constantinus the younger being made Cæsar the 10. yeare of his fathers reign: Constantinus being made Cæsar the 20. yeare of his fathers reign, and Constantine being made Emperour the 30. yeare of his fathers reign succeeded their father after his deceasse, & devided the Empire among the. Constantinus enjoyed it but a little while: for he was slain by the fou-	Rheticus a learned writer flourished in France about this time. Ierom catalog.	There was a Council held at Cæsarea in Cappadocia where Eulalius bishop of that see condemned his owne sonne Eustathius bishop of Sebastia in Armenia for manie crimes. Socrat. lib. 2. ca. 33. The Council of Grangra condemned the hereticall opinions of Eustathius, allowing the marriage of priests. Socrat. lib. 2. ca. 33. Tom. 1. Concil. A Council held at Carthage decreed, there should be no rebaptizing, that clergie men should not meddle with temporal affaires. Tom. 1. Concil. Julius held a provinciall synod at Rome, where he condemned Arius & ratified the Niceene Creed. Tom. 1. Concil.		Euphonius an Arian was bishop of Antioch after Eulalius. Socrat. lib. 1. c. 18.		Eustathius bishop of Sebastia in Armenia was in such attire as was not decent for a priest. He forbade marriage, made lawes of fasting: he persecuted married couples under the cause such as refrained the Churches to raise conventicles at home: he took service from their masters under colour of religion: he commanded his followers to wear the Philosophers habit: he caused the women to be shaven: he forbade the accustomed fasting dayes, and commanded they should fast on the Sunday: he detested the prayers of married men: he abhorred the offering & communion of the married priests, not remembering that his owne father was a priest & bishop of Cæsarea in Cappadocia. He was first condemned of his owne father in a council held at Cæsarea, afterwards by the Council of Sangra: last of all at Constantinople. Socrat. lib. 2. cap. 33.	

Anno Domini.	The Reigne of the Emperours.	The Teachers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
350.	diets of his brother <i>Constantius</i> when he sought to invade his brother <i>Constantius</i> dominions. <i>Constantius</i> not long after was slain by <i>Magnentius</i> the tyrant. These two were godly Emperours, but <i>Constantius</i> was an <i>Arian</i> . In the end <i>Constantius</i> died, being five and thortie years old. Hereigned 38. years, 13. with his father <i>Constantine</i> the Great, and 25. after his fathers death. <i>Socrat.</i> lib. 1. cap. 25. 26. lib. 2. cap. 3. 20. 27. <i>tero. chron.</i>	<i>Maximus</i> b. of Treuere in France entertained honorably <i>Athanasius</i> b. of Alexandria being exiled into France <i>ter. chron.</i>	A Council of <i>Arian</i> Bishops met at Antioch the first year after <i>Constantius</i> deceasse, wher they depoled <i>Athanasius</i> , & endeoured to abrogate the Nicene Creed. <i>Socrat.</i> lib. 2. ca. 5. 6. 7. The bishops of the East called a council together, layd down their Creed with long expositions, and sent it to the West churches by three Bishops. <i>Socrat.</i> lib. 2. ca. 19. A Council held at Colein in Germanie, condemned <i>Euphrata</i> the Bishop for denying that <i>Christ</i> was god tom 1. Council. A general Council was summoned at Sardice by <i>Constantius</i> & <i>Constantius</i> the Emperours, for the hearing of <i>Athanasius</i> b. of Alexandria & <i>Paulus</i> b. of Constantinople, whom the <i>Arians</i> had exiled. The Council restored them, depoled their accusers, condemned the <i>Arians</i> , and confirmed the Nicene Creed. <i>Socrat.</i> lib. 2. ca. 16. A Council summoned at Ierusalem by <i>Maximus</i> b. of that sea, where he received <i>Athanasius</i> vnto the communion, & ratified the Nicene Creed. <i>Socrat.</i> lib. 2. ca. 19. A Council called together at Alexandria by <i>Athanasius</i> , where the acts of the council of Sardice & of Ierusalem were confirmed. <i>Socrat.</i> lib. 2. ca. 21.	<i>Cyrillus</i> an <i>Arian</i> was chosen b. of Ierusalem after the deposition of <i>Maximus</i> : he was depoled for certainous crimes, and would not come and purge himselfe. <i>Socrat.</i> lib. 2. ca. 30. 31. 32.	<i>Placitus</i> an <i>Arian</i> was b. of Antioch. <i>Socrat.</i> lib. 2. cap. 5. 6. 7.	<i>Liberius</i> was b. of Rome after <i>Julius</i> , an. Do. 351 and continued 17. years: he was banished by <i>Constantius</i> the <i>Arian</i> Emperour, yet restored againe. <i>Socrat.</i> lib. 2. ca. 29. <i>Damas.</i> in pontif. tom. 1. concil. <i>terom</i> in chronice. & catalog. ecclesie script. in Fortunatiano. <i>Ant.</i> chro. part. 2. tit. 9. cap. 4. § 5. do say, that he yielded to the <i>Arians</i> , subscribed vnto their heresie, and recovered his bishoprick againe. <i>Ant.</i> faith, he exhorted others to constancy but did not perseuer himselfe.	After the death of <i>Constantius</i> he came to Alexandria but he was faine to sit in the time of <i>Julian</i> Apostata. li. 3. ca. 4. 12 He came home in 9. time of <i>Julianus</i> , and fled away in the time of <i>Valens</i> the <i>Arian</i> : he was bishop fixe and foure years, and died Anno Dom. 375. <i>Socrat.</i> lib. 4 cap. 12. 26.	<i>Maccedonius</i> at the first being an <i>Arian</i> , and depoled by <i>Acacius</i> sect, could not quiet himself, but fell from the <i>Arians</i> into another heresie. He denied the godhead of the holy Ghost, terming him the servant and the drudge of the Father, & of the Sonne. This opinion, they say, <i>Marcellinus</i> bishop of Nicomedia taught before him. These heretikes are called <i>Pneumatomachoi</i> . <i>Socrat.</i> lib. 2. cap. 25. <i>Epiph.</i> hær. 73. <i>Euphrata</i> b. of Coleine denied that <i>Christ</i> was God: he was condemned in a Council held at Coleine. Tom. 1. Concil. <i>Aetius</i> the master of <i>Eunomius</i> the heretike, was made deacon by <i>Leonius</i> the <i>Arian</i> bishop of Antioch: yet laith <i>Epiphanius</i> , by <i>Georgius</i> the <i>Arian</i> b. of Alexandria. He was an <i>Arian</i> , yet all he from them, because they received <i>Arianus</i> to the communion after hisained recantation. He was counted a great Logician, and called an Atheist for railing the ancient fathers. He was excommunicated, yet would he seeme of his owne accord to leave the Church. He saith, that the substance of the Father and of the Sonne were not like one the other. <i>Socrat.</i> lib. 2. ca. p. 28 lib. 3. cap. 8. The heretikes of this opinion were called <i>tritheo-pyhi</i> hær. 76. <i>Eunomius</i> b. of Cyzicum, & the chief of <i>tritheism</i> , said, that God had no more knowledge than man. He termed <i>Aetius</i> the man of God and rebaptized all that came to him in the name of the vncreated God in the name of the Sonne crea-

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretiques.
355.		<i>Dydimus Alexandrinus</i> a notable clerke, was in his youth time troubled with sore eyes, and became blind. He left behind him many notable works. <i>Antony</i> the monke came out of the desert into Alexandria & comforted him. <i>Socrat.</i> lib. 4. cap. 10.	A Councell held at Antioch decreed, that such as were present at Service, should communicate, otherwise depart. tom. 1. concil. A Councell held at Sirinium in the time of <i>Constantius</i> condemned <i>Photinus</i> bishop of that sea, which maintained the heresie of <i>Sabellius</i> & <i>Paulus Samosatenus</i> . This Councell was of Arians: they scourged among them <i>Ofius</i> b. of Corduba in Spaine, & made him subscribe unto Arianisme. <i>Socr.</i> lib. 2. cap. 24. 26. A generall Councell was summoned to meet at Millan, where the East & West churches brawled about <i>Arianisme</i> , and dissolved the Councell agreeing vpon nothing. <i>Constantius</i> seeing the countries were far asunder, commanded the East churches to meet at Nicomedia in Bithynia, and the West at Ariminum in Italie. <i>Socrat.</i> lib. 2. cap. 29. The Council of Ariminū condemned the Arians. <i>Socrat.</i> lib. 2. cap. 29. A Council of Arian b. met at Nice in Thracia, where in steed of Nice in Bithynia, they bleared the eyes of the godly with the found of the Nicene Creed <i>Socrat.</i> lib. 2. cap. 29. A Councell was held at Seleucia in Ilauria, where the Arians were condemned. <i>Socrat.</i> lib. 2. cap. 31. A Councell of fittie Arian bishops was called at Constantinople, where they cōdemned the Nicene Creed, <i>Eusebius</i> bishop of Sebastia in Armenia, and <i>Cyril</i> b. of Ierusalem. <i>Socrat.</i> lib. 2. cap. 33.	<i>Hilarius.</i>	<i>Leontius</i> an Arian succeeded <i>Stem</i> the gelded him (like to avoid the suspicion of a woman whose company he kept. Wherefore he was by <i>Constantius</i> made bishop of Antioch. <i>Socrat.</i> lib. 2. cap. 1. <i>Eudoxius</i> b. of Germanicia in Syria crept through wiles into the bishopricke of Antioch after the decease of <i>Leontius</i> : but the Councell of godly bishops held at Seleucia deposed him. Afterwards he got to be bishop of Constantinople. <i>Socrat.</i> lib. 2. cap. 35. <i>Cyrillus</i> who was about deposed, recovered his bishopricke againe. <i>Socrat.</i> lib. 2. cap. 35.	<i>Felix</i> was b. of Rome by the cō-mandemēt of <i>Constantius</i> , & the procure-ment of the Arians one yeare while <i>Liberius</i> was in exile. He was an Arian, as <i>Socrates</i> writeth, lib. 2. cap. 29. <i>Ierom.</i> in chron. and <i>Ruff.</i> lib. 1. cap. 22. yet <i>Antonius</i> saith he was a godly man.	ted, and in the name of the sanctifying Spirit created on the created Sonne. <i>Socrat.</i> lib. 4. ca. 7. <i>Theodor.</i> lib. 2. ca. 19. <i>Epiph.</i> lib. 2. ca. 19. <i>Photinus</i> b. of Sirinium maintained the heresie of <i>Sabellius</i> & <i>P. Samosatenus</i> , that <i>Christ</i> was not God before <i>Mari</i> bare him. He said the word was at the beginning with the Father, but not the Son. <i>Socr.</i> lib. 2. ca. 24. <i>Epiph.</i> lib. 2. ca. 19. <i>Arian</i> an Arian heretike condemned, <i>saith Augustine</i> , the prayer for the dead, which <i>Epiphanius</i> doth call the cōmemoration for the dead. He abhorred the prescribed fasting daies: he said, y ^e a bishop was not better then a priest, contemning therein the Canon of the Church. <i>August.</i> lib. de heret. <i>Epiph.</i> lib. de heret. 75. <i>Lucifer</i> b. of Sardinia fell from the Church vpon a stomacke: he beleued, <i>saith Augustine</i> , that the soule came by transuision, to wit, by powring out from the one into the other. Moreouer they say, that the soule is of the flesh, and the substance of the flesh. <i>Socrat.</i> lib. 3. cap. 7. <i>August.</i> de heret. <i>Theodor.</i> lib. 3. cap. 5. <i>Audeus</i> the heretike liued in Ccelosyria in the time of <i>Constantius</i> , as <i>Ierom</i> saith in chron. He thought that God had the shape of man, misconstruing y ^e saying, Let vs make man after our image, &c. <i>Theodor.</i> lib. 4. cap. 10. These heretikes in the time of <i>Christ</i> were called <i>Anthropomorphites</i> . <i>Donatus</i> of whom the Donatistes haue their original, was in the time of <i>Constantius</i> . There was another of the same	
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364.								

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365.	<p>Julian succeeded Constantius in the empire: he heard at Constantinople Macedonius the Eunuch, Nicoles the Laconian, and Ecebolus the Sophist. Constantius fearing he would fall from Christian Religion into heathenish idolatrie, sent him to Nicomedia, charging him not to tread in the schoole of Libanius, yet by stealth he resorted vnto him, and read his heathenish doctrine. When the Emperour suspected his disposition, Julian shaued himselfe, and became a Reader in a certaine Church; yet after the Emperours death, and the obtaining of the Empire, he became an Apostata, he banished the Christians out of his court, and entertained in steede of them Philosophers and coniuers. Not long after (being the third yeare of his reign) he was slaine in the battell which he gaue the Persians; an arrow</p>	<p>Macedonius, Theodulus, and Tatianus were broyled to death in the time of Julian. Socrat. lib. 3. cap. 13.</p> <p>Theodorus was foretold Socrat. lib. 3. cap. 16.</p> <p>Artemius a noble man behaded for the faith. Theodor. lib. 3. cap. 18.</p>	<p>A Councell of Arians met at Antioch, & confirmed the blasphemie of Arius. They were called Anomoi and Executai. Socrat. lib. 2.</p> <p>A Councell held at Alexandria by Athanasius after his returne from exile, in the time of Julian, where the Arians, Apollinaris, & Macedonius were condemned. Socrat. lib. 3. ca. 5</p> <p>A Councell held at Lampacum 7. yeres after the councell of Seleucia, where the Arians were cōdemned. Socrat. li. 4. cap. 2. 4.</p> <p>A Councell of Bishops in Sicilia condemned the Arians. Socrat. lib. 4. cap. 11.</p> <p>The Meletians assembled at Antioch, where they layd downe the Macedonian opinion of the Sonne of God, iump betweene the Arians and the true Christians, where</p>		<p>Meletius is chosen bishop of Antioch after Eudoxius, but Constantius deposed him for maintaining the Nicene Creede against the Arians. Socrat. lib. 2. cap. 34.</p> <p>Eusebius the Arian was by the Emperour made Bishop of Antioch after the deposition of Meletius. Socrat. lib. 2. cap. 34.</p> <p>Dorotheus Paulinus and Euzagrius being godly men were chosen by the people yet not suffered to continue.</p> <p>Dorotheus tooke possession of the bishopricke the second time & continued there a good while. Democh. Socrat. lib. 4. cap. 28.</p>		<p>The Bishops of Rome.</p> <p>The Bishops of Alexandria.</p>	<p>name immediately after he fell through contention from the church at Carthage, and taught through Aphrike, that as many as came vnto him were to be rebaptized: that the sonne was inferior to the Father, & the holy Ghost inferior to the Son. Ierom chron. August. lib. de heret.</p> <p>Appollinaris the father and the sonne of one name fell from the faith vpon a stomack at Laodicea in Syria: they taught that Christ tooke a bodie but no soule: againe, seeing that was absurd, they said he had no reasonable soule. Socrat. lib. 2. cap. 36. Ruff. lib. 1. cap. 20.</p> <p>Dimerite were hereticks of Appollinaris opinion, so called because they denied the third part, to wit, the reasonable soule in Christ: some of them said that his bodie was consubstantiall with his diuinitie: some other of them denied he had any soule at all; some againe of them said that he tooke no flesh of the virgine, but that the word became flesh. Epiph. heret. 76. 77.</p> <p>Masilians were idle Monkes whom the diuell had possessed: they said that the bodie of Christ in the sacrament did neither good, neither harme: they said baptism was to no purpose. Leontius B. of Meletena drove the theues out of their denes, the wolves first among them, and then the murtherers on fire. Theodor. lib. 4. cap. 11. These hereticks were called also Euchites, so called because of their continually praying. It is a wonder (saith Augustine) to heare what a number of prayers they runne</p>

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367.	was shot at him, which pierced him in the ribbes, and gaue him his death wound. Some say it was one of his owne seruants, some other, that it was a fugitiue Persian, some other say that it was a diuell: some do write that he tooke the dart out of his side, threw it all bloudie into the ayre, and cryed, O Galilean (meaning Christ) thou hast ouercome. <i>Socrat. lib. 3. cap. 1. 9. 10. 18. Sozomen. lib. 6. cap. 2. Theodor. lib. 3. cap. 25. Iouianus</i> a godly man, one that maintained the Nicene Creede, was Emperour after <i>Iulian</i> . He reigned no longer then seuen moneths but he died. <i>Socrat. lib. 3. cap. 19. 20. 22.</i>	<i>Basilus</i> bishop of <i>Cæsarea</i> in <i>Cappadocia</i> florished about this time. When <i>Valens</i> the Emperour sent for him out of <i>Cæsarea</i> into <i>Antioch</i> he behaued himselfe very stoutly in the defence of the truth. <i>Socrat. lib. 4. cap. 21.</i>	they proued themselves neutrans. <i>Ier. chron. Socr. lib. 3. cap. 8.</i> A Council at <i>Laodicea</i> , anno Dom. 368. decreed, that the laitie should not chuse the Priest; that lessons should be read in the Church between certain Psalms: that Seruice should be morning and evening: that the Gospell should be read with other Scriptures on the Sunday: that Lent should religiously be obserued without marrying & solemnizing the feast of marriage: that Christians should not dance at bride-houes &c. tom. 1. conc.		<i>Meletius</i> came the second time to be Bishop of <i>Antioch</i> .			ouer (much like vnto the late mumbling of prayers vpon beades: where Christ said, Pray alwaies; <i>Saint Paule</i> , Pray without intermission, which is deuotely to be taken for euery day, they do it too rough; and therefore (saith <i>Augustine</i>) to be numbered among hereticks. They say w ^{ch} the soule is purged, that a sow with her pigges is fene to come out of mans mouth, and that a visible fire entred in, which burneth not. These <i>Euchites</i> did thinke that it appertained not vnto the Monks to get their liuing with the sweate of their browes, but to liue idly. <i>Epiphanius</i> saith, that when <i>Lupercianus</i> the Prætor executed some of them for their lewdnesse, they called themselves <i>Martyrians</i> . Some of them thought that it was their dutie to worship the diuell, lest he should hurt them, these were called <i>Sataniani</i> . If ye called any of the Christ, a Patriarch, a Prophet, or an Angel, he would answer that he was so. They slept like wine, men and women all in one heape. <i>August. lib. de hæres. Epiphani. hæres. 80.</i> These <i>Masilians</i> were condemned in the generall council held at <i>Ephesus</i> in the time of <i>Theodosius</i> immo. <i>Cyrril. lib. A. p. 102.</i>
368.	<i>Valentinianus</i> , one whom sometime <i>Iulian</i> banished his court, succeeded <i>Iouianus</i> in the Empire, he ioyned with him his brother <i>Valens</i> : <i>Valentinianus</i> was a true Christian, but <i>Valens</i> an Arian: the one persecuted the Church, the other preferred the Christians. <i>Valentinianus</i> dyed Anno Domini 380. after he had liued foure and fittie yeares and reigned thirteene. <i>Valens</i> his brother reigned three yeares after him, and departed this life. <i>Socrat. lib. 4. cap. 1. 26. 31.</i>	<i>Gregorie Nazianzen</i> the master of <i>Saint Ierom</i> , liued in the time of <i>Valens</i> , and dyed in the reign of <i>Theodosius Magnus</i> . <i>Socrat. lib. 4. cap. 21. Ierom catalog. ecclef. Script.</i>	A Council of <i>Nouatians</i> met at <i>Pazum</i> , and decreed contrary to the Nicene council, that the feast of Easter should be kept alike with the Iewes. <i>Socrat. lib. 4. cap. 23.</i> A Council of <i>Macedonians</i> met at <i>Antioch</i> , & condemned <i>Nicene</i> council with the clause of one substance. <i>Socrat. lib. 5. c. 4.</i> A council of 90 Bishops called at <i>Rome</i> by <i>Damasus</i> , where <i>Arianus</i> , <i>Eunomius</i> , <i>Macedonius</i> , <i>Photinus</i> Heretic, and their disciples were condemned; where also the holy	<i>Nepos</i>		<i>Damasus</i> was bishop of <i>Rome</i> anno Dom. 369. after <i>Liborius</i> , where he continued eighteen yeares. <i>Socrat. lib. 4. cap. 17. 24. lib. 6. cap. 9. lib. 7. cap. 9. Ierom. chron.</i>	<i>Peter</i> was Bishop of <i>Alexandria</i> after <i>Athanasius</i> , anno Dom. 375. The <i>Arians</i> by authority from the Emperour clapt him in prison, and chose <i>Lucius</i> in his roome. <i>Peter</i> got out of prison & fled vnto <i>Damasus</i> Bishop of <i>Rome</i> . <i>Socrat. lib. 4. cap. 16. 17.</i>	
378.		<i>Ambrose</i> b. of <i>Myllane</i> , being Lieutenent of the Prouince, was chosen to gouerne the Church by the vniforme consent of the people, and confirmed by <i>Valentinianus</i> . <i>Ierome</i> suspended his iudgement of him because he liued in his time. <i>Socrat. lib. 4. ca. 25.</i>						

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383.	<i>Gratianus</i> together with <i>Valentinianus</i> the younger succeeded <i>Valentinianus</i> and <i>Valens</i> in the Empire. <i>Gratianus</i> chose <i>Theodosius Magnus</i> a noble man of <i>Spain</i> to gouerne the Empire. These three ruling at one time, were godly Emperours. <i>Gratianus</i> was slaine by <i>Maximus</i> the Brittain, who he had liued foure and	<p>Fourscore priests were put in a ship, and burned quicke, by the commandement of <i>Valens</i> the Arian Emperour. <i>Socr. lib. 4. cap. 13.</i></p> <p><i>Ammonius</i> a religious man cut off his care and fled away, because he would not be bishop. <i>Socrat. lib. 4. ca. 18.</i></p> <p><i>Eugarius</i> a religious man fled away, because he would not be bishop. <i>Socrat. lib. 4. cap. 18.</i></p> <p><i>Ierom</i> & learned writer whole workes are famous throughout the world, florished about this time. <i>Ierome</i> catalog. <i>Ab. Tritem.</i></p> <p><i>Rufinus</i> priest of <i>Aquileia</i>, one that was at great variance with <i>Ierome</i>, wrote manie notable volumes: he was a great translator of <i>Greeke</i> writers. <i>Gennad. catalog.</i></p> <p><i>Augustine</i> b. of <i>Hippo</i> in <i>Aphricke</i>, wrote sundrie excellent bookes. <i>Gennadius</i> suppleth his opinio touching the resurrection of vntimely births. <i>Gennad. catal.</i></p>	<p>Ghost was said to be of one substance with the Father and the Sonne. tom. 1. concil.</p> <p>A Council was called at <i>Illyrium</i> by <i>Valentinianus</i> where the truth in the blessed Trinity was confessed. <i>Theod. lib. 4. ca. 7. 8. 9.</i></p> <p>A Council held at <i>Rome</i> by <i>Damasus</i> and <i>Peter</i> b. of <i>Alexandria</i>, where the heresie of <i>Apollinaris</i> was condemned. <i>Ruff. lib. 2. cap. 2.</i></p> <p>A Council held at <i>Aquileia</i> condemned <i>Palladius</i> and <i>Secundianus</i> the Arians. tom. 1. concil.</p>	<p><i>Prayllus Theodoret. lib. 5. cap. 38.</i></p>	<p><i>Flavianus</i> was chosen bishop of <i>Antioch</i>, & continued to the time of <i>Arcadius</i>. <i>Socrat. lib. 6. cap. 1. Ruff. lib. 2. cap. 21.</i></p>	<p><i>Timothe</i> a godly man succeeded <i>Peter</i> in the Church of <i>Alexandria</i>. <i>Socrat. lib. 5. cap. 3. 8.</i></p>	<p><i>Lucius</i> an Arian were hereticks which impugned the virginity of <i>Marye</i>, saying that after the birth of Christ <i>Ioseph</i> did know her. <i>August. lib. de hæres. Epiphani. hæres. 78.</i></p> <p><i>Collyridiani</i> were hereticks which worshipped the Virgin <i>Marye</i>. <i>Epiphanius</i> in discoursing of this heresie, inueyeth against images, and worshiping of Saints & Angels. hæres. 78. 79.</p> <p><i>Melangesmonite</i> were hereticks which said, that the Sonne was in the Father as a lesser vessel in a greater. <i>August. lib. de hæres.</i></p> <p><i>Marinus</i> the Arian thought that the Father was a father wh^e there was no sonne. Such as were of this opinion were called <i>Plathyriani</i>: the reason why is to be seene in <i>Socrates</i>, lib. 5. cap. 22.</p> <p><i>Eutychus</i> an Eunomia baptizd not in <i>Trinitie</i>, but in the death of Christ. <i>Socrat. lib. 5. c. 23.</i></p> <p><i>Seleucians</i>, or <i>Hermians</i> of one <i>Seleucus</i>, taught that the substance whereof the world was made, was not made of God, but was coeternal wth God: that God maketh not the soule, but Angels of fire and spirit: that euill is sometimes of God, and sometimes of the thing it selfe: that Christ sitteth not in the flesh at the right hand of the Father, but hath his seat in the Sonne; that there was no visible paradise: that Baptisme is not to be receiued by water: that there shall be no resurrection, but the dayly generation of children. <i>August. lib. de hæres.</i></p>	

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399.	twenty years, and reigned fiteene. <i>Valentinianus</i> was stilled to death. <i>Theodosius</i> the Emperor who of all the other was most famous throughout the world, fell sicke and died when he had lued 60. yeares, and reigned 16. <i>Socrat. lib. 5. cap. 2. 11. 24. 25.</i>	<i>Nectarius</i> a man of noble linage and profound learning, was chosen bishp. of Constantinople by a hundred & fifty bishops. <i>Socrat. lib. 5. cap. 8.</i> This <i>Nectarius</i> banished confession and the shewing Priest out of Church, and so did other bishops, because that a certaine Deacon abused at Constantinople a graue matron vnder colour of confession. <i>Socrat. lib. 5. cap. 19.</i> <i>Iohn Chrysostome</i> was bishop of Constantinople after <i>Nectarius</i> anno Dom. 401. his linage and education is laide downe at large by <i>Socrates</i> . He made Anthems in the Church of Constantinople. There was great variance betwene him and <i>Epiphanius</i> , b. of Cyprus. It was <i>Theophilus</i> b. of Alexandria, that let them by the eares. He made a Sermon against all women, and was therefore by the procurement of the emperresse deposed, the people made such ado, that he was called home again, yet was he exiled afterwards and died in banishment. <i>an. Do. 412 Socrat. lib. 6. ca. 2. 3. 9. 14.</i>	A Councell of a hundred and fiftie bishops met at Constantinople by the commandment of <i>Theodosius magnus</i> where they confirmed the faith of the Nicen Councell, deuied Patriarchships, decreed that no bishop should meddle with any thing out of his owne diocesse, and chose <i>Nectarius</i> b. of Constantinople. <i>Socrat. lib. 5. cap. 8.</i> A Councell held at Valentinia in France decreed in the time of <i>Siricius</i> b. of Rome, that Priests should not marrie. <i>Isidor</i> in concil. The first council held at Toledo in Spaine in the time of <i>Arcadius</i> decreed, that Priests should marrie. tom. 1. conc. A Councell held at Burdeaux in Gascoigne condemned <i>Priscillianus</i> the Spaniard for his hereticall opinion. <i>Prosp. chron.</i> There was a Councell held at Chalcedon where <i>Chrysostome</i> was		<i>Porphyrius</i> was b. of Antioch after <i>Flavianus</i> . <i>Socrat. lib. 7. cap. 9.</i>	<i>Siricius</i> was b. of Rome after <i>Damasus</i> anno Dom. 383. & continued 15. yeares. <i>Prosp. chron. Socrat. lib. 7. cap. 9.</i> This b. of Rome was the first which decreed, that Priests should not marrie. <i>Gra. Polidor.</i>		<i>Proclianites</i> deny that <i>Christ</i> came in the flesh. <i>August.</i> <i>Patriciani</i> said, that mans flesh was not made of God, but of the diuell, so that some dispatched themselves to cast off the flesh. <i>August.</i> <i>Anthropomorphites</i> were Monks inhabiting the deserts of Egypt, which thought, that God the Father had a body & was like man, these lived in the time of <i>Chrysostome</i> . <i>an. Dom. 402.</i> They had their originall of one <i>Audeus</i> mentioned before in the time of <i>Constantinus</i> . <i>Socrat. lib. 6. c. 7.</i> Hereupon it rose, that God the Father had bene painted like an old man with a gray beard. <i>Ascite</i> of <i>seris</i> a bottell, gadded about the country with a bottell, bibbing thereof and saying, That they were the new bottles whereof the Gospell spake, filled with new wine. <i>Augustine lib. de heret.</i> <i>Aquarij</i> were hereticks which offered water in the Sacrament in stead of wine. <i>August. lib. de heret.</i> <i>Priscillianus</i> a Spaniard maintained the opinion of <i>Gnostici</i> , <i>Manicheus</i> , and <i>Sabellius</i> being condemned by the Councell of Burdeaux he appealed vnto <i>Maximus</i> the usurping Emperour, who found him an heretike and beheaded him. <i>Prosp. chron.</i> He said the soule was of one substance with God, and came down from heauen to endure voluntarie conflicts. He said, that mans actions were gouerned by the
401.	<i>Arcadius</i> and <i>Honorius</i> the sons of <i>Theodosius Magnus</i> succeeded their father, the one in the East, the other in the West. When that <i>Arcadius</i> had reigned 13. yeares with his father <i>Theodosius Magnus</i> , & 14. after his deceasse, he died leauing behind him his son <i>Theodosius iunior</i> of the age of eight yeares to succeed him in the East, <i>Honorius</i> continued nevertheless in the West. <i>Socrat. lib. 6. cap. 2. 21. lib. 7. ca. 11.</i>				<i>Anastadius</i> was b. of Rome after <i>Siricius</i> . <i>an. Dom. 401.</i> & gouerned three yeares. <i>Prosp. chron. Socrat. lib. 7. cap. 9.</i>	<i>Theophilus</i> was bishp. of Alexandria after <i>Timotheus</i> , for feare of his life he yeelded vnto the heresie of the <i>Anthropomorphites</i> , against which he wrote notable booke, as <i>Gennadius</i> reporteth of him. It was he that made <i>Chrysostome</i> & <i>Epiphanius</i> deadly foes, he was a spitefull man all his life time, & in the end died of a lethargie. <i>Socrat. lib. 9. ca. 1. 7. 9. lib. 7. cap. 7. Gennad. catal. vir. illustr.</i>		

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404.		<p><i>Epiphanius</i> b. of Cyprus flourished in the time of <i>Arcadius</i>. He was at deadly enmitie with <i>Chrysostome</i>: the worker of all that mischief was <i>Theophilus</i> bishp. of Alexandria. He came from Constantinople in Cyprus, to Constantinople, celebrated the 65. union, gaue Orders without the licence of <i>Iohn</i> the bishop, therein to gratifie <i>Theophilus</i>.</p> <p>At his farewell from Constantinople he said thus vnto <i>Chrysostome</i>: I hope thou shalt neuer die a Bishop.</p> <p><i>Chrysostome</i> said vnto <i>Epiphanius</i> againe: and I hope thou shalt neuer come alicie into thy countrey. The truth is, it fell out so to both: <i>Epiphanius</i> dyed by the way, & <i>Chrysostome</i> in exile. <i>Socrat lib. 6. cap. 9. 11. 13.</i> <i>Theodotus</i> b. of Scythia reprehended <i>Epiphanius</i> for condemning rashly the bookes of <i>Origen</i>. <i>Socrat. lib. 6. cap. 11.</i></p> <p><i>Eusebius</i> Syrus lived about this time. His bookes were thought to be notable, that they were read in the Church. <i>1. com. catalog.</i></p>	<p>condemned of spite, and for no other crime <i>Socrat. lib. 6. cap. 14.</i></p> <p>A Council was called at Cyprus by <i>Epiphanius</i>, where through the spite of <i>Theophilus</i> b. of Alexandria the bookes of <i>Origen</i> were condemned. <i>Socrat. lib. 6. cap. 9.</i> <i>Theophilus</i> called a Council at Alexandria, and condemned of malice he bare vnto certaine Monks, the bookes of <i>Origen</i>. <i>Socrat. lib. 6. cap. 9.</i></p> <p>A Council held at Carthage, called the 2. decreed, that priests should not marrie. tom. 1. concil.</p> <p>Another council held at Carthage called the third, decreed, that the cleargie in their yeares of discretion should either marrie, or vow chastitie; that the chiefe bishop should not be called the prince of priests, or highest priest, but onely the Bishop of the chiefe sea, tom. 1. concil.</p> <p>A Council held at Hippo, Anno Dom. 417. decreed, that Bishops and Priests should looke well vnto their owne children: that no Bishop should appeale ouer head: that the bishop of the head sea should not be called the chiefe priest: that no Scripture be read in Church but canonically, tom. 1. concil.</p>	<p><i>Iuuenalis</i> b. of Ierusalem after <i>Praxillus</i>, he was at the Council of Ephesus, and condemned <i>Nestorius</i> the heretike, ann. 435. <i>Socrat. lib. 7. cap. 3.</i> he was also at the council of Chalcedo, in the time of <i>Martianus</i>. <i>Eusebius. lib. 2. cap. 38.</i></p>	<p><i>Theodotus</i> was b. of Antioch after <i>Alexander</i>. <i>Theodor. lib. 5. cap. 4.</i></p>	<p><i>Innocentius</i> was b. of Rome after <i>Anastadius</i>, an. Dom. 404. where he continued 15. yeares. <i>Prosp. chron. Socrat. lib. 7. cap. 9.</i> This <i>Innocentius</i> wrote vnto <i>Chrysostome</i> and to the cleargie of Constantinople. <i>Socrat. lib. 8. cap. 26.</i></p>		<p><i>Marres</i> he condemned the eating of flesh, he parted married couples referring the creation of the flesh, not to God, but to wicked Angels. He allowed of the Scriptures called Apocrypha. Vnto euery of his followers he said: <i>Iura, periura, secretum prodere noli.</i> <i>August. lib. de heret.</i></p> <p><i>Pelagius</i> a Brittain & a monk of Banger, wrote notable bookes as <i>Gennadius</i> said, before he fell into heresie; his heresies were these: that man without the grace of God was able to fulfill all the commandments of God: that man had free will: that the grace of God was giuen vnto vs according to our merits: that the iust haue no sinne in this life: that children haue no originall sinne: that <i>Adam</i> should haue died if he had not sinned. <i>August. lib. de heret. Polydor.</i></p> <p><i>Coluthiani</i> were heretikes which said, that the euill which is to be called in respect of vs, to wit, the euill of punishment, crosse, and vexation, proceeded not from God. <i>August.</i></p> <p><i>Iouinianus</i> a monk, taught with the Stoicks, that all sinnes were equal: that man had no sinne after baptism: that fasting was to no purpose, that <i>Mari</i> was no virgine when she was deliuered. <i>August. lib. de heret.</i></p> <p><i>Heladius</i> said, that <i>Mari</i> was a Virgine when <i>Christ</i> was born, yet afterwards to haue borne the brethren of <i>Christ</i>. <i>August. Gennad. catalog. vir. illustr.</i></p>

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412.	Theodosius the sonne of Arcadius, being left of the age of 8. years, succeeded his father in the Eastern Empire. Though he were left yet governed he the empire wisely by the means of Anthemius a politick man: his vertues and manner of living are set forth at large in Socrates his storie. When that Honorius was slaine in the battell betweene the Romanes and the Persians, he proclaimed Valentinianus the younger Emperor of Rome, and gaue him Eudoxia his daughter to marriage, but he was slaine by the foulers of Aetius. Theodosius in his life time detested all heretikes, and made a law, wherein he condemned Nestorius. He reigned 38. years and then died. Anno Dom. 450. Socrat. lib. 7. ca. 12. 23. 24. Euagr. lib. 1. cap. 12. 22.	Orosius a Spaniard & a learned historiographer flourished about this time. Gennad. He wrote vnto Augustine, & Augustine vnto him againe. Primasius a b. of Africke, and the disciple of S. August. wrote vpon holy Scripture. Gessner. Iohannes Cassianus the deacon of Chrysostome liued about this time. Gennad. catalog. Aetius b. of Amida was famous for his godly acts in the daies of Theodosius the younger. He pitied the Persian captiues which the Romanes had takē, & lamented to see them perish for want of food. He called his cleargie & said thus vnto them: Our Lord hath no need either of pottengers or of cups: for he neither eateth nor drinketh, &c. He perswaded them so, that he sold the treasure, releued the prisoners, and redeemed the captiues. Socrat. lib. 7. ca. 11. Iulianus a Pelerian, was of great fame in the daies of Cyrill, and wrote a booke vnto him. Euseb. lib. 7. ca. 15.	The 4. and 5. council of Carthage laid downe the election and office of Clergie men. tom. 1. Concil. The Council held at Taurion at y foot of the Alpes, was held for the reformation of the clergy tom. 1. concil. The council of Malta condemned the Pelagians & Donatists, & concluded that all men were sinners, that the grace of God was giue to the fulfilling of the law, that infants were to be baptized. to. 1. cōc. A council held at Telene in the time of Zosimus thrust vpon the cleargie vowed chastitie, which Siricius had first commanded. tom. 1. concil. The 6. council of Carthage ratified the canons of the Nicene council. tom. 1. concil. The 7. council of Carthage laid down what kind of mē were fit to beare witness against the cleargie to. 1. cōc. A council was held in Africke, where all the prouinces came together in the time of Bonifacius & Celestinus b. of Rome, where they condemned Pelagius, & decreed, that no bishop should be called the		Iohn was b. of Antioch after Theodosius: he was at great variance with Cyrill b. of Alexandria, but they were immediately reconciled: he was at the council of Ephesus, and condemned Nestorius. Socrat. lib. 7. cap. 23. Euagr. lib. 1. cap. 5. 6. Gennad. catalog.	Zosimus was b. of Rome after Innocentius. Anno Dom. 418. and continued two years. Prosop. chro. Socrat. lib. 7. cap. 11. Bonifacius was b. of Rome after Zosimus three yeares & nine moneths. Soc. lib. 7. cap. 1. Celestinus was bishop of Rome after Bonifacius. Anno Dom. 425. & continued 9. yeares. Socrat. lib. 7. cap. 11. Prosop. chro. This Celestinus sent Palladius to be bishop of the Scots. In the time of Celestinus, faith Socrates, the bishop of Rome punishing the bounds of his priestly order, presumed to challenge vnto himselfe secular power and authority lib. 7. cap. 11.	Cyrillus succeeded Theophilus in the seaf of Alexandria, and with all he challenged to himselfe more authority then euer any other bishop had before him. From that time forth besides the oversight & rule of his cleargie and Ecclesiasticall affaires, the bishop of Alexandria tooke also the gouernment of temporall matters. He banished all the Iewes out of Alexandria for murdering of the Christians, he condemned Nestorius in the council of Ephesus. Socrat. lib. 7. cap. 7. 13. 33.	Rhetorius was of a wonderful vaine opinion. He thought that all heretikes walked a right and maintained the truth. August. lib. de heres. Paterniani were heretikes which thought, that the neather parts of mans bodie were made not by God, but by the diuell, & therefore yeelded all those parts vnto all beastly life. Some called these men Venustianos. August. Tertullianists were heretikes which damned second marriages, and said, that the soules of wicked men became diuels after their departure out of this life, and that the soule is continued by going from one into another as much as to say, by carnall descent and succession. August. Nestorius the hereticke, by birth a Germane, yet priest of Antioch, was sent for by Theodosius to Constantinople, and there made bishop. For his crueltie he was called a firebrand; he brought from Antioch a priest in his companie, whose name was Anastasius, which taught in the Church that Marie was not to be called the mother of God, whom he defended: & auoided, as Socrates faith, this clause, the mother or bearing of God as a bugge or fraying ghost: yet he proceeded in spite, & being called to the council of Ephesus, he denied that Christ was God, and seeing that there rose great stirre thereof, he seemed to repent, but the council depoled and

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434.		Synefius b. of Cyrene an eloquent man and a profound Philosopher, flourished in the time of Theodosius. Euag. lib. 1. cap. 15. Prudentius & Sedulius Christian Poets liued about this time. Gennad. catal. Prosper Aquitanicus one that wrote many notable tractes, whole sentences are to be seene among Augustines works, flourished in the reign of Theodosius. He wrote also a notable chronography. Gennad. Symeon a religious man in the time of Domnus b. of Antioch, was the author of a strange kind of life. He liued many yeares in a pillar. He was knowne to be a godly man. Euagr. lib. 1. cap. 12. lib. 2. cap. 10. Socrates Scholasticus which continued in leuen bookes the Ecclesiasticall historie of Eusebius Pamphilus from Constantinus Magnus vnto the better part of Theodosius iunior his reigne, was about this time of great fame throughout all Greece.	head of all priests, that no appeale should be made out of Africke to any other bishop, &c. to. 1. conc. A general council called at Ephesus, anno Dom. 434. (Prosper, chro.) of 200 b. where Nestorius the heretike was condemned. Socrat. li. 7. c. 33. Euag. li. 1. c. 4. A Council was held at Rhegiū for the redresse of ecclesiasticall matters. tom. 1. concil. A Council was called at Rome by Valentinianus the younger, where Sixtus the b. purged himselte of certaine crimes that were laid to his charge. Sixtus called a council at Rome to examine the doings of Polychronius b. of Ierusalem. tom. 1. concil. The council of Agatha decreed that none should be made priest, afore he were 30. yeares old, y the cleargie should weare such attire as became their profession, with many other constitutions. to. 1. conc. The 1. and 2. council held at Orange decreed among other things, that such as fled to sanctuaries should be aided: condemn		Celestinus sent Patrick a Brittain borne, into Ireland, who preached there 40. yeares. Fune. chro.		banished him vnto Othis, God winked not at his impietie, but plagued him diuerly from above, his tounge was eaten vp of wormes, and so he died. Socrat. lib. 7. ca. 33. 23. 29. Euag. lib. 1. ca. 2. 3. 7. Abelites were heretikes about Hippo in Africke, so called of Abel the sonne of Adam: wiuers they abhorred, yet liued they not without. Men and women vnder colour of chasticall liued in one house, and to be their heire they would alwaies adopt one or other of their neighbours children. Auguſt. A sect of heretikes, the first authors name is not knowne, said, that after the resurrection this world should not be changed, but remaine still as it doth, contrary to the Scripture, which faith, there shall be a new heauen, and a new earth. Aug. Another sect went alwaies barefoot, not for the affliction of the bodie, but because they vnderstood fondly certaine places of the Scripture. Auguſt. Another sect would neuer cate meate with men. They tooke the holy Ghost for a creature. Auguſt. Another heretike said, that the diuinitie of Christ borrowed, when his naked bodie was nailed to the tree. Auguſt. Another there was which said, that God was of three parts, the Father, the Sonne, and the holy Ghost, calling them all not absolute persons, but parts of one. Auguſt.	
435.	In the reign of this Theodosius the Brittaines sent for the Saxons out of Germanie to assist them against the Scots and Picts. Vortiger the King entertained the, reasoned with them of their faith, found them Painims, that they worshipped Saturne, Iupiter, and Mercury whom they called Woden, and in the honour of him Woden-day, that is, Wednesday. They worshipped also Venus, whom they called Frea, there of cometh Friday. These Saxons when they together with the Brittaines had foiled the Scots and Picts, traiterously fell vpon their owne maisters the Brittaines, & draue them to the mountaines, and called them after their country language Walsmen, that is, Strangers. Florist. Fune. lib. Polyd. Virgil. Beda. lib. de temporum ratione.		I find tom. 1. concil. That in the time of Sixtus b. of Rome, there was one Polychronius b. of Ierusalem a very short while, and depoled in a council held at Rome for Simonie and extortion: but other writers make no mention of him, and say that from Theodosius to Martinus the Emperor, Iuuenalis was b. of Ierusalem.		Sixtus the third was bishop of Rome after Celestinus, Anno Dom. 435. and continued 8. yeares. Prosop. chro. One Bassus laid diuers crimes to his charge, so that he called a council & purged himselte. to. 1. concil. Gennad. catalog.	Domnus was b. of Antioch after Iohn. Euag. lib. 1. cap. 10.		

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443.		<i>Theodore</i> b. of Cyrus wrote about this time the Ecclesiasticall historie comprising a hundred and five yeares. <i>Sorgemus</i> wrote the Ecclesiasticall historie from <i>Constantinus</i> <i>Maximus</i> vnto the reign of <i>Theodosius iunior</i> . <i>Maximus</i> b. of Taurinum one that wrote many notable tractes liued about this time. <i>Gennad.</i> catal.	<i>ned</i> Free-will & grace of merits tom. 1. concil. The 1. and 2. Councils held at <i>Valso</i> , in the time of <i>Theodosius</i> decreed, that in such Churches where Preachers were not, Deacons should reade Homilies. tom. 1. concil. A Council held at <i>Carpentoracte</i> decreed, that the Bishop should not polle the parishes. tom. 1. concil. The 3. Council of <i>Arelate</i> decreed, that no Deacon should be made before he were 25. yere old, no Priest before 30. yeares tom. 1. concil. A prouinciall Council was held at <i>Constantinople</i> , where <i>Eutyches</i> was condemned. <i>E. uag.</i> lib. 1. cap. 9. An hereticall Council held at <i>Ephesus</i> , where by the meanes of <i>Diocorus</i> b. of Alexandria, <i>Eutyches</i> the heretike was restored. <i>E. uag.</i> lib. 1. cap. 10. A Council of 630. Bishops was held at <i>Chalcedon</i> by the commandment of <i>Martianus</i> , where <i>Diocorus</i> b. of Alexandria was depoled, <i>Nestorius</i> , <i>Eutyches</i> , & <i>Macedonius</i> condemned. <i>E. uag.</i> lib. 2. ca. 2. 4. 10. cap. 6.		<i>Maximus</i> was b. of Antioch after <i>Demetrius</i> , he was at the Council of <i>Chalcedon</i> . <i>E. uag.</i> lib. 2. cap. 4.	<i>Leo</i> was b. of Rome after <i>Sixtus</i> Anno Do. 443. where he continued 21. yeares. <i>Prosper.</i> chron. <i>Palmer.</i> <i>E. uag.</i> lib. 1. ca. 10. He died in the time of the Emperour <i>Leo</i> and <i>Maorianus</i> . <i>Gennad.</i> catalog.	<i>Diocorus</i> was b. of Alexandria after <i>Syryll</i> , he was of <i>Nestorius</i> opinion, and depoled by the Council of <i>Constantinople</i> . He was also of <i>Eutyches</i> opinion, and depoled by the Council of <i>Chalcedon</i> . <i>E. uag.</i> lib. 1. cap. 10. lib. 2. cap. 5. <i>Proterius</i> was b. of Alexandria after <i>Diocorus</i> , he was a godly man, yet a soldier ran him through with anaked sword vpon Easter day, and the tedious persons alter his death burned him to ashes. <i>E. uag.</i> lib. 2. cap. 5. 8.	Some heretikes said that the water was not made by God, but was alwaies coeternall with him. <i>August.</i> Some said, that the bodie and not the soule was the image of God. <i>August.</i> Others said, that the foules of wicked men were turned into diuels, and to euery sort of beasts correspondent to their merits. <i>August.</i> Some said, that when <i>Christ</i> went to hell, all the vnfaithfull beleued and were deliuered. <i>August.</i> Other say, that <i>Christ</i> was alwaies with the Father, but not alwaies a Sonne. <i>August.</i> <i>Eutyches</i> maintained the opinions of <i>Nestorius</i> , and said, that our Lord consisted of two natures, before the diuinitie was coupled with the humanitie, but after the vniou of them to be of one nature, and that the bodie of <i>Christ</i> was not of one substance with ours. The council of <i>Constantinople</i> depoled him, but hee appealed vnto <i>Theodosius</i> , and procured the Council of <i>Ephesus</i> to be summoned, where <i>Diocorus</i> the Heretike restored him. <i>E. uag.</i> lib. 1. cap. 9. This <i>Eutyches</i> being condemned in the Council of <i>Chalcedon</i> , brake out into these words. This is the faith that I was baptized in, this is the faith which I haue lea-
450.		<i>Martianus</i> a Thracian succeeded <i>Theodosius iunior</i> in the Easter Empire. He was one that behaued himselfe vertuously towards God & man. He reigned 7. yeares and then dyed. <i>E. uag.</i> lib. 1. cap. 22. lib. 2. ca. 18.	<i>Gennadius</i> a learned Writer, the author of the Catalogue of famous men which is found among <i>16. romes</i> works, flourished about this time					

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458.	<i>Maximus</i> in his time was Emperour of Rome after <i>Valentinianus</i> death 70. daies, but <i>Genetrichus</i> king of the <i>Vadals</i> took Rome, toare <i>Maximus</i> in peeces. threw his carkasse into <i>Tibris</i> , & went back to <i>Carthage</i> . <i>Anitus</i> was Emperour after <i>Maximus</i> eight moneths. <i>Maianus</i> was Emperour of Rome in the end of <i>Martianus</i> & the beginning of <i>Leo</i> , where he reigned 4. yeares. But <i>Seuerus</i> dispatched him & tooke his roome himselfe. <i>E. uag.</i> lib. 2. cap. 7. <i>Palmer.</i> chron. <i>Leo</i> was Emperour in the East after <i>Martianus</i> . He wrote vnto <i>Anatolius</i> b. of <i>Constantinople</i> for to examine the sturre risen at <i>Alexandria</i> about the murdering of <i>Proterius</i> , & the election of <i>Timotheus</i> . He gouerned 17. yeares & depoled himselfe placing in his roome <i>Leo</i> the sonne of his daughter <i>Ariadne</i> and of <i>Zeno</i> : but this yonger <i>Leo</i> died immediately & <i>Zeno</i>	<i>Iohannes Damascenus</i> a learned writer wrote against the <i>Arrians</i> . <i>Pantal.</i>	A council held at <i>Venice</i> about this time decreed, that no cleargie men should wander fro one diocesse to another without dimissarie letters: that they should not be at wedding dinners, & hearing of wanton sonnets: that throughout the same prouince, they obserue one manner of diuine seruice. tom. 3. concil. A council was called at <i>Tours</i> in France for the reformation of Ecclesiasticall matters. tom. 3. concil.		<i>Martyrius</i> b. of Antioch. <i>Niceph.</i> <i>Theodoret</i> collect. <i>Iulianus</i> b. of Antioch <i>Nicephor.</i> <i>Theodoret.</i> collect.		<i>Timotheus Aelurus</i> a Monk was by the seditious persons made b. of Alexandria while <i>Proterius</i> liued, he was of <i>Apollinarius</i> opinion & immediately depoled by <i>Leo</i> . <i>E. uag.</i> lib. 2. cap. 8. 11. he went about the Monkes lodgings in the night time & cried like a spirit, that they should chuse <i>Timotheus Aelurus</i> to their bishop, meaning himselfe. <i>Theod.</i> collect.	ned of the fathers, and in this faith will I die, tom. 2. concil. <i>Diocorus</i> b. of Alexandria was an Eutychian. <i>E. uag.</i> <i>Timotheus</i> an hereticall bishop.
		<i>Anatolius</i> b. of <i>Constantinople</i> flourished in the dayes of <i>Leo</i> . <i>E. uag.</i>					<i>Timotheus Nasificus</i> , otherwise called <i>Saloaciolus</i> was b. of Alexandria after the exile of his predecessor. <i>E. uag.</i> lib. 2. cap. 11. but he was banished not long after.	<i>Acephali</i> were a confuse multitude of Heretikes without a head, which reuled the councell of <i>Chalcedon</i> , and said that <i>Christ</i> had but one nature. <i>Palmer.</i> chron.
		<i>Paulinus</i> b. of <i>Nola</i> in <i>Italie</i> was of great fame about this time, he gaue all his substance to redeeme captiues & poore prisoners. <i>Palmer.</i> chron.	A council held at Rome in the time of <i>Hilarius</i> confirmed the <i>Nicen</i> Creed, that such as had canonically impediments were not to be made Priests. tom. 2. concil.			<i>Hilarius</i> was b. of Rome after <i>Leo</i> , Anno Dom. 464. & continued 6. yeares. <i>Palmer.</i> chron. <i>Anton.</i> chron.		

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458. Arthur king of Brittain, a noble & valiant Prince, is said about this time to be of great fame throughout the west parts of the world. After Arcelius Ambrosius, & Vterpendrago, hequeited himselfe of the Saxons. He subdued Ireland and the Isles of Orkades, also Holland, and Gutland. He ouercame all France. He sue at Augusto dunum Lucius a Consull, and Generall of the Romaine armie. He determined to se Rome, but hearing of the treis of Mordred, he hastened home, & there tooke his death wound. He lyeth buried at Glastenbury. Flor. hist.	his father ruled the empire alone. <i>Euag. lib. 2. cap. 8. 9. 17.</i> <i>Seuerus</i> was Emperour of the West, and abode at Ra-uenna after <i>Ma-iorianus</i> foure yeares. <i>Palmer. chron.</i> <i>Anthemius</i> was sent from <i>Leo</i> to be Emperour of Rome, where he continued fise yeares. <i>Euag. lib. 2. cap. 16.</i> <i>Olymbrius</i> was Emperour 7. moneths. <i>Glycerius</i> was Emperour fise yeares, whom <i>Nepos</i> depofed. <i>Nepos</i> was Emperour of Rome 56. dayes, whom <i>Orefles</i> depofed. <i>Orefles</i> made <i>Augustulus</i> his sonne Emperour. <i>Augustulus</i> the sonne of <i>Orefles</i> , reigned one yeare, he was the last Emperour of Rome of the thow-land and three hundred yeares since the reign of <i>Romulus</i> . Through sedition and ciuill wars it fell out that the Empire came to nought. <i>May</i> reigned in the west of equall authoritie. <i>Odoacer</i> that succeeded <i>Augustulus</i> , would not call himselfe Emperour but King. There was no Emperour of the West the space of 330. yeares afore the yeare of our Lord eight hundred, when <i>Carolus Magnus</i> king of France was by <i>Leo</i> the third of that name, bish. of Rome crowned Emperour. From that time the Emperours of the West, were called the Emperours of Germanie. <i>Euag. lib. 2. cap. 16. Matth. Palmer. chron.</i> <i>Zeno</i> succeeded <i>Leo</i> <i>Letus</i> a lea- in the Empire, a wicked man, was ked and a beattly li- burned by uer <i>Basiliscus</i> the ty- <i>Honorius</i> the rant ouercame him, <i>Arian. Anton.</i> became Emperour <i>chron.</i> 2. yeares, and pro- claymed his sonne			<i>Anastafius</i> was b. of Ierusalem. One as it is re- ported, that sub- scribed vn- to the con- demnation of the cou- cell of Chalcedon for feare of <i>Basiliscus</i> . <i>Euag. lib. 3. cap. 5.</i>	<i>Basiliscus</i> b. of Antioch. <i>Euag. lib. 2. cap. 10.</i>			<i>Peter Cnapheus</i> b. of Antioch. He was an heretike & condemned the counsell of Chalcedon. He was after wards depofed by <i>Zeno</i> the Emperour. <i>Euag. lib. 3. cap. 5. 8.</i>	<i>Simplicius</i> was b. of Rome after <i>Hilarius</i> Ann Dom. 470. where he continued 15. yeares: he wrote vnto <i>Zeno</i> the Emperour, and <i>Zeno</i> vnto him againe touch- ing <i>Iohn</i> b. of Antioch that was depofed. <i>Palmer. chron. Euag. lib. 3. cap. 15.</i>	<i>Timotheus</i> <i>Æ- lurus</i> was called from ex- ile, where he had bene 18. yeares by <i>Basiliscus</i> the ty- rant, and re- stored to the sea of <i>Alexan- dria</i> . He ac- cursed the counsell of Chalcedon. <i>Zeno</i> purpo- sed to perse- cute him, but seeing that he was an old man, he let him alone, & shortly after he died. <i>Euag. lib. 3. cap. 4. 6. 11.</i> <i>Petrus Mog- gus</i> was made b. of Antioch after the de- cease of <i>Timotheus</i> <i>Æ- lurus</i> , but <i>Zeno</i> was offended with it, and thrust him out. <i>Euag. lib. 3. cap. 11.</i>	<i>Peter Cnapheus</i> bish. of Antioch was an Eury- chian, he ac- cursed the counsell of Chalcedon, troubled all <i>Æ- gypt</i> , and set the religious men by the eares. <i>Euag. lib. 3. ca. 16. 17. 22.</i> Idle Monks within the pro- uince of <i>Alexan- dria</i> , fell to the heresie of <i>Euty- ches</i> , and to remile the cou- cell of Chalce- don. <i>Euag. lib. 3. cap. 17.</i> <i>Petrus Moggus</i> b. of <i>Alexandria</i> , was an heretike <i>Euag.</i>
475.					<i>Steuen</i> b. of Antioch alter the depositiō of <i>Peter</i> : but the Antiochi- ās dispatched him with a cruell death. <i>Euag. lib. 3. cap. 10.</i>						

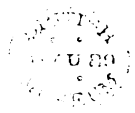
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485.	<i>Marcus, Cæsar</i> . This <i>Basiliscus</i> sent let- ters euery where, and condemned in them the counsell of Chalcedon. But he was faine by rea- son of the schisme that arose therof at Constantinople to call in his letters, and not long after <i>Zeno</i> came with great power, and ouerthrew him, sue him, his wife and children. This <i>Zeno</i> reigned 17. yeares, and died of the falling sicknes. <i>Euag. lib. 2. cap. 17. lib. 3. cap. 1. 3. 4. 7. 8. 29.</i>	<i>Dionysia</i> with <i>Maiores</i> bet- sonne suffered infinite tor- ments for the faith in <i>Christ</i> . <i>Anton. chron.</i> <i>Fulgentius</i> flo- rished about this time. <i>Palmer. chron.</i> <i>Hefychius</i> wrote a lea- ned Commen- tary vpon <i>Le- uincus. Con- rad. Lycost.</i>	A counsell held at Tarraco in Spaine in the time of <i>Felix</i> , laid downe cer- taine Canons for the reforma- tion of the cler- gie. tom. 2. concil. All the bishops of Africk came together by the commande- ment of <i>Hono- ricus</i> the Arian, where his here- sie was confir- med, and 444. godly bishops exiled. <i>Anton. chron. part. 2. tit. 11.</i>	<i>Martyrius</i> was bish. of Ierusalem after <i>Anastafius</i> . <i>Euag. lib. 3. cap. 16.</i>	<i>Calandio</i> was b. of Antioch after the death of <i>Stephen</i> : he accursed both the letters of <i>Basiliscus</i> and of <i>Timotheus</i> . <i>Euag. lib. 3. cap. 10.</i> <i>Petrus Cnapheus</i> after the deccesse of <i>Calandio</i> was resto- red vnto the bisho- pricke. <i>Euag. lib. 3. cap. 16.</i> <i>Salustius</i> was b. of Ierusalem after <i>Martyrius</i> . <i>Euag. lib. 3. ca. 36.</i>	<i>Felix</i> the 2. of that name was b. of Rome after <i>Simplicius</i> Ann. Dom. 485. where he continued 9. yeares. <i>Euag. lib. 3. cap. 18. 19. 20. Anton. chron.</i>	<i>Timotheus</i> , <i>Basiliscus</i> is by <i>Zenocall</i> ed from exile, & restored to his bishoprick. <i>Euag. lib. 3. cap. 11.</i> <i>Iohn</i> succeeded <i>Timotheus</i> , he made (ute in his predeces- sors dayes, that the Em- perour would grant him the nomina- ting of the next incum- bent. & wrote he would not take it him- selfe: whē the sea was void, he gaue the electors mo- nie, forgoth his oath, and be- came bishop himselfe, ther- foie the Em- perour depofed him. <i>Euag. lib. 3. cap. 12.</i>	<i>Homericus</i> king of the Vandals. was an Arian, and exiled 334. bishops. <i>Honor. catalog. heret. But (arth An- ton. chron. He exiled of the cleargie and laitie, to the number of 4975. persons. Euag. lib. 4. ca. 14.</i> The East Church- es were won- derfully infe- sted, and at great disention about the heresies of <i>Nestorius</i> <i>Eutyeches</i> , and <i>Dioscorus</i> . <i>Euag. lib. 3. cap. 31.</i>
529.	<i>Anastafius</i> succe- ded <i>Zeno</i> in the Empire. He tooke not onely the Em- pire after him, but also his wife. When he saw the great sedition that reigned in the Church he called the peo- ple together, and told them he wold be Emperour no longer, but the peo- ple seeing this, quiet- ed themselves, requested him to continue their Em- perour, so he did and died shortly after when he had reigned 27. yeares, three moneths, and three dayes. <i>Euag. lib. 3. cap. 29. 44.</i>	<i>Ægesippus</i> a great Diuine, florished about this time. <i>Sabel.</i>	A Synod of 70. b. was called to- gether at Rome by <i>Gelasius</i> , where the Can- onicall Scrip- tures were seue- red from such as were Apo- crypha. tom. 2. concil. A Synod met at Epauis & de- creed, that no cleargie man should either hunt or haue: that through- out the pro- uince (uch di- uine seruice as the Metropolitaine liked of, should be retain- ed. to. 2. conc.		<i>Gelasius</i> was b. of Rome after <i>Felix</i> . Anno Do. 494. where he continued 4. yeares, to. 2. concil.	<i>Flauianus</i> was b. of Antioch after <i>Pal- ladius</i> , but <i>Anastafius</i> the Empe- ror depofed him for feditiō. <i>Euag. lib. 3. cap. 23. 30. 31.</i>	<i>Petrus Mog- gus</i> is againe restored by <i>Zeno</i> , vpon conditiō that he will re- nounce his heresie. <i>Euag. lib. 3. cap. 12.</i>	<i>Athanasius</i> succeeded <i>Peter</i> in the bishopricke of Alexandria. <i>Euag. lib. 3. cap. 13.</i>

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	Some do write of him, that he should command not a Trinitie, but a quaternitie to be worshipped, and therefore was smitten with a thunderbolt, and so died. P. diac. Blond.	Remigius bishop of France flourished about this time. Vol. 1.	A Council held at Rauenna in presence of Theodoricus debated the schisme that rose about the election of a b. of Rome, and chose Symachus. Palmer. chron. Sixe synods were held at Rome in the time of Symachus, touching the election of a b. of Rome, and the preferuation of Church goods. tom. 2. concil. A council held at Ilerda in Spaine, decreed that such as slue the child in the wombe with potions & simperfaues should be banished the Communion the space of 7. yeares; that clergie men being defamed should purge themselves tom. 2. concil. A council held at Valentia in Spaine decreed that the Gospell should be read after the Epistle tom. 2. concil. A council held at Aurelia in the time of Hormisdas decreed that Lent should be solemnely kept before Easter, the Rogation weeke with the Ember dayes about the ascension. to. 2. conc. A council held at Gerunda in Spaine decreed, that euery province should obserue one order of diuine seruice	Helias was b. of Ierusalem after Salustius. Euag. lib. 4. cap. 36.	Seuerus was b. of Antioch after the deposition of Flavianus. Before he was priest he was a counsellor & pleaded law at Berytus: after he was made Bishop he fell into the heresie of Eutyches. Euag. lib. 3. cap. 33-34.	Symachus was b. of Rome after Anastasius 15. yeares. to. 2. concil.	John succeeded Anastasius. Euag. lib. 3. cap. 23.	Olympius an Arian bishop as he bained himselfe at Carthage, and blasphemed the blessed Trinitie, was suddenly smitten with 3. sicke daies and burned quicke. Palmer. chron. Seuerus bishop of Antioch was of Eutyches opinion. Iulianus the Emperor in the 1. yeere of his reigne caused him to be pulled out of his mouth, because he reuiled the council of Chalcedon & preached railing sermons. Euag. lib. 4. cap. 4. Deuterius an Arian b. of Constantinople as he baptized one Barbarus he vied this forme: I baptize Barbarus in the name of the Father, through the Sonne, in the holy Ghost. Theod. collect.
519.	Iulianus a Thracian succeeded Anastasius, he fauored the council of Chalcedon. He dispatched through wiles a great number of tyrants whom he suspected. While he had reigned 8. yeares, nine moneths, and three dayes, he proclaimed Iulianus his fellow Emperour, reigned with him foure moneths, then died. Euag. lib. 4. cap. 1. & 3. 9.	Erigida a maide, whose relations are at this day extant, flourished about this time. Palm. chron.	Petrus b. of Ierusalem after Helias. Euag. lib. 4. cap. 36. the generall council held at Constantinople wrote vnto him what they had done. tom. 2. concil.	Paulus was b. of Antioch after Seuerus. Euag. lib. 4. cap. 4. Euphrasius succeeded Paulus, he died in the earthquake which was at Antioch the 7. yeere of Iulianus. Euag. lib. 4. cap. 4. 5.	Hormisdas was b. of Rome after Symachus anno Dom. 516. where he continued 9. yeares. Antio. chro.	Benedictus the first founder of the order commonly called S. Benedict, dyed, saith Volaterr. li. 2. 1. Anno Dom. 518. He was the first and the onely deuiser of a generall trade of life with in the first 600. yeares after Christ: and because he presumed to inuent a new way which all the godly Fathers before him neuer thought of I laid him here down for a schismaticke: & conched him in the catalogue of heretikes.	John succeeded the former Iohn. Euag. lib. 3. ca. 23.	Theodosius was b. of Alexandria after Iohn; Iulianus deposed him for maintaining the heresie of Eutyches. Euag. lib. 4. ca. 9. 11. 36.

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
525.	Iulianus succeeded Iulianus in the empire. He was courteous, cruel, & carelesse of that which was good. The Emperesse his wife fauored the hereticall opinion of Eutyches. He himselfe fell vnto a blasphemous opinion, which is to be seene in the catalogue of the heretikes: he reigned 38. yeares, 8. moneths, died & went straight downe to hel, as Euagrius thinketh. Euagr. lib. 4. cap. 9. 10. 29. 31. 38. 40. lib. 5. cap. 1.	Priscianus the great Grammatician lived in the dayes of Iulianus. Palmer. chron.	that baptism should be ministred only at Easter & Whitsontide and at other times if necessitie so required: that the Lords prayer should be said at morning & evening prayer. to. 2. concil. A Council held at Caesaraugusta accursed such as received the Sacrament & eate it not in the church. tom. 2. concil. The 2. council held at Toledo decreed, that all what fouer the clergie held de iure should returne vnto the Church after their decease. to. 2. conc. in the time of Iohn 2. b. of Rome. A general council was called at Constantinople in the 27. yeate of Iulianus the Emperour, & in the time of Vigilius b. of Rome where they condemned the heresies of Anthimus b. of Constantinople, Seuerus b. of Antioch, Peter Crispianus Theodorus and Zozaras: they allowed the 4 former generall councils: decreed that Marie should be called the mother of God & condemned Origen. tom. 2. conc. Euagr. lib. 4. cap. 37. A 2. and 3. council held at Aurelia laid downe many godly decrees. to. 2. concil. The council of Auergne was held in the time of Vigilius. tom. 2. conc.	Euphremius a noble man succeeded Euphrasius in the bishoprick of Antioch. Euag. lib. 4. cap. 6.	Iohn was b. of Rome after Hormisdas. anno Dom. 525. and continued there 2 yeares and ten moneths. Palm. chron. Felix 4. was b. of Rome after Iohn, and continued 4. yeares. Anton. chron. Bonifacius 2. was b. of Rome after Felix 2. yeares. Anton. chron. tom. 2. conc. Iohn 2. was b. of Rome after Bonifacius 2. yeares. to. 2. concil. Agapetus was b. of Rome after Iohn 2. one yeare. Anton. chron. Siluerius was b. of Rome after Agapetus one yeare. to. 2. concil. Vigilius was b. of Rome after Siluerius anno Dom. 539. where he continued 18. yeares. Palm. chron. Anton. chron. Euag. lib. 4. cap. 37. Pelagius was b. of Rome after Vigilius. anno Dom. 557. where he continued 11. yeares. to. 2. concil.	Zoilus was b. of Alexandria after Theodosius. Euag. lib. 4. ca. 11.	Monothelists were heretikes which denied, that Christ had 2. wils, a diuine and humane. Volaterr. lib. 17. Theodosius the wife of Iulianus the Emperour, was of Eutyches opinion. Euagr. lib. 4. cap. 10. Iulianus the Emperour wrote an Edict, but God bereaued him of his life, afore he published it, where he affirmed, that the bodie of Christ was not subiect to corruption: that it was void of the naturall affections which appertaine thereunto: that he eate before the passion as he did after his resurrection: that his most holy bodie was nothing changed for all the framing thereof in the mothers wombe, and for all the naturall and voluntarie affections. Euag. lib. 4. ca. 38. This is that Iulianus whose lawes are so much made of throughout the world. Anthimus b. of Constantinople was of Eutyches the heretikes opinion, and therefore deposed by Iulianus and condemned in the generall Council of Constantinople. Euag. lib. 4. cap. 9. 11. Andreas an Italian went about the countrey leading in his hand a blind red dog, told mens fortunes, but he brought them into great misfortune, by deceiuing them with hereticall fables. Eutrop. Ab. V. p. 67.	
528.		Bartholomew a religious man was of great fame in the time of Iulianus. Euagr. lib. 4. cap. 32.			Domitianus b. of Antioch after Euphremius. Euag. lib. 4. cap. 37.			
		Menas Patriarch of Constantinople flourished about this time. to. 2. conc.		Macarius was b. of Ieru salem after Peter he was deposed for heresie. Euag. lib. 4. ca. 36.	Anastasiu was b. of Antioch after Domitianus. He rebuked him for his heresie. Iulianus 2. deposed him vpon false reports, & as some say, because he would not giue him money for his bishopricke. Euag. lib. 4. cap. 38. 39. lib. 5. cap. 5.			
557.							Apollinaris was b. of Alexandria after Zoilus. Euag. lib. 4. ca. 36.	

anno Domini.	The reigne of the Emperors.	The Fathers of Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
566.	Iustinus the second of that name succeeded Iulianus in the Empire. He liued wantonly, fared deliciously, sold benefices vnto ignorant priests. He crastily compassed the death of Iustinus his cousin. In the end he fell into a frenzie, vttered lamentable speeches, and bequeathed the Empire vnto Tibertius, he reigned twelue yeares and tenne moneths. <i>Euagr. lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.</i>		The 4. & 5. Councils of Aurelia were called together in the time of Pelagius the first. tom. 2. Concil. A 2 Councell held at Tours in France. tom. 2. Concil. A Councell called at Paris touching Church goods. tom. 2. Concil. A Coucel was called at Hilpans in Spaine, touching the Church goods in the time of Pelagius the second. tom. 2. Concil. The third Councell of Toledo condemned the Arian heresie. tom. 2. Concil. The 1. and 2 Synods called at Liös for the remouing of Ichisme railed in the Church. tom. 2. Concil. The 1. and 2. Synods called at Matiscona, reformed ecclesiasticall maters. tom. 2. Concil.		Eustochius b. of Ierusalem. <i>Euagr. lib. 4. cap. 32.</i>	John the third was bishop of Rome after Pelagius, and continued twelue yeares. tom. 2. Concil. Benedictus was bishop of Rome after John the third, anno Dom. 576. where he continued 4. yeares. tom. 2. Concil. Palm. chro. Pelagius the second was b. of Rome after Benedictus, & continued tenne yeares. tom. 2. concil.	John succeeded Apollinarius in the sea of Alexandria. <i>Euagr. lib. 5. ca. 16.</i>	
577.	Tibertius became Emperour after that Iustinus the second fell into frenzie. He was a godly man: he reigned ten yeares and eleuen moneths. <i>Euagr. lib. 5. cap. 11. 13. 23.</i>			John b. of Ierusalem. <i>Euagr. lib. 5. cap. 16.</i>	Gregorius b. of Antioch after the deposition of Anastasius. <i>Euagr. lib. 5. cap. 6.</i>	Gregorius was b of Rome after Pelagius, anno Dom. 590. and continued 13. yeares. tom. 2. concil. Helent Austm into England, to conuert the Saxons that were painims to the faith. Flor histor.	Eulogius succeeded John in the bishoprick of Alexandria, who, as Nicephorus reporteth, continued 25. yeares. <i>Euagr. lib. 5. cap. 16.</i>	
583.	Mauricius the Emperour succeeded Tibertius in the Empire.							
595.	12 Mauricius.							

Hitherto (gentle Reader) haue I run ouer in this Chronographie the principall things which are to be considered within the first sixe hundred yeares after Christ, as farre forth as these Authors, whose histories I translated, haue continued their times. Euagrius the last of these Historiographers ended the twelfth yeare of Mauricius the Emperour, and there I rest with him, leauing the times following (which are wonderfully corrupted) to such as are disposed to discourse of them. This trauell haue I taken, that the truth of the purest age after Christ might appeare, and the state of the most ancient Churches might be knowne of such as in these dayes seeke to ouerthrow the state, bring the religion to contempt, the Christians to a lawlesse securitie, hoping that by the view of orderly discipline, things which be amisse may be redressed accordingly. I wisht see health, knowledge of the truth, feare of God, faith to beleene in him, thy soules health, and saluation in the end. Farewell.



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